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SUŚRUTA SAṀHITĀ

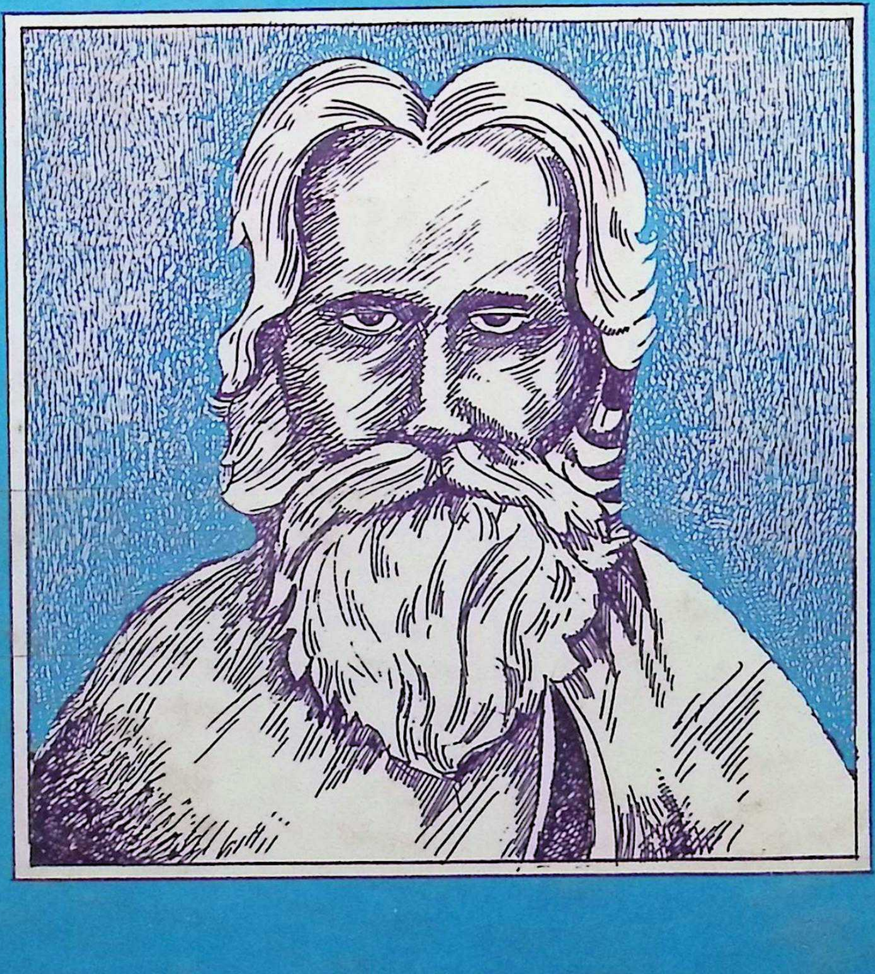
Text with English Translation

By

KAVIRAJ KUNJALAL BHISHAGRATNA

Prologued & Edited by

Dr. Laxmidhar Dwivedi



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ŚUSRUTA SAMHITĀ

Text with English Translation

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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

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SUŚRUTA SAṀHITĀ

Text with English Translation, A Full and Comprehensive Introduction, Additional Text, Different Readings, Notes, Comparative Views, Index, Glossary and Plates

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

(IN THREE VOLUMES)

By

KAVIRAJ KUNJALAL BHISHAGRATNA
M.R.A.S. (Lond.)

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Prologued & Edited by

Dr. Laxmidhar Dwivedi
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Vol. II

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PROLOGUE

The *Suśruta Saṁhitā* expounded by *Kāśirāja Divodāsa Dhanvantari,* compiled by *Suśruta,* supplemented by *Nāgārjuna* and *Canḍraṭa*, is a representative work on Indian Surgery. It is one of the important classical text of Great Tri (*Brihat Trayee*). Though the subject matters of all eight branches of *Āyurveda* are met with in this great text but it mainly deals with the *Śalya* branch (Surgery) of *Āyurveda* in detail. Therefore this text has been found to be very much useful and practicable for Surgical treatment in particular and an all round curative measures for remaining diseases other than surgical.

It would not be out of place to mention a few of following salient facts which have been described in this great classical text showing its importance and practical applicability.

1) Describing about the importance and indespensibility of *Tridoṣa* for maintaining the life of an individual *Ācārya Suśruta* cited a very good example that :— As *Soma* (Moon), *Sūrya* (Sun) and *Anil* (*Vāyu*) maintain the cycle of world by means of their nutritive quality, absorptive quality and disseminating quality respectively in the same manner *Kapha doṣa* by providing nourishment to the body, *Pitta doṣa* by digesting and absorbing the dietic materials and *Vāta doṣa* by disseminating essential elements to the different parts of the body maintain the individual's life. The citation is given as below.

विसर्गादान विक्षेपैः सोम सूर्यानिलाः यथा।
धारयन्ति जगद्देहं कफपित्तानिलास्तथा।।

सु.सू.२१/८

2) The *Suśruta Saṁhita* had been the first classical text to mention the etymological meaning of *Tridoṣa* as given below.

'वा' गति गन्धनयोरिति धातुः, 'तप' सन्तापे, 'श्लिष' आलिंगने एतेषां कृद्विहितैः प्रत्ययैर्वातः, पित्तं श्लेष्मेति च रूपाणि भवन्ति। सु. सू. २१/५

Meaning thereby by root verb '*Vā*' means to move and to produce pain while abnormal. By adding Ta *Pratyaya* the word *Vāta* is formed. *Pitta* is derived from the root verb *Tāpa* meaning to produce heat. By duplicating the root verb and by using various grammetical rules the word *Pitta* is formed. The word *Śleṣmā* is derived from the root verb '*Śliṣa*' *Āliṅgana* mean to embrace. Adding *Man Pratyāya* to the root verb the word *Śleṣmā* is formed.

3) *Ācārya Suśruta* had been the pioneer to present a genuine and composite definition of health which has been proved to be most ideal and scientific with the test of time. The definition of health presented by *Ācārya Suśruta* has been found so much scientific and concrete that it has not only become parllel to the definition put forth by W.H.O. but proved to be superb. *Suśruta's* definition of health includes physical, mental and sensational health along with spritual well being. Citation related to the definition runs as follows :

समदोषः समाग्निश्च समधातु मल क्रियः।
प्रसन्नात्मेन्द्रिय मनाः स्वस्थ इत्यभिधीयते।।
सु.सू.१५/४८

Meaning thereby the individual having equilibrium of *Doṣas, Agnis* (digestive fire), *Dhātus* (body tissues) *Malas* (excreta) together with their normal functions, and soul senses and mind being in pleasing state is termed as healthy.

Thus we see in the above mentioned definition of health there is inclusion of all essential elements responsible for maintaining the health.

4) The *Suśruta Saṁhita* had been the first text which gave great importance of *Dhātus* and *Malas* in addition to *Doṣas* for maintenence of life by establishing the principle as *Doṣas, Dhātus* and *Malas* are the root or foundation of body to maintain the life. The citation is given as below.

दोषधातुमलमूलं हि शरीरम्। सु.सू.१५/३

In addition to the above mentioned proclamation of very important doctrine it also describes elaborately the signs and symptoms of enhancement and diminution of *Doṣas, Dhātus* and

Malas. By ascertaining the real state of *Doṣas, Dhātus* and *Malas* physicians may be capable in treating the diseases efficiently. Because the disease is nothing more than the imbalanced state of *Doṣas, Dhātus* and *Malas;* if the real state of these are known then the cure of disease becomes easy. As the principle of maintaining health has been established as to increase the diminished *Doṣas, Dhātus* and *Malas* and to diminish the increased *Doṣas, Dhātus* and *malas* and to maintain the equilibrium of *Doṣas, Dhātus* together with *Malas* as supported by following citation.

वृद्धाः ह्रासयितव्याः, क्षीणःवर्धयितव्याः, समाः पालयितव्याः।

5) Seeing the genuineness and popularity of etiology and symptomatology described in *Suśrutā Saṁhita Ācārya Mādhavakar* has compiled the text *Mādhava Nidāna* by taking most of the subject matters of *Nidāna* from it. This fact shows the importance and popularity of this classical text.

6) There are many applied and appreciable facts in *Suśruta Saṁhitā* which are supposed to be based on direct observation together with their applicability. A few of the examples would not be out of place to mention here for proper appreciation in following lines.

Describing in reference of qualities of crude cane sugar and fine cane sugar a significant description is met with as following :

6) As the fineness of Sugar increases the sweetness, unctuousness, heaviness and coolness of sugar also increases. If this statement is analysed in the light of modern pharmacological knowledge it seems to be very correct and scientific. Because In diabetic patients use of crude molasses *(Guda)* produces less hyperglycemia then Sugar. The citation of Suśruta is given as below.

यथा यथैषां वैमल्यं मधुरत्वं तथा तथा।
स्नेह गौरव शैत्यानि सरत्वं च तथा तथा।।

सु.सू. ४५/१६३

7) Regarding the prognosis of Abdominal disorders (*Udar Āmaya*) a very fine discription is met with which is very much

applicable and provides a genuine guidence to physicians in treating patients suffering from abdominal disorders.

यस्योच्चारं विना मूत्रं सम्यक् वायुश्च गच्छति।
दीप्ताग्नेर्लघु कोष्ठस्य स्थितस्तस्योदरामयः।।
सु.उ.४०/१६३

Meaning thereby if the patient passes urine and flatus without emission of stool and having stimulated digestive fire for digesting all eatables properly together with the feeling of lightness in the abdomen is said to be cured from adbominal disorders. Though this prognosis has been mentioned in the context of *Atisār* (Diarrhoea) treatment but it may be applied to almost all abdominal disorders.

Thus we see that the above mentioned facts related to various abdominal disorders are how much correct, applicable in practice, appreciable and proving themselves to be test of time even in modern era.

8) *Suśruta Saṁhitā* imparts very clear conception of *Srotas* by following citation.

मूलात् खादन्तरं देहे प्रसृतं त्वभिवाहियत्।
स्त्रोतस्तदिति विज्ञेयं सिराधमनीवर्जितम्।।
सु.शा ९/१३

Meaning thereby all of the channels having their root in heart are spread over in entire body transporting nutrient materials to different tissues of the body are termed as *Srotas* which are other than *Sirās* (Veins) and *Dhamanis* (Arteries). Here we see that *Ācārya Suśruta* has clarified that the channels which transport the nutrient materials to the different tissues of the body are only known to be *Srotas* and these are neither *Sirās* nor *Dhamanis*. According to modern psysiology *Srotas* may be compared with capillaries through which the body tissues get their blood supply and thus nourished.

Stressing on the importance of *Srotas Ācārya Suśruta* established the principle of *Khavaiguṇya* (*Srotovaiguṇya* or *Srotoduṣṭi*) which is responsible for producing disease. All of the provoked *Doṣas* circulating through out the body where ever they are obstructed due to *Khavaiguṇya* produce disease. The citation in this regard runs as follows.

कुपितानां हि दोषाणां शरीरे परिधावताम्।
यत्र सङ्गः ख वैगुण्यात् व्याधिस्तत्रोपजायते।।

- सु.सू.२४/१०

From the above cited statement it becomes clear that the provoked *Doṣas* produce disease due to *Srotoduṣṭi* only-when the *Srotasas* are functioning normal then there is no occurance of disease. Thus we see and appreciate the importance of *Srotasas* for maintenence of health.

In this way we find a large number of time tested, applicable and Scientific facts in *Suśruta Saṁhitā* in regard to Anatomy, Physiology, Pharmacology, Etiology, Pathology and Therapeutics. Only few of them have been presented here to make readers understood and appreciative of importance and practical approach of *Suśruta Saṁhitā*.

Having seen its importance and practical applicability the *Suśruta Saṁhitā* has been translated into many foreign languages as Arabic, Latin, German and English. Kavirāja Kuñjalal Bhiṣagratna also translated *Suśruta Saṁhitā* into English without Sanskrit text in yr. (1907-17). Prof. G.D. Singhal with the assistance of a group of *Āyurvedic* scholars of Faculty of *Āyurveda,* I.M.S., B.H.U., published English translation of Suśruta Saṃhitā with Sanskrit text in 12 volumes in yr. (1980-1990). But after the demise of Prof. Singhal, this edition became unavailable to readers of this country and abroad.

English translation of Kavirāja Kuñj Lal Bhiṣagratna which was previously published by Chowkhambhā Sanskrit Series Office, Varanasi in the yr. 1963 without Sanskrit text had not been found useful for students and teachers of *Āyurveda*. Hence it is decided that if the above mentioned translation be published with Sanskrit text, it would be very useful for students and teachers of *Āyurveda* to have an authentic knowledge of *Suśruta Saṁhitā* by reading the Sanskrit text with English translation to understand and appreciate the underlying facts of *Āyurvedic* principles described in the text and their usefulness even in present scientific era.

In view of the above mentioned facts this edition is being published. In editing the second volume of *Suśruta Saṁhitā* I have tried utmost to put each and every verse and prose of the text in successive order with their translations at appropriate place so that students and teachers may find the translation of verses and proses vividly at proper place.

At some places where some verses and proses found left to be translated by Kavirāja Bhiṣagratna, those verses and proses have been translated. Where ever the English translation of Kavirāja Bhiṣagratna were foemd not in conformity with the commentary of *Ācārya Ḍalhaṇa* those are translated according to *Nibandha Saṅgraha* commentary.

Inspite of my strenuous effort in editing this volume of *Suśruta Saṁhitā* there may be possibility of some errors which might have crept in this volume for that I crave indulgence to the readers and request to point out the same, so that those errors may be corrected in future.

I am confident that this new edition of *Suśruta Saṁhitā* would be useful for students and teachers of *Āyurveda* in particular and readers of east and west in general.

I hope that this edition will receive proper appreciation of readers.

Guru Purṇimā
July 9, 1998
CK 7/160, Sidheswari
Varanasi

Lakshmi Dhar Dwivedi
Reader & Ex. Head
Deptt. of Āyurveda Saṁhita
I.M.S., B.H.U.

PREFACE

It is with mingled feelings of pain and pleasure that we now place before the public the Second Volume of our English Translation of the *Suśruta Saṁhitā*. The arduous task of compiling a connected and succint history of any part whatever, of the ancient Hindu System of Medicine–requires greater leisure and more extensive reading than we can lay any pretension to. Years of patient study and constant discourse with our sainted preceptor the late lamented Mahāmahopādhyāya Kavirāj Dwārakā Nāth Sen, Kaviratna, that refulgent link of the golden chain of the Dhanvantaric succession, have enabled us, however, to grasp the leading facts, and during the last few years we have worked continuously, in moments snatched from the practice of an anxious profession that knows no respite, to arrange these facts in their present form. It breaks our heart to record the sad departure of our venerable *Ācārya* from this sublunary sphere to a land "from whose bourne no traveller e'er returns."

It is hardly necessary for us to reply to those critics who, through their ignorance of the original *Saṅskṛt* works, persist in describing *Āyurveda* as an empirical system destitute of Anatomy, Physiology or Pathology in any scientific sense.

It behoves us, however, in this preface to meet some of the charges which have been brought against us.

Exception has been taken to our not including in the opening stanza the usual invocation to the Supreme Self (for a successful completion of the work) although it has found its way into almost all the printed editions of the work extant.

Now the stanza referred to finds no place in the various manuscript copies of the original work which are in our possession, or on which we have been able to lay our hands. The work was first put into print by the late Dr. Madhu-sūdan Gupta and we believe that it was only in this printed edition that the benedictory address in question appeared for the first time, and that it has since crept, by the process of circulation, into subsequent printed editions.

In this opinion we are supported by the fact, that in none of the various commentaries and annotations on the *Suśruta Saṁhitā* is any mention made of the line in question, whereas, had it been the opening stanza of the original work, it would certainly have received at least a passing notice at the hands of the commentators, however easy or simple it might have been. Further, were it composed by *Suśruta* himself, it would not have been in the form in which we find it in the printed editions. The ancient stages used invariably the auspicious expression "अथातः" or "ओम्" and the like, when commencing a work and never invoked any particular deity for a happy termination of their undertaking.[1] These are the reasons which have led us to omit the passage in our present translation.

Another objection raised by a certain section of the community is that we should not have at all undertaken to translate the work into the English language. Their contention is that the *Āyurveda*, being an integral portion of the Eternal Vedas, should, on no account, be rendered into a *Mleccha Bhāṣā* and thus made accessible to the public at large, irrespective of caste or creed.

Such an objection, at this time of the day, is to say the least, most puerile ! Truth is truth, and latitudes and longitudes are not its boundary lines. The Vedas themselves have been translated into many European languages. To keep the truths promulgated by our ancient sages confined within the *coterie* of the privileged classes and thus to deprive the educated public of the benefit of such truths would certainly be a sacrilege. In giving preference to English as the medium of translation we have been actuated by more reasons than one.

It cannot be gainsaid that English has now become almost the *lingua franca* of the world, and to disseminate the ancient wisdom of India throughout the world, we could not have selected a medium better than the English language.

Besides this, we have been actuated by the hope of drawing the direct attention of our benign Government to the scientific value of our system of Medicine by the adoption of such a procedure.

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[1] Thus :

(a) "अथातो दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः" –Caraka Saṁhitā.

(b) "अथातो धम्मे व्याख्यास्यामः" –Kaṇāda Vaiśeṣika Sūtra.

(c) "अथातो ब्रह्मजिज्ञासा" –Vedānta Sūtra.

Here we must not stop without expressing our sincere and hearty thanks to our learned and valued friends Kavírāj Jogindranāth Sen, M.A., Vidyābhuṣana, Kavirāj Jñanendranāth Sen, B.A., Kaviratna and Professor Satyendranāth Sen, M.A., Vidyāvāgiśa, who have rendered us material help in the publication of this volume. We must freely admit that but for the active and continued co-operation of the above-named gentlemen we could not have brought out this volume so promptly and successfully. Our thanks are also due to Dr. S. Sanyal, B.Sc., L.M.S. for his kind help, to Dr. S. N. Goswāmi, B.A., L.M.S. for his kindly supplying us with materials for writing the Introduction, and to our readers for their kind encouragement.

In conclusion, we implore our readers to excuse the errors of omission and commission which are inevitable in the execution of such a huge work, more especially when the author is encumbered with the responsible duties of his profession involving, as they do, the life and death of persons entrusted to his care.

Kunja Lal Bhishagratna

INTRODUCTION

Āyurveda is not an Encyclopaedia of ancient medical works, but a Treatise on Biology.

In the introduction of the first volume of our translation of the *Suśruta-Saṁhitā* we have attempted to place before the public a currect interpretation of *Vāyu, Pitta* and *Kapha,* the falsely so-called humours of the body[1] and it is a great pleasure to us, that our pronouncement has been very kindly accepted. In the introduction of the present volume we would draw the attention of the readers to the fact that *Āyurveda* is not at all an encyclopaedic work,–an Encyclopaedia of the Indian system of Medicine in all its departments, but it is the Science of Life entire.

Though it is customary and convenient to group apart such phenomena as are termed mental and such of them as are exhibited by men in society, under the heads of Psychology and Sociology, yet it must be allowed that there are no absolute demarcations in Nature, corresponding to them, and so in the entire Science of Life, psychology and sociology are inseparably linked with Anatomy and Physiology, nay, more, with Pathology and Hygiene and above all with Treatment. In short the Biological Sciences must deal with whatever phenomena are manifested by living matter in whatever condition it is place. Life in health (सुखायुः) as well as Life in disease (दुःखायुः), therefore, fall within the scope of Biology–even life exhibited by man in Society (हिताहित) is not exempted from it.

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[1] Berdoe says : "What is known as the Humoral Pathology formed the most essential part of the system of the Dogmatics. Humoral Pathology explains all diseases as caused by the mixture of the four cardinal humours, *viz.*, the blood, bile, mucus or phlegm and water. Hippocrates first leaned towards it, but it was Plato who developed it. The stomach is the common source of all these humours. When diseases develop, they attract humours. The source of the bile is the liver, of the mucus the head, of the water the spleen. Bile causes catarrhs and rheumatism, dropsy depends on the spleen."

Be it observed that among the humours of Hippocrates there is no place for *Vāta* although in point of fact both his Physiology and Pathology are to be traced to the "*Tri-dhātu*" of *Āyurveda*. The secret of this anomaly is that the theory of *Vāta* was found to be a complicated one and Hipprocates, not being able to comprehend its original import, left it out and cautiously introduced, in its stead, his own theory of "water". So we find "Humoral Pathology is not of Indian origin; neither it is the same which the Indian *Ṛṣis* of *Ṛgveda* developed under the name of Tri-dhātu." It is simply an imitation of *Suśruta* who introduced blood (शोणितचतुर्थैः) as the fourth factor in the genesis of diseases. But the borrower, in his interpretation of *Suśruta*, had made a mess of it. He retained blood, but substituted "water" in place of *Vāta*, the most important of the three, for reasons best known to him.

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्।
मानञ्च तच्च यत्रोक्तमायुर्वेदः स उच्यते।।

चरक, श्लोकस्थान, १म अध्याय।

Āyurveda – the entire Science of Life.

Negative Evidence thereof :

1. The Name itself.

II. The arrangement of the subject matters.

In calling *Āyurveda,* therefore, the entire Science of Life, we are not guided by any prejudice of our own, but we rely solely on facts and figures, and these, when closely studied, will lead any one to arrive at the same conclusion, not unlike our own and to interpret *Āyurveda* as a collection of Biological Sciences in all departments. In the first place, for the guidance of our readers, we will mention that the name *Āyurveda* itself is a strong evidence in favour of its being called the Science of Life. Secondly, we will refer to the arrangement of the subject-matter in the *Śārīra-sthāna* which is popularly believed to be the anatomical portion of the book, as tending to the same conclusion. In this section, chapters on Midwifery and Management of Infants follow close to the heels of those on Anatomy and Physiology, and these latter again are immediately preceded by chapters on Psychology. This intermixture is certainly an anomaly and can in no wise be satisfactorily explained unless we have to look upon these as general truths of Biology, elucidated by the Introduction of special truths exclusively collected from the science of medicine–भिषगादिषु संसार्य्य सन्दर्शितानि। To call it Descriptive Anatomy or Physiolocy, in the modern sence of the term is simply ridiculous.

Want of Descriptive Anatomy and Physiology in the sections of Śārira-sthāna itself :

The absence of any reference to brain and spinal cord, to pancreas and heart, in a book of Anatomy and Physiology is unpardonable and in the *Śārīra-sthāna* we feel this absence almost to despondency. Moreover, in western medical sciance, Grey's Anatony and Kirke's Physiology, for instance, in their bulk, exceeds, each, more than a thousand of pages and to present to the public, under the same name less than half a dozen of pages, as the result of Indian wisdom, is certainly a very miserable contrast–a contrast that is calculated to inspire no admiration, but, on the contrary, to generate in scientific minds an universal apathy, at least an apathy towards all that is connected with the system of Indian Medicine. In order to save our venerable *Ṛṣis* from this disastrous plight, we announce here foremost of all, that our beloved Science of *Āyurveda* is by no means an Encyclopaedic work, but distinctly possesses every characteristic that marks the Science of Biology. The very name *Āyurveda* indicates that it is actually a science of *Āyus* and the word *Āyus* is used here in the same sense as Mr. Herbert Spencer understands by his remarkable definition of Life.

Positive Evidences.

I The definition of Āyus.

Same as Life as defined by Mr. Herbert Spencer.

In his masterly classification Mr. Herbert Spencer has, in his Biology, given, indeed, the first place to Anatomy and Physiology, but still it is divested of any elaborate chapters dealing with the subjects.

In the science of Life a short reference to the structures of the body or its functions is quite sufficient to illustrate its principles, and if we fail to find therein any discourse on the descriptive Anatomy and Physiology, we still consider that there is nothing amiss.

But unfortunately the fate of *Āyurveda* is otherwise. Though the very name indicates that it is Biology pure and simple, still it is denounced for its dificiencies in Anatomy and Physiology, and doomed for ever.

Saṅskṛt words are notorious for their confusion of meanings, but, as regards *Āyurveda* there exists no difference of opinion, at least, so far as the first word is concerned. *Āyus* is *Āyus* everywhere in *Āyurveda* and it is the only fault our venerable *Ṛṣis* may be resonably charged with, that they did not put themselves into any great trouble to explain *Āyus*, but on the contrary, unlike scientific men, misspent their energy to ascertain the significance of the insignificant portion of *Āyurveda*, that is the meanings of the root "*Vida*" in the light of Grammar.

The scientific ear, ever unsatisfied with these grammatical eruditions, has ultimately thrust an Encyclopaedic value upon what is properly speaking, a book of Biology. Of course, there is a marked difference between the two. An ordinary treatise on Biology deals with the general truths of life and does not represent, by way of illustrations, all its special truths, nor their practical sides, but so far as *Āyurveda* is concerned, the general truths of Biology are thrown into the background and the special truths, gleaned exclusively from the science of medicine, are given great prominence (भिषगादिषु संसार्य्य सन्दर्शितानि), so much so, that it is now regarded as a system of Medicine and Surgery which has neither Biology, nor Anatomy, nor Physiology, nor Pathology–but is a systematised Empiricism or Quackery. This is certainly a great misfortune. Apart from the name, the arrangement of the subject, to which we have just referred, at least, in the section of *Śārīra-sthāna* (the falsely so-called Anatomy of the Hindus),–is a direct contradiction to its being considered as an Encyclopaedic work. The existence of the chapters on midwifery and management of infants in the same, following immediately the chapters on Anatomy, serves as a strong additional evidence thereof. It is an anomaly no doubt, that Midwifery has been offered a place in the section of Anatomy, but the confusion does not get at all confounded, if we are led to believe that the science of generation of a superior race (if we are at all permitted to use the term) forms, indeed, an important department of Practical Biology.

Reasons for incorporating Midwifery into this Anatomical section.

From whatever standpoint we look to the question, we find

Internal evidence.

there are grounds to lead any one to pronounce in our favour and to come to the conclusion at which we now venture to arrive. Besides these two important facts, we now cite the following passage as a strong internal evidence in favour of our view. *Maharṣi Punarvasu,* after giving us a short table of the principal structures of the human body, remarks that even this reference is considered by many as superfluous, on the ground, that an acquaintance wich the molecular construction of an organism is quite sufficient to help us as a reliable guide to treatment.

Reasons for omitting Descriptive Anatomy.

The passage referred to is quoted below :

"एके तदुभयमपि न विकल्पयन्ते प्रकृतिभावाच्छरीरस्य।"

Now we ask the reader if this is not a sufficient evidence, proving to the hilt, that *Āyurveda* is nothing but Biology and that we run no risk of committing a grave omission of the chapter on Anatomy is wholesale dispensed with from *Āyurveda.* For the improvement of this awkward position–that in the section of Anatomy there should be no Anatomy–the entire credit is due to *Suśruta*, as he has very wisely made the suggestion, that a knowledge of the anatomical structures of the body is of great value, at least so far as it helps the Surgeons and the Surgeons only in their operations.[1]

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[1] *Suśruta* recommends dissection on dead human bodies and suggests that it is only required of those who will practise surgery and that students of medicine can do without it. Herophilus practised dissection on living bodies and with the object of practising medicine successfully, but it soon fell into disrepute and did not at all influence the art of Medicine. He was condemmed every by his own pupil Philinus of cos who declared that all the Anatomy his vivisecting master had taught him had not helped him in the least in the cure of his patients. Such indeed was the iate of vivisection for which Europe now taken pride.

But *Suśruta's*, *Avagharṣaṇa* is now considered by many as the only perfect mode of dissection ever known. It is with the help of this method of dissection that the layers of epidermis and dermis could be discovered and blood-vessels with their minute branches could be counted to be as many as thirty millions. Not only this, but also in the opinion of several European savants, *Suśruta* still stands as a model of surgery and European surgery has borrowed many things from *Suśruta* and has yet many things to learn.

But so far as Biology is concerned with medicine, *Suśruta* does not forget to lay particular stress on the knowledge of the molecular construction of the body. The following memorable passages actually preached by this renowned Surgeon, some three hundred centuries ago, still stands as a model from which modern Science, even in its present advancement, can draw inspirations.

He says :

न शक्यश्चक्षुषा द्रष्टु देहे सुक्ष्मतमो विभुः।
दृश्यते ज्ञानचक्षुर्भिस्तपश्चक्षुर्भिरेव च।।
शरीरे चैव शास्त्रे च दृष्टार्थः स्याद्विशारदः।
दृष्टश्रु ताभ्यां सन्देहमवापोह्याचरेत् क्रियाः।।
तस्मान्निःसंशयं ज्ञानं हत्वा शल्यस्य वाञ्छता।
शोधयित्वा मृतं सम्यग् द्रष्टव्योऽङ्गविनिश्चयः।।
प्रत्यक्षतो हि यद्‌ दृष्टं शास्त्रदृष्टञ्च यद्भवेत्।
समासतस्तदुभयं भूयो ज्ञानविवर्धनम्।।

The knowledge of the Molecular Construction of the body is all that is wanted.

That is, the protean work of the protoplasm in which the great Self resides cannot be detected by the body's eye; to know its work, mind's eye is necessary, alongwith the body's eye. For acquiring efficiency in Surgery alone, the dissection of dead body (not of livng body as proclaimed by Herophilus), nay, the *Avagharṣaṇa* which brings into view the layers of the epidermis and the dermis, the number and branches of blood-vessels and nerves that lie embeded in muscles, etc., is only necessary. Professor Michael Foster's remarks in his article on Physiology in the Encyclopedia Britannica, to all appearnces, are just in the same line, if not identical with our extract, when he says "that the problem of Physiology, in the future, is largely concerned in arriving by experiment and inference, by the *mind's eye,* and not by the body's eye alone, assisted, as that may be, by lenses yet to be introduced at a knowledge of the molecular construction of the protean protoplasm; of the laws according to which it is built up and the laws according to which it breaks down; for these laws when ascertained will clear up the mysteries of the protean work which the protoplasm does."

In short the knowledge of the molecular construction of the body is just the thing with which Biology is concerned, and such is the unanimous verdict both in the East as well as in the West, in the most ancient and in the most modern Sciences of the world. Now, if the 'knowledge of the molecular construction of the protoplasm, of the laws according to which it is built up, and the laws according to which it breaks down,' is all that is necessary for an accurate knowledge of Anatomy and Physiology, our *Āyurveda* is pre-eminently the Science we want.

The following extracts, from *Caraka Saṁhitā,* are cited here to prove that we are quite justified in our contention.

शरीरावयवास्तु परमाणुभेदेनापरिसंख्येया भवन्ति—तेषां संयोगविभागे वायुः कारणम्। कर्म्म स्वभावश्चेति।

शरीरसंख्यां यो वेद सर्व्वावयवशो भिषक्।
तदज्ञाननिमित्तेन स मोहेन न युज्यते।।

That is, the body is composed of molecules and these are said to be numberless, because no body can count them up. By their union, they build up the body, and this union is governed by three Laws, viz., the Laws of *Vāyu, Karma* and *Swabhāva* (which are almost equivalent to the three Biological Laws, *i.e.,* the law of heredity, the law of external relations and the law of molecular motion caused by Ethereal vibrations compared with which nerve-impulses–akin to electric force,–are grosser and coarser shocks). So far we think we have proved that *Āyurveda,* as Biology is not defective, if it contains no descriptive Anatomy and Physiology–descriptive in the same sense as Grey's Anatomy or Kirke's Physiology is. Its Histiology is molecular; its Pathology is molecular; its Physiology is molecular; *Molecular in every sense is the Biology of the Hindus.* Virtually speaking, *Āyurveda* is our Science of Life, and we will presently shew that *Life* and *Āyus* are identical.

The continuous adjustment of molecules, their successive breaking down and building up within an organised living body, without destroying its identity, is the definition of *Āyus* as suggested by *Maharṣi Punarvasu.*

He says :

शरीरेन्द्रियसत्वात्मसंयोगो धारि जीवितम्।
नित्यगश्चानुवन्धश्च पर्य्यायैरायुरुच्यते।।

The Definition of *Āyu.*

In another place the same definition is repeated with a slight modification and in this he enumerates चेतनानुवृत्तिः, (consciousness) as the most distinctive characteristic of *Āyus*. According to this definition, शरीरेन्द्रियसत्वात्मसंयोगः and चेतनानुवृत्तिः refer to an organised living body; नित्यगः and अनुबन्धः are identical with processes of breaking down and building up of the organism without destroying its identity. The idea of continuous adjustment is included also in these two words.

The same as Life.

More comprehensive than Life as defined by Mr. Herbert Spencer.

Prof. Michael Foster on the Theory of Sensation.

The Findings of the Upaniṣads.

So we find, the definition of *Āyus,* as suggested by *Punarvasu,* includes more than what is proposed in Mr. Herbert Spencer's definiton of Life. The words धारि and जीवितम्, as explained by the great annotator *Cakrapāṇi,* represent two more distinct phases of Life, the first bearing upon the existence in the system of a preventive factor of putrefaction, the second pointing to the agent or agents that adjust the internal relations by delicate touches, which professor Michael Foster speaks of as "continuously passing from protoplasm to protoplasm and compared with which the nervous impulses (which are perhaps electrical in nature) are grosser and coarser shocks." Now this last epithet, viz., "जीवितं", as explained by *Cakrapāṇi*–"जीवयति प्राणाम् धारयति"–furnishes us with a clue to determine what *Āyus* (आयुः) actually means. Our Sacred *Upaniṣads* now come forward to our relief and tell us, in the first place, "आयुः प्राणः," i.e., *Āyu* and *Prāṇa* are one and the same principle. In the second place, "यः प्राणः स वायुः",

i.e., *Prāṇa* and *Vāyu* are identical. In the third place, “स एष एवायं वायुराकाशेनानन्यः”, *i.e., Vāyu* is not unlike Ether. In the fourth place, “खं पुराणं वायुरं खं”, *i.e.,* the primitive fluid (according to Lord Kelvin) is divided into two parts, viz., one without motion, another endued with motion. In the fifth place, “सर्वमित्याकाशे”, *i.e.,* everything in this world are waves of this Ether endued with motion. In the sixth place, “वायुर्वाव संवर्गः” “वायुरेव देवेषु, प्राणः प्राणेषु”, *i.e., Vāyu* is the universal store of energy; in the Physical world it is known by the name of *Vāyu*; in the Living world it is called under a different name and the name is *Prāṇa* (प्राणः).

From the above short table we come to know that the agent that adjusts the internal relations to external relations, is *Āyus* and that *Āyus* is Life, and that Life is a motion of the great etherial fluid which is known in *Saṅskṛt* as “खं” and that “वायुरं खं” is the sum of all the various energies–biological and abiological–which under the name of heat, light, electricity or consciousness, etc., manifest themselves both in the Physical as well as in the Metaphysical world, and that *Prāṇa* (प्राणः) is another name of the same force that, in acting on an aggregated living body, divides itself into five distinct forces, viz., *Prāṇa, Apāna, Samāna, Udāna*, and *Vyāna*, and subserves the functions of correlation (वायुः) and sustentation (पित्तं) and controls oxidation (श्लेष्मा). So *Prāṇa* continuously helps to adjust, like the main-spring of a watch, the internal relations to the external relations. We are indebted to the master mind of *Śāṅkara* for his able exposition of the functions of this main-spring, that is, of the etherial vibrations (वायुप्राणः) as transformed into the *vital force* in an organised body. We quote below what he says about it in his celeberated commentary on the *Vedānta Darśana*.

The same as primitive fluid as defined by Lord Kelvin.

The Identity of *Vāyu* and Ether.

The five divisions of *Vāyu* in its action on a living aggregate.

वायुरेवाऽयमध्यात्ममापन्नः पञ्चव्यूहो विशेषात्मनाऽवतिष्ठमानः प्राणो नाम भण्यते न तत्त्वान्तरं नाऽपि वायुमात्रम्। अतश्चभे

अपि भेदाभेदश्रुतो न विरुध्येते। २/४/९।

That is, the primitive fluid that is endued with motion in its evolution of Life gets knotted into five divisions viz., *Prāṇa, Apāna, Samāna, Udāna* and *Vyāna,* and this acting on any aggregated living matter is called *Prāṇa*. So what we call *prāṇa* is not the *Vāyu* itself, but a particular mode of its motion. Hence the question of identity and non-identity is a matter of choice. Shortly speaking, this is the Biology of the Hindus. This too is the sum and substance into which (as a department of Biology), Physiology unfolds itself.

Biology forms the basis–Medical Science developed as so much collateral branches.

This too evidently serves as the line of demarcation between सुखायुः and दुःखायुः, हितायुः and अहितायुः. From this too Health and Disease, Hygiene and Treatment, Psychology and Sociology have all their origin and start. In fact, Biology forms the basis upon which the great edifice of the Indian Medical Science, as a collateral branch, has been developed.

Conclusion.

The general truths of Biology are all there in the *Āyurveda;* but the special truths from medicine have been given so great a prominence that the real character of the book has been overshadowed and it has been transformed into a Science of Medicine.

With a view to convey to the minds of our readers an idea of the different branches of the Medical Science which developed as alcollateral branch of this great Science of Life, we would here touch upon a few of them in passing.

Magnetism.

Magnetism had formed its way into the therapeutics of the ancient Hindus and animal magnetism was very extensively practised in India long before they were recognised by Mesmer in Germany and subsequently by John Elliotson in England.

Hydropathy.

The Indian writers on Medical Science of the good old days have described in length the medicinal properties of the waters of the principal rivers, lakes, water-falls and mineral springs of the country that were known at the time and their respective curative powers as applied to various ailments that human flesh is heir to. This goes a long way to establish the fact that Hydropathy was known in India long before it was even dreamt of in the Western world.

Massage.

The ancient Hindu sages from time immemorial had been cognizant of the benefits of massage and shampooing and taken to practising them. Whereas, it is but of late that the advantages of these methods have begun to be appreciated by the Western Medical School and it no longer hesitates to acknowledge them as efficacious therapeutic agents.

Genesiology.

The Science of begetting healthy and beautiful children, which is just beginning to receive attention in other countries was not un-known to the ancient Hindus, and Manu in his *Mānava-dharma-Śastra* has laid down special injunctions which still form an integral part of the domestic life of the orthodox section of the community. As a matter of fact, they knew that mental impressions of the parents at the time of conception exercise a great influence over the future destiny of the child in embryo.

Thus we read in the *Śāstras* : "A woman, though at a distance, conceives a child of the shape of the person she loves ardently and thinks of at the time. Just as a tree that grows is not different from the parent tree whether we plant a branch or sow a seed, so the main features of the child partake of the features of its father, though there might be slight changes due to the soil."

The subtle soul co-operates with the *Manas* (the mind); the mind co-operates with the senses; the senses perceive objects; all this takes place in little or no time. The above is the connection between the soul and objects around us. What is there which the mind cannot comprehend ? Therefore, wherever the mind enters, the soul follows it.

"The soul being subtle, whenever it enters another soul, requires some time and an effort of the mind to know the latter. The soul, which intensely meditates on an object, assumes the shape of that object." etc., etc.

Anaesthetics.

In a book entitled *Bhoja-Prabandha* being a collection of the anecdotes realating to the reign of *Bhoja*

Rājā, by *Paṇḍita Ballāla* there is narrated the detail of an interesting surgical operation which had been performed on the *Rājā,* who was suffering from an excruciating pain in the head. All the medical aid obtaining at the same time was availed of, but in vain and his condition became quite critical when two brother physicians accidentally arrived in Dhar, who were duly called in. These physicians, after carefully examining the patient, held that unless surgically treated no relief could possibly be afforded to the Royal patient. Accordingly they administered an anaesthetic called *Sammohini* with a view to render him insensible and, when completely under the influence of the drug, they trephined his skull, removed the malignant portion of the brain, the actual seat of the complaint, closed and stitched up the opening and applied a healing balm to the wound. Then they administered a restoration known as *Sañjīvanī* to the patient, who, thereupon, regained consciousness and felt quite at ease. This incident (as narrated by *Thākur Saheb* of *Goṇḍal* in his Short History of Aryan Medical Science) goes to prove that the attendant physician of Buddha, is likewise recorded to have practised cranial surgery writh the greatest success. Instances of successful cases of abdominal section are also not rare. Thus it will appear that the ancient Indians knew and successfully practised surgical operations which are regarded now-a-days as the greatest triumphs of modern surgery. The purpose of chloroform in the palmy days of yore was used to be served by *Sammohini*, but there is hardly a drug known to modern Pharmacopaeias, corresponding whith *Sañjīvanī* which certainly lessens the chances of deaths that at present sometimes occur under anaesthetics.

Let them, who allege that the Hindu system of the healling Art is unscientific, now pause and reflect are they make such an unwarranted and irresponsible assertion. How can a system which contains so accurate an account of the unions of bones and ligaments, anastomoses of nerves, veins and arteries, etc., and which assures the world of the existence of three crores and a half of veins and arteries in the human body giving facts and figures thereof with such mathematical precision, be regarded as being unscientific ?

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1. *Vide–Varāha Mihir's Bṛhat Saṁhitā* Book, II. Chapter Ixxv-Verses 1-3.

Dissection.

It is certainly an undeniable fact that one of the colossal achievements of modern Western Medical Science is its Anatomy; but the point at issue is whether the process of laying open the structures of the body with the lancets, is at all a satisfactory method. For, is it not a fact that the finest and the minutest arteries of the skin are never disclosed, if the scalpel is used so recklessly to remove the skin all at once and not allowed to go deeper into the muscles to expose the minute branches of blood vessels and nerves that may happen to lie embedded therein ? But, on the contrary, look at the process promulgated by *Suśruta* for demonstrating practical Anatomy ! Its originality and perfection beats hollow all the known methods, although it was discovered in almost the pre-historic age. The process prescribed by the Hindu system is as follows :- Cover a dead body with *Kuśa* grass and place it at the edge of the water of a rivulet. After three days take it out carefully, and gradually take off the successive layers of the epidermis and dermis and of the muscles beneath by gently and lightly rubbing it over with a soft brush. Thus the smallest and the thinnest arteries, which have by this time swelled and obtained a distinct existence are made palpable everywhere even to the minutest.

Avagharṣaṇa.

The process is termed, as we have pointed before, *Avagharṣaṇa* by *Suśruta*. The Western method might be an easier and a more off-hand one, but by no means precise. Though the merit of discovering this mode of dissection is due to *Suśruta*, we are all blind to it and call Hippocrates the father of Medicine ! It is generally believed that with a view to further his researches and perfect his knowledge, it is Hippocrates who inaugurated the system of dissection of dead human bodies and he did the work secretly. Credulous people may lend a willing ear to such assertions but the fact is, that it was not till a century later that Hirophilus openly resorted to dissection of human bodies and thereby earned an undying fame in Europe, obliterating *Suśruta's* name for ever, though, virtually speaking, he (*Suśruta*) was the pioneer of dissection and figured in the world more than a millenium before the advent of Hippocrates and over eleven centuries prior to the age of Herophilus.

It would not, perhaps, be out of place here to mention that Dr. A.F.R. Hoernle, M.A., F.R.S., C.I.E., Ph.D., in his recent publication on Hindu Osteology, has proved it to the hilt, how systematic, scientific, unerring and exact were the researches of the ancient Hindus and what a mind of resplendent truths lay imbedded in them ! We, in our Introduction of the first volume of this work, have tried to prove how very superb, salutary and supremely happy was the theory of *Vāyu, Pitta,* and *Kapha* promulgated by *Suśruta.* There we have incidentally mentioned that the Science of Embryology was not unknown to the Hindu sages. In the present volume we mean to prove to a point that the main principles promulgated in the Anatomy, Physiology and the Pathology of *Suśruta* yield in no way to the principles on those subjects included by the modern Western Scientists and investigators. On the other hand, we boldly affirm that in the theories propounded by *Suśruta* some two thousand years back there lies a fund of truths which might well throw a flood of light on the field of labour of the modern scientific men of the West. For is it not a fact that the theories of *Vamana* (causing to eject the contents of the stomach by mouth), *Virecana* (causing the evacuation of the intestines), *Nasya* (causing to inhale through the nose), *Anuvāsana* and *Asthā-pana* which, in ancient India, had earned the appellation of *Pañca-karma*, and had gained universal prevalence, and were extensively practised by oriental physicians from time immemorial, have, of late, been hailed by the medical authorities of the day as the most approved and commended mode of treatment.

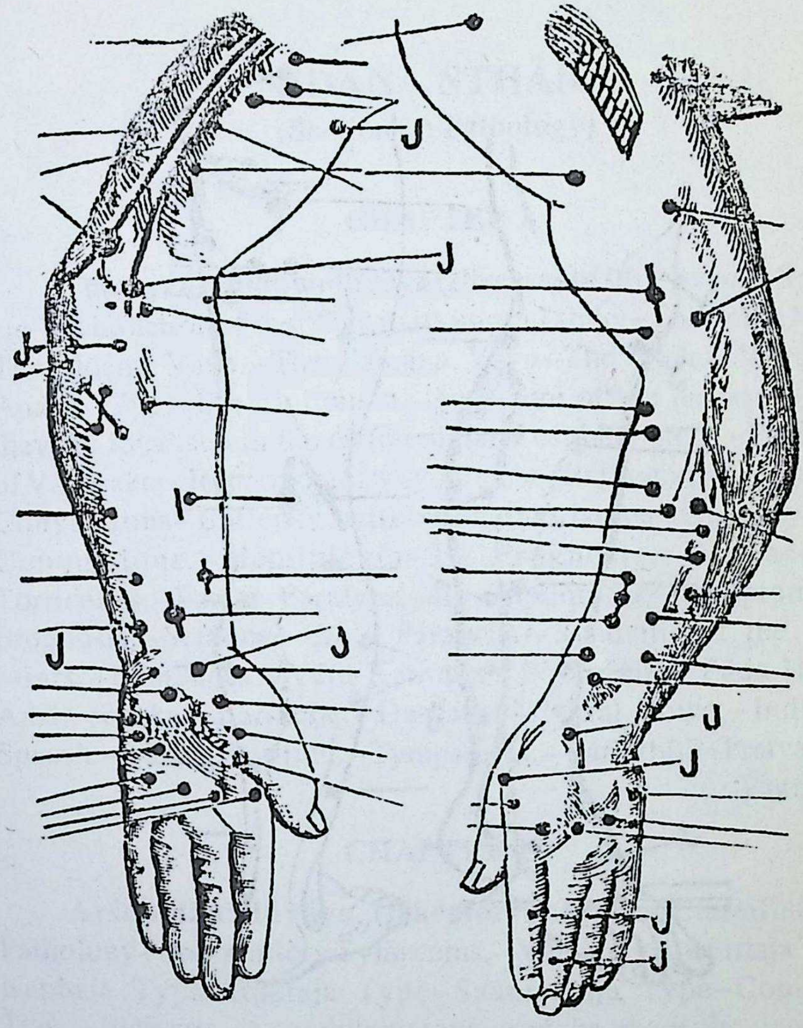
Sceptics who care nor to examine and weigh solid facts, bluntly allege that the *Āyurvedic* system is not based upon experiment and observation – the key-stone of all true Science, and such being the case its Anatomy, Physiology, Pathology and Therapeutics are all erroneous. The suggestion, cruel and baseless as it is, originally emanated from an eminent Indian physician who has earned an un-enviable reputation by writing a Treatise on Hindu Materia Medica. he says : "It (the *Āyurvedic* system) is built not so much upon experiment and observation as upon an erroneous system of Pathology and Therapeutics." But such an expression would not stand the light of day. Indeed none but the ancient Hindu sages did set a high value on experiment and bservation, and where they did not claim some occult knowledge or intuition, it is upon these two that they mainly based all their knowledge.

The Materia Medica of the Hindu is really a marvel. Its description of the properties of drugs belonging to the animal, vegetable and mineral kingdoms, and of the articles of food essential to the maintenance of health and strength, its selection of the specific dietaries and elimination of what are prohibited in particular ailments are every day being found correct. The European preparations of Indian drugs and diets are corroborative evidence thereof. The theory adopted by the ancient Hindus as the basis of their investigation is that every substance, whether vegitable or animal, possesses five properties namely,–*Rasa, Guṇa, Virya, Vipāka* and *Prabhāva* which lenses alone cannot reveal, nor the body's eye after observation and experiment made upon rats and rabbits. And those who have opportunities of studying and practising both the Eastern and Western Medical Science assert that the ancient Medical Science of the Hindus once reached the highest standard of excellence and perfection in Materia Medica, Therapeutics and Hygiene and was simply unrivalled and unapproachable, as it blended Philosophy with Science–the mind's eye with the body's eye.

A dispassionate examination of these facts (and such as can be multiplied to any extent), will convince an impartial reader that *Āyurveda*, as we find it described in *Caraka Saṁhitā* and *Suśruta Saṁhitā,* if approached in a spirit of fairness an enquiry, might reveal the germs of not a few of the marvellous achievement of the present age in the domain of Medical Science and afford to the assiduous student a vast scope and varied materials for comparision between the Eastern and the Western systems, and render material help in improving upon the one with the aid of the other, and this to the benefit of the suffering humanity at large.

Lastly it is an prayer, that if Western Medical Science was ever anywise, directly or indirectly, benefited by the ancient Medical Science of the Hindus, it is but meet and fair that the former should come forward to render all possible aid to her parent Science, and that as it is almost dying now for want of aid and succour we look hopefully to our present benign Government in whose power lies the means of its complete regeneration. ●

Plate No. I



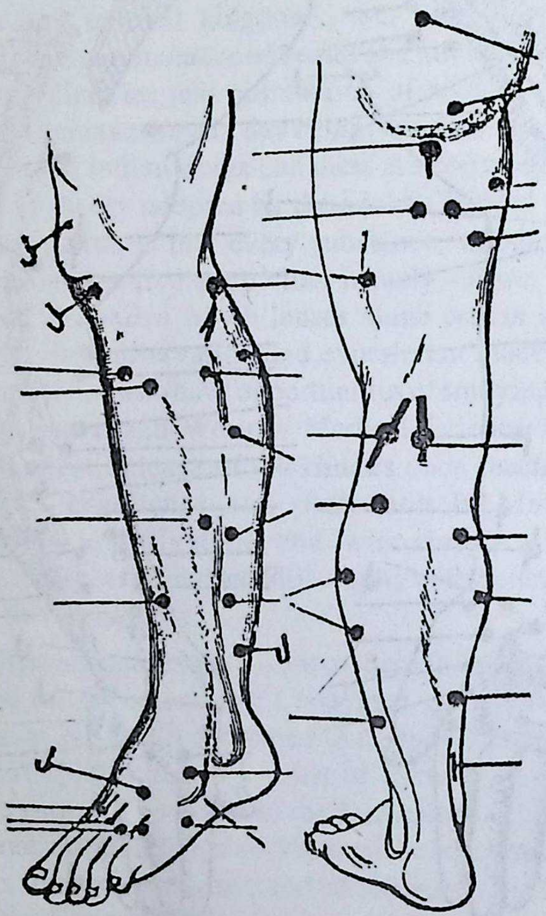
Vital points (Marmas) in the arm (inner side).

Vital points (Marmas) in the arm (outer side).

"J" Indicates the points recognised in Juijutsu.

See Chapter VI, *Śārīra-Sthāna.*

Plate No. II



Vital points (Marmas) in the leg (outer side).

Vital points (Marmas) in the back of the thigh and the leg.

"J" Indicates the points recognised in Juijutsu.

See Chapter VI, *Śārīra-Sthāna.*

CONTENTS

NIDĀNA STHĀNA

(Section on Pathology)

CHAPTER I

Vātavyādhinidānādhyāya (Diseases of the Nervous System, etc.) : The action of the Vāyu in its normal state.–The Prāṇa Vāyu–The Udāna Vāyu.–The Samāna Vāyu–The Vyāna Vāyu–The Apāna Vāyu.–Descriptions of the nature of the diseases–When they are localised in the different parts of the system.–Pathology of Vāta-rakta–Its premonitory symptoms–Its prognosis.–Spasms–Convulsions–Epilepsy without Convulsions–Epilepsy with Convulsions.–Hemiplegia–Its Prognosis.–Wry-neck or Torticollis.–Facial Paralysis–Its Premonitory Symptoms–Its Prognosis.–Sciatica.–Erb's Paralysis.–Synovitis of the Knee-joints.–Lameness.–Vāta-Kaṇṭaka.–Pāda-Dāha–Pāda-Harṣa–Aṁśa-śoṣaka.–Eār-ache.–Deafness.–Nasal voice.–Indistinct Speech.–Tūnī.–Pratitūnī.–Tympanites.–Vātāṣṭhīlā–Pratyaṣṭhīlā. Pages 1-19

CHAPTER II

Arśonidānādhyāya (Haemorrhoida) : Classification–Pathology–Premonitory Symptoms.–Vātaja Type–Pittaja Type–Kaphaja Type–Raktaja Type–Sannipātaja Type–Congenital Type.–Figwarts or condylomatous growths about the genitals.–Prognosis. 20-27

CHAPTER III

Aśmarīnidānādhyāya (Urinary Calculii) : General Aetiology.–Premonitory Symptoms.–Leading Indications.–Śleṣmaja Aśmarī–Pittaja Aśmarī–Vātaja Aśmarī.–Seminal Concretions.–Supervening Symptoms.–Situation of the Bladder.–How stones are formed in the Bladder. 28-34

CHAPTER IV

Bhagandarnidānādhyāya (Fistula-in-ano and Fistular Ulcers) : Classification–Premonitory Symptoms.–Derivation of the term Bhagandara.–Vātaja Type–Pittaja Type–Kaphaja Type–Sānnipātika Type–Traumatic Type–Śata-ponaka Type–Uṣṭra-grīva Type–Pariśrāvī Type–Śambūkāvarta Type–Unmārgī Type.–Fistulous Pustules.–Prognosis. 35-39

CHAPTER V

Kuṣṭhanidānādhyāya (Cutaneous Affections in general) : Premonitory Symptoms–Aetiology–Classifications–Aruṇa-Kuṣṭha–Audumbara–Ṛṣya-jihva–Kapāla Kuṣṭha (Macula).–Kākaṇaka–Paṇḍarīka–Dadru (ring-worm)–Sthulāruṣka–Eka-Kuṣṭha (Ichthyosis)–Carma-dala (Hypertrophy of the skin)–Visarpa-Kuṣṭha–Parisarpa-Kuṣṭha–Sidhma–Vicarcikā (Psoriasis)–Vipādikā–Kitima (Keloid)–Pāmā (Eczema)–Kacchu–Rakasā (Dry Erythema)–Kilāsa.–Congenital cause of Kuṣṭha–Prognosis–How Kuṣṭha becomes contageous–Some other contagious diseases enumerated. 40-48

CHAPTER VI

Promehanidānādhyāya (Diseases of the Urinary tracts) : Pathology–Premonitory Symptoms–General characteristics–Kaphaja Type–Pittaja Type–Vātaja Typė.–Names and Symptoms of Kaphaja Meha–Surā-meha–Lavaṇa-meha–Piṣṭa-meha–Sāndra-meha–Śukra-meha.–Names and Symptoms of Pittaja Meha–Nīla-Meha–Haridrā-meha–Amla-meha–Kṣāra-Meha–Mañjiṣṭhā-meha–Rakta-meha.–Names and Symptoms of Vātaja Meha–Sarpir-meha–Vasā-meha–Kṣaudra-meha–Hasti-meha.–Supervening Symptoms.–Kaphaja Types–Pittaja Types–Vātaja Types.–Abscesses.–Carbuncles.–Pimples.–Pustules, etc., due to Prameha.–Prognosis.–Symptoms of Madhu-Meha. 49-56

CHAPTER VII

Udaranidānādhyāya (Dropsy) with an abnormal condition of the abdomen) : Classifications.–Predisposing causes.–

Premonitory Symptoms.–Vataja, Pittaja and Kaphaja Types–Tridoṣaja Type.–Enlargement of the Spleen and the Liver with dropsy of the Abdomen.–Baddha-gudodara–Parisrāvī-Udara.–Jalodara (Ascites).–General Characteristics of Dropsy.–Prognosis. 57-62

CHAPTER VIII

Mūḍhagarbhanidānādhyāya (False Presentations and Difficult Labour) : Causes.–Definition.–Classifications and Symptoms.–Abortion.–Miscarriage.–Prognosis. **Caesarian Section.** 63-69

CHAPTER IX

Vidradhinidānādhyāya (Abscess, etc.) : Definition and Classification–Vātaja, Pittaja and Kaphaja Types–Sānnipātika Type–Traumatic Type–Raktaja Type–Incurable type of External Abscess.–Internal Abscess–Their localities.–Differentiating diagnosis of Gulma and Vidradhi.–Incurable Type. 70-77

CHAPTER X

Visarpa-Nāḍī-stana-roganidānādhyāya (Erysipelas, Sinus and **Diseases affecting the mammary glands of women :** Definition of Erysipelas–Vātaja, Pittaja and Kaphaja Types –Sānnipātika Type–Kṣataja Type.–Prognosis.–**Nāḍī-Vraṇa** (Sinus).–Classification–Vātaja, Kaphaja and Pittaja Types–Dvandvaja and Tri-doṣaja Types–Śalyaja Type.–**Stana-roga**–breast-milk–Its character–Its normal and abnormal traits.–Stana-Vidradhi (Inflammation of mammary glands). 78-83

CHAPTER XI

Granthyapacyarbudagalagaṇḍanidānādhyāya (Glands, Scrofula, Tumours and **Goitre) :** Doṣa-origened Glands–Sirāja gland (aneuryṡm or Varicose Veins).–**Apacī** (Scrofula, etc.)–Its symptoms.–Tumour–Its symptoms–Blood-origined Tumour.–Māṁsa-Arbuda.–Prognosis.–Adhyarbuda.–Dvirarbuda.–Cause of its not being suppurated.–Definition of **Goitre**–Its specific

Symptoms–Vātaja Goitre–Kaphaja Goitre–Medoja Goitre.–Prognosis.–General shape of Goitre. 84-90

CHAPTER XII

Vṛdhyupadaṁśa, ślipadanidānādhyāya (Hydrocele, Hernia, Scrotal Tumours, Upadaṁśa (disease of the genital organ) and **Elephantiasis)** : Classification of *Vṛddhi*–Definition and Premonitory Symptoms of Vṛddhi.–Symptoms of Doṣa-origined Vṛddhi.–Medoja Vṛddhi–Raktaja Vṛddhi–Hydrocele.–Inguinal Hernia.–**Upadaṁśa**–Symptoms of different Doṣa-origined types of Upadaṁśa.–Raktaja Upadaṁśa.–Definition of Elephantiasis.–Causes and Symptoms of different kinds of Elephantiasis.–Prognosis of Elephantiasis.–Localisation of Elephantiasis. 91-96

CHAPTER XIII

Kṣudraroganidānādhyāya (Diseases known by the general name of Kṣudra-Roga) (minor ailments) : The Names and Symptoms of the diseases included therein.–Ajagallikā–Yava-prakhyā–Andhālajī-Vivṛtā–Kacchapīkā–Valmīka–Indra-vṛddhā–Panasikā–Pāṣāṇa-Gardabha–Jāla-Gardabha–Kakṣā–Visphoṭa–Agni-Rohiṇī–Cippa–Kunakha–Anuśayī–Vidārikā–Śarkarārbuda–Pāmā–Vicarcikā–Rakasā–Pāda-dārikā–Kadara–Alasa–Indra-lupta (Alopecia)–Dāruṇaka–Aruṁṣikā–Palita–Masūrikā etc.–Tila-kālaka–Nyaccha–Carma-kīla–Vyaṅga–Parivartikā–Avapāṭikā–Niruddha-Prakaśa–Niruddha-guda–Ahi-pūtana–Vṛṣaṇa-kacchū–Guda-Bhraṁśa. 97-107

CHAPTER XIV

Śūkadoṣanidānādhyāya : Its classification.–Symptoms of different Types.–Progonsis. 108-111

CHAPTER XV

Bhagnanidānādhyāya (Fracture and Dislocation, etc.) : Their Causes.–General features of Sandhi-mukta (Dislocation).–Diagnostic Symtpons of Dislocation.–Different kinds of Kāṇḍa-bhagna (Fracture)–General symptoms of Kāṇḍa-bhagna.–Curable and incurable Types. 112-116

CHAPTER XVI

Mukharoganidānādhyāya (Diseases which affect the cavity of the mouth in general) : General Classification and Localisation.–Diseases of the lips.–Doṣa-origined Types.–Raktaja Type–Māṅsaja Type–Medoja Type–Diseases of the roots of the teeth.–Their Names and specific Symptoms.–Danta-Nāḍī (Sinus at the root of a tooth).–Diseases of the tooth proper.–Their Names and specific Symptoms–Diseases of the tongue–Their Names and specific Symptoms.–Diseases of the Palate–Their Names and specific Symptoms.–Diseases of the Throat and Larnyx–Their Names and specific symptoms.–The different Kinds and Symptoms of Rohiṇī.–Diseases in the entire cavity. 117-129

End of the contents of Nidāna-sthāna.

ŚĀRĪRA STHĀNA

(Section on Anatomy)

CHAPTER I

Sarvabhūtacintāśārīrādhyāya (The Science of Being in General) : The Twenty-four Tattwas or first Principles.–The Puruṣa or the Primordial Being or the Self-conscious Reality.–The Prakṛti or the External Nature personified or the non-conscious Eternity–Traits of Commonalty and Diversity.–Comparison of the Philosophy of *Āyurveda* with that of Sāṁkhya as well as with the other branches of Philosophy.–Prakṛti and *Puruṣa* how understood in the Āyurveda–Different kinds of Manas (mind).–The five Primary Elements of Creation–Their specific function–Their mutual co-operation increation. 130-140

CHAPTER II

Śukraśoṇitaśuddhiśārīrādhyāya (Purification of Semen and Cataminal fluid etc. : Derangement of Semen.–Specific treatment.–Derangement of Cataminal fluid.–Specific treatment.–Traits of pure and healthy Semen and Cataminal fluid.–Menorrhagia.–Amenorrhoea.–Their treatment.–Regimen to be observed during Menses.–Conduct of husband during the period.–Prohibited period.–Conception–Subsequent Conduct.–Causes of different Colours in the child.–About twins–Causes of the child being of Defective Organ–Fecundation without sexual intercourse–Causes of Deformity in the child–State of the Foetus–Its activity while in the womb. 141-154

CHAPTER III

Garbhāvakrantiśārīrādhyāya (Pregnancy, etc.) : Combination of Self with the Impregnated Matter.–Factors which determine Sex.–Period and Signs of Menstruation.–Signs of Pregnancy.–Prohibited conducts during Gestation.–Development of the Foetus.–Longings and its effects during pregnancy.–Development of the Foetus from the Sixth to the Eighth month.–Time of Delivery.–Different opinions on the formation of the Foetal body.–The solution–Factors respectively supplied by the Paternal and Maternal Elements, etc.–External Signs of Male, Female and Twin conception. 155-165

CHAPTER IV

Garbhavyākaraṇaśārīrādhyāya The development of Factors in the womb as well as the Factors which contribute to the growths of its different bodily organs and principles : Different folds of skin over the foetus.–The definition of Kalās and their varieties.–Seat of the semen.–Why and how semen is discharged.–Placenta–Formation of different limbs and organs of the Foetal body.–Sleep and its effect.–Heart and its action.–Effects of day-sleep.–Somnolence.–Effect of Sleep on an Enciente woman–Gnawing.–The temperaments.–Symptoms of Vātaja, Pittaja and Kafaja temperaments–Symptoms of Dvandvaja and Sānnipātika temperaments.–Sātvika, Rājasika and Tāmasika features. 166-185

CHAPTER V

Śarīrasaṅkhya-vyākaraṇa-śārīrādhyāya (The Anatomy of the Human body) : Definition of foetus.–Enumeration of the different Limbs and Members of body.–Their Numbers–The Cavities of Viscera.–Channels.–Kaṇḍarā–Jāla or Plexuses.–Kūrca or Cluster.–Sevani or Sutures.–Asthi-Saṅghāta.–Sīmanta.–Bones of the four Extremeties.–Bones of the Trunk.–Bones above the Cavicles–Different kinds of Bones and their situation–Sandhi or Joints.–Joints of the four Extremities.–Sandhis of the Koṣṭha and Clavicles.–Their forms, distinctions and locations.–The Snāyu or Ligaments.–Their Number and Situations.–Muscles.–Muscles in the extremities in the Koṣṭha–Of the Head and Neck.–Extra Muscles in the extremities in the Koṣṭha–Of the Head and Neck.–Extra Muscles in Women.–The Vaginal Canal–The Uterus–The Womb–Superiority of Surgery–Preparations of dead body–Mode of dissection. 186-202

CHAPTER VI

Pratyeka-marma-nirdeśa-Śārīrādhyāya (The Marmas or Vital parts of the body) : Classifications of Marmas–Their different Numbers.–Their Locations.–Their Names and Distributions.–The different Heads of Marmas.–Qualitative Classes.–Different opinions on Marmas.–Marmas of the Extremities.–Marmas of the Thorax, etc.–Marmas in the Back.–Marmas in the Clavicular region.–Their specific Symptoms when injured. 203-223

CHAPTER VII

Śirā-varṇana-vibhakti-śārīrādhyāya (The Description and Classification of Sirā or the Vascular System) : Their Numbers and action.–Names and Classification of the principal Sirās.–Their specific Locations.–The Pitta, Kapha, Vāyu and Rakta-carrying Sirās.–Specific Colours of Sirās.–The specific Sirās not to be punctured.–Sirās of the four Extremeties, Trunk and the region above the Clavicles and their roots. 224-231

CHAPTER VIII

Śirā-vyadha-vidhi-śārīrādhyāya (The method of Venesection) : Persons unfit for Venesection–Preliminary Rules.–The Jantra-Vidhi or how the patient should be placed in cases of Venesection.–Venesection in the Extremeties.–Venesection on the different parts of the body.–Proper and Defective Venesection–Classification and definition of Defective Venesection. 232-243

CHAPTER IX

Dhamanī-vyakaraṇa-śārīrādhyāya (The Description of the Arteries, nerves and Ducts) : Region and Number of Dhamanīs.–Functions of the up-coursing Dhamanīs.–Functions of the down-coursing Dhamanīs.–Functions of the lateral coursing Dhamanīs.–The Situation of the Srotas and the specific Symptoms when pierced at the roots. 244-251

CHAPTER X

Garbhiṇī-vyakaraṇa-śārīrādhyāya : Nursing and Management etc. of Pregnant Women from the day of conception till parturition : General rules.–Especial Regimen during the period of Gestation.–Sign of imminent Parturition–Effects of premature Urging–Preliminary Measures.–Post-parturient Measures.–Natal Rites.–Dief for Children.–Treatment of the Mother–Makkalla pain and its treatment.–Management of the Child.–Lactation.–Selection of Wet-nurses.–Examination, etc. of Breast-milk.–Treatment of Wet-nurses.–Infantile Diseases and their Diagnosis.–Treatment of Infants.–Infantile Elixirs.–Nursing of child.–Symptoms when malignant stars, etc. strike the child.–Education and Marriage.–Defective Pregnancy–Its Symptoms and Medical Treatment.–Miscarriage–Its treatment.–Management of Pregnancy and special Recipe for Pregnant Women according to one months of Gestation. 252-277

End of the contents of Śārīra Sthāna.

CIKITSĀ STHĀNA

(Section on Therapeutics)

CHAPTER I

Dvivraṇīya-cikitsādhyāya (The two kinds of inflamed Ulcers) : The Causes, Symptoms and Classification of Ulcers.–Idiopathic and Traumatic ulcers.–General and specific Symptoms.–Symptoms of different Doṣa-origined ulcers.–Symptoms of Blood-origined ulcers.–Symptoms of Suddha Vraṇa–Therapeutics.–The sixty different Factors of medical treatment of ulcers.–Upadrava or the Supervening Symptoms of ulcers. 279-309

CHAPTER II

Sadyavraṇa-Cikitsādhyāya (The medical treatment of Traumatic Wounds or Sores) : Different Shapes and Classifications of Sores.–Their definitions–Their specific Symptoms–Their treatment.–Treatment of Cuts or Incised Wounds.–Treatment of Excised Wounds.–Treatment of Viscera when perforated.–Subsequent treatment–Treatment of Diabetic Ulcers.–Treatment of Ulcers due to Kuṣṭha or malignant Ulcers. 310-326

CHAPTER III

Bhagna-cikitsādhyāya (The medical treatment of Fractures and Dislocations) : Symptoms of incurable fractures.–Bandage.–Diet.–Defective Bandanging–Washing.–Prognosis.–Treatment of fractures in particular limbs.–Gandha-Taila.–Suppuration of fractured Bones–Symptoms of Complete union of fractured Joints. 327-339

CHAPTER IV

The medical treatment of Vāta-Vyādhi or Nervous disorders : –Nervous affection of the Āmāśaya–Nervous affections of the Pakvāśaya–Śālvaṇa-upanāha.–General measures beneficial to Vāta-Vyādhi.–The Tilvaka-Ghṛta.–The Aṇu-Taila.–The Śata-pāka and Sahasra-pāka Taila.–The Patra-lavaṇa–The Kāṇḍa or Sneha-lavaṇa–The Kalyāṇaka lavaṇa. 340-348

CHAPTER V

The medical treatment of Mahā-Vāta-Vyādhi : Causes of Vāta-Rakta.–Its definition–Premonitory symptoms–Specific features of Vāta-Rakta–Prognosis.–Preliminary remedial measures–Plasters etc.–Treatment of Vāta-Rakta with a preponderance of different Doṣas.–The five Pradehas–guda-Harītakī and Pippalī-Vardhamāna Yogas.–Diet.–Regimen of conduct.–The Medical Treatment of Apatānaka.–Traivrita Ghṛta.–Treatment of Pakṣāghāta.–Treatment of Manyā-stambha.–Treatment of Apatantraka.–Treatment of Ardita.–Kṣīra Taila–Tympanites etc.–Hiṅgvādi-vaṭi.–Symptoms and Treatment of Urustambha.–Therapeutic properties of Guggulu. 349-369

CHAPTER VI

The medical treatment of Arśas (Haemorrhoids) : General remedial measures.–Application of Kṣāra (Alkali).–Symptoms of satisfactory, excessive and defective Cauterisation.–Diet–Rectal Speculum.–Plasters.–Treatment of Internal piles.–Dantyariṣṭa.–Abhayāriṣṭa.–Bhallātaka-yoga.–Other forms of Bhallātaka-yoga–Regimen of diet and conduct. 370-383

CHAPTER VII

The medical treatment of Aśmari (Urinary Calculus, etc.) : Different modes of treatment in Aśmari.–Treatment of Vātaja, Pittaja and Kaphaja Aśmari.–Alkaline treatments.–Modes of Surgical operations.–Prognosis.–Lithotomic operations.–Post-surgical measures.–Surgical treatment in Seminal Concretions.–Diet.–Parts to be guarded in Litho-tomic operations. 384-394

CHAPTER VIII

The medical treatment of Bhagandara (Fistula-in-ano, etc.) : Classification.–General treatment.–Specific measures.–Different Forms and Names of incision.–Treatment of Uṣṭra-

griva.–Treatment of Parisrāva.–Bhagandara in infants–Treatment.–Treatment of traumatic type.–Treatment of Tri-doṣaja type.–Syandana Taila.–Description of instrument.–Regimen of diet. 395-404

CHAPTER IX

The medical treatment of Kuṣṭha (Cutaneous Affections in general) : Pathology.–Conduct of diet and regimen.–Regulation of diet and conduct.–Preliminary treatment.–Treatment of Doṣaja types–Mahā-tikta Ghṛta–Tikta-Sarpih.–Medicinal plasters.–Alkaline treatment.–Treatment of Śvitra.–Nila-Gṛita, Mahā-nila Ghṛta–Treatment by Bleeding, Emetics and Purgatives.–Vajraka Taila.–Mahā-Vajraka Taila.–Treatment by Khadira.–Diet. 405-422

CHAPTER X

The medical treatment of Mahā-Kuṣṭha (Major Cutaneous Affections) Mantha-Kalpas.–Diet.–Medicated Ariṣṭas, Āsavas, Surās (Wine) and Powders.–Medicinal Ayas-Kriti.–Auṣadha Ayas-kriti.–Mahauṣadha Ayas-kriti.–Khadira preparations....Khadira-Sāra preparations. 423-433

CHAPTER XI

The medical treatment of Prameha (Diseases of the Urinary tracts) : Two-fold Classifications, Causes and Symptoms.–Forbidden articles of food and drink.–Articles of diet.–preliminary treatment.–The five medicinal remedies.–Specific treatment of Kaphaja Meha.–Specific treatment of Pittaja Meha.–Specific treatment of Vātaja Meha.–Palliative measures–Medicinal Ariṣṭas, Āsavas, Yavāgus, etc.–Mode of treating a poor Prameha-patient. 434-441

CHAPTER XII

The medical treatment of Prameha-Piḍakā (the Abscess or Eruptions which mark the sequel of a case of Prameha) : Curable cases of Prameha-Piḍakā.–Treatment.–Dhānvantara-Ghṛta.–

Fomentations forbidden in cases of Madhu-meha.–Śāla-sārādi Avaleha.–Navāyasa Curṇa.–Lohāriṣṭa.–Traits of cure. 442-448

CHAPTER XIII

The medical treatment of Madhu-meha : Śilā-jatu–Its origin, properties and use.–The Mākṣika-Kalpa.–The Tuvaraka-Kalpa. 449-455

CHAPTER XIV

The medical treatment of Udara (Dropsy) with an abnormal condition of the Abdomen) : Symptoms of curable and incurable types–Diet of articles forbidden.–Treatment of Vātaja, Pittaja and Kaphaja types.–Treatment of Duṣyodara.–General treatment of Udara.–Haritaki Ghṛita.–Mahā-vṛkṣa Ghṛtā.–Cavya Ghṛta.–Ānāha-Vartis.–Treatment of Plihodara.–Ṣaṭ-palaka Ghṛta.–Treatment by Venesection.–Treatment of Baddha-Gudodara.–Treatment of Parisrāvi Udara.–Treatment of Udakodara.–Treatment by tapping.–Diet. 456-468

CHAPTER XV

The medical treatment of Muḍha-Garbha (Difficult and mal-presentation of the Foetus and Difficult Labour) :–Varieties of Muḍha-Garbha.–Incantations.–Postures of the Foetus.–Operations involving destruction of the Foetus.–Craniotomy.–After-measures.–Diet and regimen of conduct.–The Balā Taila.–The Balā-Kalpa. 469-478

CHAPTER XVI

The medical treatment of Vidradhi (Abscesses) and **Tumours :** Classifications–Treatment of Vātaja, Pittaja and Kaphaja Vidradhi.–Karañjādya Ghṛta.–Treatment of traumatic and blood-origined types–Treatment of internal Vidradhi.–Treatment of Vidradhi.–Treatment of Majja-jāta Vidradhi. 479-486

CHAPTER XVII

Visarpa-nāḍī-stanaroga-cikitsādhyāya (The medical

treatment of Erysipelas etc., **Sinus and Diseases of the Mammary Glands) :** Classifications of curable and incurable types of Visarpa (Erysipelas)–Treatment of Vātaja and Pittaja Visarpa.–Gauryādi Ghṛta–Treatment of Kaphaja Visarpa–Treatment of Nāḍi-Vraṇa (Sinus).–Treatment of Vātaja, Pittaja, Kaphaja and Śalyaja Nāḍi (sinus).–Alkaline treatment–Treatment by Plug-stick–Bhallātakādya Taila–Treatment of Stana-Roga–Purification of breast-milk–Surgical treatment of Stana Roga. 487-496

CHAPTER XVIII

The medical treatment of Granthi (Glandular Swellings), **Apaci** (Scarvi), **Arvuda** (Tumour) and **Gala-gaṇḍa** (Goitre):– General treatment of **Granthi**–Treatment of Vātaja, Pittaja, Kaphaja and Medoja Granthi.–Medical treatment of **Apaci**.–Surgical treatment of Apaci.–**Arvuda**–Treatment of Vātaja, Pittaja, Kaphaja and Medoja types of Arvuda (Tumour).–**Gala-gaṇḍa**–Treatment of Vātaja, Kaphaja and Medoja types of Gala-gaṇḍa (Goitre). 497-509

CHAPTER XIX

The medical treatment of Vṛddhi (Hernia, Hydrocele, Scrotal Tumour, etc.), Upadaṁśa (Diseases of the Genital Organ) and Ślipada (Elephantiasis) : Treatment of Vātaja, Pittaja, Raktaja, Kaphaja, Medoja and Mutraja Vṛddhi.–Treatment of Antra-Vṛddhi.–Treatment of Upadaṁśa–General treatment–Treatment of Vātaja, Pittaja, Kaphaja, Tridoṣaja and Raktaja types of Upadaṁśa.–Treatment of Ślipada–General treatment–Treatment of Vātaja, Pittaja and Kaphaja types of Ślipada–Alkaline remedies. 510-522

CHAPTER XX

The medical treatment of Kṣudra-Roga (Minor Ailments) : Treatment of Aja-gallikā and Yava-prakhyā.–Treatment of Vivṛtā, etc.–Tretment of Śarkarārvuda, etc.–Treatment of Pāda-dāri, etc.–Treatment of Alaṣa and Kadara.–Treatment of Baldness and Alopecia, etc.–Treatment of Dāruṇaka, etc.–Tretment of Jatu-maṇi, etc.–Treatment of Yauvana-piḍakā–Treatment of the

Retroflexion of the Prepuce.–Treatment of the Constriction or Stricture of the Urethra–Its surgical treatment.–Treatment of the Stricture of the Anus, etc.–Treatment of Valmika, Ahiputana and the Prolapsus of the Anus. 523-534

CHAPTER XXI

The medical treatment of Sores on the Penis produced by the Śuka : The specific treatment of the different types of Śuka-doṣa–General treatment.–Prognosis. 535-538

CHAPTER XXII

The medical treatment of the Affections of the Mouth : Treatment of Vātaja, Pittaja, Kaphaja and Medoja types of **Oṣṭha-kopa**–Treatment of the disease of the **Danta-mula**.–Treatment of **Danta-Veṣṭa** etc.–Paridara–Śauṣira–Upakuśa–Danta-Vaidarbha–**Adhimāṁsa**.–Treatment of Danta-nāḍi.–Treatment of the diseases of the different types of **Tooth** proper.–Treatment of **Tongue**-diseases–Treatment of Vātaja, Pittaja and Kaphaja types of tongue-diseases–Treatment of the different types of **Tālu-gata** diseases–Treatment of **Throat**-diseases.–Treatment of Vātaja, Pittaja, Kaphaja and Raktaja types of Rohiṇi.–Treatment of the different types of the Sarva-sara Mukha-Roga.–Incurable types of Mukha Roga. 539-553

CHAPTER XXIII

The medical treatment of Śopha (Swellings).–Classifications of general Śopha–Its causes.–The specific symptoms of Doṣa-origined types of Śopha.–Symptom of Viṣaja Śopha–Complications–Prognosis.–The Special treatment of the different types of Śopha.–General remedies.–Diet. 554-559

CHAPTER XXIV

Anāgata-bādhā-pratiṣedhanīya-Cikitsādhyāya (The Rules of Hygiene and the Prophilactic Measures) : Tooth-brushing–Cases where tooth-brushing is forbidden.–Eye and Mouth-washing.–Collyrium.–Śiro'bhyaṅga.–Combing.–Anointing.–

Parișeka.–Affusion.–Effusion.–Anointments.–Prohibitions of Anointments, etc.–Physical Exercise.–Rubbing and Friction.–Massage.–Bathing.–Prohibition of Bathing.–Anulepana.–Ālepa.–Food.–Pravāta and Nivāta.–Sleep–General Rules of Conduct.–Rules for Drinking Water, etc.–Curd (Dadhi)–When and How to be taken.–Women unfit to visit.–Evil Effects of the foregoing Abuses. 560-587

CHAPTER XXV

Miśraka cikitsādhyāya (The medical treatment of a Variety of Diseases) : Diseases of the Ear-lobes–Classification–Causes and Symptoms–General treatment–Specific treatment.–Treatment of Palita.–Treatment of Vyaṅga, etc. 588-596

CHAPTER XXVI

Kṣīṇabaliya-Bājīkaraṇa-Cikitsādhyāya (The medical treatment for increasing the Strength and the Virile Power of weak persons) : Definition of Vāji-Karaṇa–Means of Vāji-karaṇa–Causes and Symptoms of the six Forms of Sexual incapacity.–Incurable types–Remedies–Utkārikā–Pupalikā.–Cakes etc. 597-603

CHAPTER XXVII

Sarvopaghāta-śamanīya-Rasāyana-cikitsādhyāya (The Recipes and Modes of using Elixirs and Rejuvenators) : The Human Organism–Which will make it invulnerable to the inroads of any Disease and Decay.–Time of using Rasāyana.–Rasāyana for mental and Physical maladies.–Viḍaṅga-Rasāyana–Viḍaṅga-kalpa–Kāśmarya-kalpa.–Balā-kalpa.–Ati-balā, Nāga-balā, Vidāri and Śatāvari-kalpa.–Vārāhi-kalpa.–Use of Śaṇa (seeds). 604-611

CHAPTER XXVIII

Medhāyuṣkāmīya-Rasāyana-cikitsādhyāya : The Elixirs and Remedial Agents which tend to improve the Memory and invigorate the Mental Faculties as well as to increase the Duration of Human Life : Śvetāvalguja-Rasāyana–Kṛṣṇāvalguja-Rasāyana–

Maṇḍuka-parṇi-Rasāyana–Brāhmi-Rasāyana–Brāhmi-Ghṛta–Vacā Rāsayana–Śaṭa-pāka-Vacā-Ghṛta–Measures for prologing life.–Uses of Gold. 612-620

CHAPTER XXIX

Svabhāva-vyādhi-pratiṣedhanīyādhyāya : The Restorative and the Constructive Agents which arrest innate morbific tendencies and decays : Classifications of Soma.–Mode of using the Soma.–Regimen of Diet and Conduct after taking Soma.–Its Therapeutic effect.–Distinctive features of the Soma-plants–Their descriptions–Their Habitats. 621-631

CHAPTER XXX

Nivṛtta-santāpīya-Rasāyana-cikitsādhyāya (The Tonic Remedies which remove mental and Physical Distress) : Persons unfit for the use of Rasāyna.–Names of the healing drugs.–The Mode of their use.–Regimen of Diet and Conduct–Dosage–Therapeutic effects.–Differentiating traits.–Mode of Culling the above drugs.–Their Habitats.–The common Habitat of all the Oṣadhis. 632-640

CHAPTER XXXI

Snehapayogika-Cikitsādhyāya (The medicinal uses of oleaginous substances etc.) : Classifications of Sneha–Description of Sneha–The specific uses.–Measures of drugs.–The Kaṣāya-pāka-Kalpa.–The Sneha-pāka-Kalpa.–Alternative methods.–Application of Sneha according to specific Doṣa and Season.–Degrees of Cooking a Sneha–Distinctive traits of the complete cooking of a Sneha.–Process of Internal Use of Sneha.–The Specific Uses of Clarified butter–The Dosage.–Evil Effects of over-dosage–Sadyaḥ-Sneha–Forbidden cases of Sneha-pāna.–Good Effects of Sneha-pāna. 641-655

CHAPTER XXXII

The medical treatment by measures of Sveda (Fomentations, Diaphoretic measures etc.) : Classification of Sveda.–Its specific Applications.–Effects of Sveda.–Prohibited cases of Sveda.–

Symptoms of perfect and imperfect Sveda.–Measures to be followed after Sveda. 656-663

CHAPTER XXXIII

Vamana-Virecana-Sādhyopadrava-Cikitsādhyāya (The Distresses which prove amenable to the use of Purgatives and Emetics) : Importance of Purgatives and Emetics.–Mode of application of Emetics.–Symptoms of excessive, satisfactory and deficient Emetics.–Effects of satisfactory Emetics.–Cases where Emesis is forbidden.–Cases where Emesis is recommended.–Mode of administering Purgatives.–Classifications of Koṣṭha.–Diet.–Benefits of proper Purgation.–Persons who should not be purged.–Persons who should be purged.–Necessity of applying Sneha before the administration of Purgative or Emetic. 664-677

CHAPTER XXXIV

Vamana-Virecana Vyāpaca Cikitsādhyāya (The treatment of the Disorders resulting from an Injudicious Use of Emetics or Purgatives) : Their Classes.–Causes and treatment.–Evils of an Unpurged Residue of a Purgative or Emetic.–Evils of a Digested Purgative, etc.–Evils of insufficient or excessive expulsion of the Doṣas.–Flatulent Colic.–Partial and Deficient Medication (Ayoga).–Over-drugging with purgatives, etc. (Ati-yoga).–Haemorrhage due to excessive Vomiting or excessive Purging (Jivādāna).–Jiva-śoṇita, how to be known.–Flatulent distention of the Abdomen (Ādhmāna).–Cutting pain in the Anus, etc.–Dysenteric stools (Parisrāva).–Diarrhoea (Pravāhikā).–Overwhelming the heart.–Retention (Vibandha) of flatus, stool and urine. 678-691

CHAPTER XXXV

Netra-Basti-Pramāṇa-Pravibhāga-Cikitsādhyāya (The Dimension and Classifications of a Netra and a Vasti with their therapeutic applications) : The importance of Vasti-Karma.–The application of Vasti in different diseases.–Dimensions of the Pipe.–Materials of the Pipe.–Construction of the Vasti.–

Classifications of the Vasti.–Nomenclature of the Vasti.–Application of Niruha-Vasti and Āsthāpana-Vasti.–Their therapeutic Effects–The different Defects of a Vasti. 692-702

CHAPTER XXXVI

Netra-Basti-Vyāpaca-Cikitsādhyāya (The medical treatment of the mishaps which are consequent on the Injudicious Application of the Pipe and the Vasti) : Remedies for the injudicious application of the Pipe.–Disorders resulting from a defective Vasti (bladder) and its contents.–Disorders resulting from the defective Position of the Patient.–Remedies for the Complications of the defective position of Niruha-Vasti and Sneha-Vasti.–Intervals for the application of Purgative, Emetic, Āsthāpana-Vasti and Anuvāsana-Vasti. 703-712

CHAPTER XXXVII

The treatment with Anuvāsana-Vasti and Uttara-Vasti : The Process of Anuvāsana-Vasti–The process of preparing several medicated Oils and Snehas.–Proper time for the application of Sneha-Vasti.–The mode of applying a Sneha-Vasti.–Symptoms of insufficient, excessive, and satisfactory application of Anuvāsana-Vasti.–Diet after the application of a Vasti.–The Successive Actions of a Vasti.–Distresses from injudicious Application of Sneha-Vasti.–Specific Symptoms.–Their remedies.–**Uttara-Vastis**–Dimensions of the Pipe of the Vasti for a Male and for a Female patient.–Mode of application.–Vaginal Uttara-Vasti.–Diseases amenable to Uttara-Vasti. 713-735

CHAPTER XXXVIII

The mode of applying, as well as the treatment with a Niruḍha-Vasti : The mode of Preparing a Vasti.–The mode of Applying a Vasti.–Symptoms of a satisfactory application of a Vasti.–Subsequent treatment and Diet–Drugs to be used in a Niruha-Vasti.–The Formula of a Niruha-Vasti.–The process of preparation.–The Dvādasa-Prasriti.–Classifications of Vastis according to the range of their therapeutic applications.–Corrective

Vastis.–Lekhana-Vasti.–Vāji-Karaṇa-Vasti.–Vṛṁhaṇa-Vasti.–Picchhila-Vasti.–Grāhi-Vasti.–Sneha-Vasti.–Utkleśana-Vasti.–Doṣahar-Vasti.–Soothing Vasti.–Yuktaratha Vasti.–Siddha Vasti.–Mustādika-Vasti.–Variations in the composition of Vastis in cases of persons of different Temperaments.–Nomenclature of different Vastis and their Specific Uses. 736-758

CHAPTER XXXIX

Āturopadrava-cikitsādhyāya (The treatment of distressing Symptoms which are manifested in a patient) : The quantity of diet to be taken after the exhibition of a Niruha-Vasti.–Internal application of Sneha after Blood-letting.–Preparations of different diets.–Diet to be taken according to the Doṣa and to the Strength of the patient.–Regimen of conduct.–Articles of diet. 759-766

CHAPTER XL

The treatment which consists in employing the Dhuma (Fumes), **Nasya** (Snuffs) and **Kavala** (Gargles) : Classifications of Dhuma–Materials of different Dhuma-Varti.–Formation of the Pipe used in Dhuma-Pāna–Mode of inhalation of different Dhumas–Prohibitive cases–Time of Dhuma-pāna (Smoking)–The therapeutic effects of Dhuma-Pāna–Mode of Smoking.–**Snuffs and Errhines** (Nasya)–The Nomenclature of the term "Nasya"–Classifications of Nasya–Śiro-Virecana–Its application–Dosage of Sneha-Nasya–Effects of proper, excessive and deficient application of a Sneha-Nasya–Avapiḍa-Nasya–Forbidden cases.–Prati-marsha Nasya when to be used–Its effects.–Specific use of Sneha-Nasya–**Kavala-graha** (Gargles)–Classification–Mode of application–Their uses–Kavala and Gaṇḍuṣa distinguished–How long Kavala should be retained–Symptoms of satisfactory, deficient and excessive Gargling.–Prati-sārana–Its classification and effects. 767-788

End of the contents of the Cikitsita Sthāna.

Key to Indo-Romanic translation

अ	आ	इ	ई	उ	ऊ	ऋ	
a	ā	i	ī	u	ū	ṛ	
ए	ऐ	ओ	औ	अं	अः		
e	ai	o	au	aṁ	aḥ		
क्	क	ख्	ख	ग्	ग	घ	ङ
k	ka	kh	kha	g	ga	gha	ṅa
च	छ	ज	झ	ञ			
ca	cha	ja	jha	ña			
ट	ठ	ड	ढ	ण			
ṭa	ṭha	ḍa	ḍha	ṇa			
त	थ	द	ध	न			
ta	tha	da	dha	na			
प	फ	ब	भ	म			
pa	pha	ba	bha	ma			
य	र	ल	व	श			
ya	ra	la	va	śa			
ष	स	ह	क्ष	त्र	ज्ञ		
ṣa	sa	ha	kṣa	tra	jña		

NIDĀNASTHĀNA

THE SUŚRUTA SAṀHITĀ

NIDĀNA-STHĀNA

CHAPTER I

प्रथमोऽध्यायः।

अथातो वातव्याधिनिदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Vātavyādhi* (diseases of the nervous system) *Nidānam.*[1] 1

धन्वन्तरिं धर्मभृतां वरिष्ठममृतोद्भवम्।
चरणावुपसंगृह्य सुश्रुतः परिपृच्छति।।२।।
वायोः प्रकृति भूतस्य व्यापन्नस्य च कोपनैः
स्थानं कर्म च रोगांश्च वद मे वदतां वर?।।३।।

Metrical Text : Having clasped the feet of the holy *Dhanvantari*, who had arisen out of the primordial ocean with the pitcher of ambrosia on his head, and who was the foremost of all knowers of truth, *Suśruta* interrogated him as follows : "Tell me, O thou, the foremost of discoursers, all about the different locations and functions of the bodily *Vāyu* (nerve force), both in its normal and agitated conditions, (as well as when it changes its natural seat through a concourse of disturbing or aggravating causes). Instruct me on the nature of distempers, which result from its deranged condition.'' **2-3**

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[1] The term *Nidāna*, usually translated as Pathology, is meant to include factors, which fall within the respective provinces of Pathology, Aetiology, Symptomology and Pathognomy as well. For the meaning and functions of *Vāyu* see Introduction Vol. I. pp. xli-xliii.

तस्य तद् वचनं श्रुत्वा प्राब्रवीद् भिषजां वरः ।
स्वयंभूरेष भगवान् वायुरित्यभिशब्दितः ।। ४।।
स्वातन्त्र्यान्नित्यभावाच्च सर्वगत्वात् तथैव च ।
सर्वेषामेव सर्वात्मा सर्वलोकनमस्कृतः ।। ५।।
स्थित्युत्पत्तिविनाशेषु भूतानामेष कारणम् ।
अव्यक्तो व्यक्तकर्मा च रूक्षः शीतो लघुः खरः ।। ६।।
तिर्यग्गो द्विगुणश्चैव रजोबहुल एव च ।
अचिन्त्यवीर्यो दोषाणां नेता रोगसमूहराट् ।
आशुकारी मुहुश्चारी पक्वाधानगुदालयः ।। ७।।

The holy *Dhanvantari*, the greatest of all healers, having listened to the foregoing words of *Suśruta*, replied as follows : This vital *Vāyu* (nerve force), which courses through the body, is self-begotten in its origin, and is regarded as indentical with the divine energy of eternal life (God), inasmuch as it is unconditional and absolute in its actions and effects, eternal and self-origined, and is subtle and all-pervading (like the sky and the atoms). It is the primary factor, which determines the principle of cause and effect in all forms of created things, whether mobile or immobile. It is so called (*Vāyu*) from the fact of its coursing (skr. *Vā*-- to move) throughout the universe. It determines the growth, origin and disintegration of all animated organisms, and as such, it receives the homage of all created beings. Although invisible in itself, yet its works are patent or manifest, It is cold, light, mobile, dry and piercing and follows a oblique course. It is characterised by the two attributes (proper-sensibles or *Gunas*) of sound and touch. It abounds in the fundamental quality of *Rajas* (principle of cohesion and action), is of inconveivable prowess, propels all the deranged or obstructing principles (*Doṣās*) in the organism, (or in other words, is primarily concerned with the deranged principles of the body which are pathogenic in their actions). It is instantaneous in its action, and radiates or courses through the organism in constant currents. It has its primary field of action in the intestinal tract (*Pakvādhāna*) and the rectum (*Guda*). In its deranged state, it is the principal factor, which, (in combination with the deranged *Pitta* and *Kapha*), lies at the root of all diseases, and is accordingly termed the king of diseases (*Rogarāṭ*). **4-7**

देहे विचरतस्तस्य लक्षणानि निबोध मे।।८।।
दोषधात्वग्निसमतां सम्प्राप्तिं विषयेषु च।
क्रियाणामानुलोम्यञ्च करोत्यकुपितोऽनिलः।।९।।
यथाग्निः पञ्चधा भिन्नो नामस्थानात्मकर्मभिः।
भिन्नोऽनिलस्तथा ह्येको नामस्थानक्रियामयैः।।१०।।
प्राणोदानौ समानश्च व्यानश्चापान एव च।
स्थानस्था मारुताः पञ्च यापयन्ति शरीरिणम्।।११।।

The action of *Vāyu* in its normal State : Now, hear me describing the symptoms, which mark the *Vāyu*, as it courses through the organism. The *Vāyu,* in its normal or undisturbed condition, maintains a state of equilibrium between the different *Doṣās* and the root principles of the body (*Dhātu*); it further tends to maintain uniform state in the metabolism of the body, (protoplasmic, *Agni*[1] and helps the organs of sense-perception in discharging their specific functions. The bodily *Vāyu*, like the *Pitta* in the organism, is grouped under five different subheads according to the difference in its functions and locations, and is classified as the *Prāṇa, udāna, Samāna, Vyāna* and *Apāna*[2]. These five classes of *Vāyu*, located in their specific regions, contribute towards the integration and maintenance of the body. **8-11**

वायुर्यो वक्त्रसंचारी स प्राणो नाम देहधृक्।
सोऽन्नं प्रवेशयत्यन्तः प्राणांश्चाप्यवलम्बते।
प्रायशः कुरुते दुष्टो हिक्काश्वासादिकान् गदान्।।१२।।

The *Prāṇa Vāyu* : The *Vāyu*, that courses in (governs) the cavity of the mouth,[3] is called the *Prāṇa*, its functions being to force down the food into the cavity of the stomach, and to assist the different vitalising principles of the body (such as the internal heat or fire etc.) in discharging their functions in life, and to contribute to the general sustenance of the body. A deranged condition of this particular kind of *Vāyu* (*Prāṇa*) is usually followed by hic-cough, dyspnoea and other kindred distempers. **12**

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[1] See Introduction Vol. I. p.p. L-LI Mahāmahopādhyāya Dvārkā Nātha Kaviratna interprets this Agni as digestive heat (Jatharāgni).

[2] The *Prāṇa Vāyu* is identical with the energy of the nerve centre in the medulla; the *Udāna* with that of the one which is situated in the speech centre. The *Samāṇa* is same as the energy of the epigastric plexus, the *Udāna* is same as the energy of the Motor-Sensory Nerves, and the *Apāna* is identical with the force of the Hypogastric plexus.

[3] The field of its action includes the regions of the heart, throat, head and the nose.

उदानो नाम यस्तूर्ध्वमुपैति पवनोत्तमः।
तेन भाषितगीतादिविशेषोऽभिप्रवर्त्तते।
ऊर्ध्वजत्रुगतान् रोगान् करोति च विशेषतः।। १३।।

The *Udāna Vāyu* : The most important of the vital *Vāyus*, which courses (sends its vibrations) upward, is called the *Udāna*. It produces speech, song, etc. In its deranged state it brings on diseases which are specifically confined to regions lying above the clavicles. **13**

आमपक्वाशयचरः समानो वह्निसङ्गतः।
सोऽन्नं पचति तज्जांश्च विशेषान् विविनक्ति हि।
गुल्माग्निसंङ्गातीसार-प्रभृतीन् कुरुते गदान्।। १४।।

The *Samāna Vāyu* : The *Śamāna Vāyu* courses in (governs) the stomach (*Āmāśaya*) and in the region of intestines (*Pakvāśaya*). Its functions consist in digesting the chyme brought down into the intestines in unison with the digestive ferment (*Agni*), and especially in disintegrating its essence from its refuse or excreted matter. A deranged or aggravated condition of the *Samāna Vāyu* causes dysentery, *Gulma* and impaired digestion, etc. **14**

कृत्स्नदेहचरो व्यानो रससंवहनोद्यतः।
स्वेदासृक्स्रावणो वापि पञ्चधा चेष्टयत्यपि।
क्रुद्धश्च कुरुते रोगान् प्रायशः सर्व्वदेहगान्।। १५।।

The *Vyāna Vāyu* : The *Vāyu* known as the *Vyāna* courses (acts) through the whole organism, and its functions consist in sending the lymph chyle etc. all through the body and in helping the out-flow of blood (*Asṛk*) and perspiration. Five kinds of muscular movements[1] are ascribed to the action of the *Vyāna Vāyu*, a deranged condition of which is generally attended with diseases which are not confined to any particular region, member, or organ of the body, but are found to affect the whole organism (such as, fever, etc.). **15**

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[1] Such as expansion, flexion, lowering down and lifting up or lateral thrusting of any part of the body.

पक्वाधानालयोऽपानः काले कर्षति चाप्यधः।
समीरणः शकृन्मूत्रंशुक्रगर्भार्तवावानिचः।
कुद्धश्चकुरुते रोगान् घोरान् बस्तिगुदाश्रयान्।। १६।।
शुक्रदोषप्रमेहास्तु व्यानापानप्रकोपजाः।
युगपत् कुपिताश्चापि देहं भिन्द्युरसंशयम्।। १७।।

The *Apāna Vāyu* : The *Vāyu* known as the *Apāna* aets in the lower region of the intestines (*Pakvādhāna*). Its functions consist in bearing down the foetus and the faeces and in evacuating the urine, semen and catamenial blood. An eraged condition of this *Vāyu* tends to bring on serious diseases, which are peculiar to the urinary bladder and the distal portion of the large intestine (*Guda*). An aggravated condition of both the *Vyāna* and *Apāna Vāyus* may produce *Prameha* and disorders of the seminal fluid, while a simultaneous excitement of the five vital *Vāyus* leads to a sure and speedy termination of life. **16-17**

अत ऊर्ध्वं प्रवक्ष्यामि नानास्थानान्तराश्रितः।
बहुशः कुपितो वायुर्विकारान् कुरुते हि यान्।। १८।।
वायुरामाशये क्रुद्धश्छर्द्यादीन् कुरुते गदान्।
मोहं मूर्च्छां पिपासाञ्च हृद्ग्रहं पार्श्ववेदनाम्।। १९।।
पक्वाशयस्थोऽन्त्रकूजं शूलं नाभौ करोति च।
कृच्छमूत्रपुरीषत्वमानाहं त्रिकवेदनाम्।। २०।।
श्रोत्रादिष्विन्द्रियवधं कुर्यात् क्रुद्धः समीरणः।। २१।।
वैवर्ण्यं स्फुरणं रौक्ष्यं सुप्तिं चुमुचुमायनम्।
त्वक्स्थो निस्तोदनं कुर्यात् त्वग्भेदं परिपोटनम्।। २२।।
व्रणांश्च रक्तगो, ग्रन्थीन् सशूलान् मांससंश्रितः।
तथा मेदःश्रितः कुर्याद् ग्रन्थीन् मन्दरुजोऽव्रणान्।
कुर्यात् सिरागतः शूलं सिराकुञ्चनपूरणम्।। २३।।
स्नायुप्राप्तः स्तम्भकम्पौ शूलमाक्षेपणं तथा।। २४।।
हन्ति सन्धिगतः सन्धीन् शूलशोफौ करोति च।। २५।।
अस्थिशोषञ्च भेदञ्च कुर्याच्छूलञ्च तच्छ्रितः।। २६।।

तथा मज्जगते रुक् च न कदाचित् प्रशाम्यति।। २७।।
अप्रवृत्तिः प्रवृत्तिर्वा विकृतिः (ता) शुक्रगेऽनिले।। २८।।

Now we shall describe the nature of diseases, brought about by the localization of the variously aggravated *Vāyus* in the different parts of the body. In the cavity of the stomach (*Āmāśaya*) the deranged or aggravated *Vāyu* gives rise to vomiting, vertigo, epileptic fits, thirst and pain at the sides (*Pārśva Śūla*) and about the region of the heart (*Hṛdgraha*). In the intestines (*Pakvāśaya*) the enraged or disturbed *Vāyu* gives rise to a rumbling in the intestines, a piercing pain about the region of the umbilicus, scanty and painful urination and stool, or their entire suppression (*Ānāha*), and pain about the region of the coccyx (*Trika*). Similarly, incarcerated in the sense-organs, such as the ears, etc. it tends to deprive them of their respective faculties. In the skin (lymph chyle) it produces a discolouring of the complexion, parchedness and twitching in the skin, and causes a complete local anaesthesia, giving rise to a tingling, piercing pain in the skin, which spontaneously bursts, or becomes marked with cracks and fissures. Similarly, the aggravated *Vāyu* interfering with the principle of blood gives rise to ulcers. In the flesh, it produces painful nodes and tumours (*Granthi*), while in the principle of fat it brings on almost painless tumours (*Granthi*) unattended with any kind of ulcer. Incarcerated in the veins & c. (*Sirā*) it produces a stiffening or painful contraction, or a varicose or neuralgic condition; in a ligament (*Snāyu*), it produces numbness (anaesthesia), palsy, aching pain and convulsive jerks; in a long joint, it tends to deprive it of its contractibility and produces a painful inflammatory swelling (about the affected part) in the bones it produces a wasting (atrophy) or the bones which crack and begin to spontaneously burst, attended with the characteristic bone-ache. Again in that important principle of life, the marrow, it tends to dry it up and produces a sort of pain, extending all over the body which knows no respite or abatement. Similarly, in the principle of semen it tends to produce a scanty, defective, or excessive emission of that vital fluid, or a complete stoppage thereof. **18-28**

हस्तपादशिरोधातूंस्तथा संञ्चरति क्रमात्।
व्याप्नुयाद् वाऽखिलं देहं वायुः सर्वगतो नृणाम्।। २९।।

स्तम्भनाक्षेपणस्वापशोफशूलानि सर्वगः।
स्थानेषूक्तेषु मिश्रश्च संमिश्राः कुरुते रुजः।। ३०।।
कुर्यादवयवप्राप्तो मारुतस्त्वमितान् गदान्।। ३१।।

The *Vāyu*, thus disturbed and agitated, affects in succession the lower and the upper extremities of the body, and the head, or extends all over the body and deranges all its root-principles (*Dhātu*). The symptoms, which mark such conditions of the body, are numbness (paralysis), convulsive contortions of the limbs (*Ākṣepa*), anaesthesia, and various kinds of pain (*Śūla*), and swelling (*Śopha*) of the body. The deranged *Vāyu*, having entered the natural seats of the *Pitta* or *Kapha*, develops symptoms, which are peculiar to either of them, and gives rise to numerous diseases. **29-31**

दाहसन्तापमूर्च्छाः स्युर्वायौ पित्तसमन्विते।। ३२।।
शैत्यशोफगुरुत्वानि तस्मिन्नेव कफावृते।। ३३।।
सूचीभिरिव निस्तोदः स्पर्शद्वेषः प्रसुप्तता।
शेषाः पित्तविकाराः स्युर्मारुते शोणितान्विते।। ३४।।

The symptoms, which characterise the union of the deranged *Vāyu* with the *Pitta* (in its particular seat) are a burning sensation, heat, thirst, and loss of consciousness, in addition to the symptoms of the *Vātaja* disease so generated in that particular part of the body, while a similar unison with the *Kapha* develops coldness, swelling and heaviness (of the affected part). The disturbed or agitated *Vāyu* in unison with the principle of blood gives rise to a sort of pricking pain (pins and needles in the affected locality), which can not bear the least touch, or is marked by complete anaesthesia, and symptoms, peculiar to the deranged *Pitta*, follow in its train. **32-34**

प्राणे पित्तावृतेछर्दिर्दाहश्चैवोपजायतै ।। ३५ ।।
दौर्बल्यं सदनं तन्द्रावैवर्ण्यञ्च कफावृते ।। ३६ ।।
उदाने पित्तसंयुक्ते मूर्च्छादाहभ्रमक्लमाः ।। ३७ ।।
अस्वेदहर्षौ मन्दाग्निः शीतस्तम्भौ कफावृते ।। ३८ ।।

Vomiting, and a burning sensation, etc. in the body, mark the instance when the *Prāṇa Vāyu* is surcharged (*Āvṛta*) with the *Pitta*; while weakness, lassitude, somnolence and a general discolouring of the complexion (D. R.--loss of taste) characterise a case when it is surcharged with the deranged *Kapha*. A burning sensation in the body, loss of consciousness or epileptic fits, and a sense of giddiness (vertigo) and physical languor are the indications, which distinguish a case of the *Udāna Vāyu* being surcharged with the *Pitta*; while a stoppage or absence of perspiration, appearance of goose-flesh on the skin, impaired digestion, coldness and numbness of the affected part characterise a case of the same being surcharged with the *Kapha*. **35-38**

समाने पित्तसंयुक्ते स्वेददाहौष्ण्यमूर्च्छनम्।। ३९।।
कफाधिकञ्च विण्मूत्रं रोमहर्षः कफावृते।। ४०।।

Copious flow of perspiration, heat with a burning sensation in the body, and epileptic fits indicate a case when the *Samāna Vāyu* has become united with the *pitta*; while a copious flow of stool and urine, and an excess of mucous secretion (*Kapha*) from the nose fluent coryza) etc. and horripilation mark a case, where it has become saturated with the *Kapha*. **39-40**

अपाने पित्तसंयुक्ते दाहौष्ण्ये स्यादसृग्दरम्।। ४१।।
अधःकाय गुरुत्वञ्च तस्मिन्नेव कफावृते।। ४२।।

Heat and a burning sensation in the affected part and a profuse menorrhagia mark a case when the *Apāna Vāyu* becomes-surcharged with the *Pitta*, whereas a sense of heaviness in the lower limbs characterises a case when it becomes overcharged with the *Kapha*. **41-42**

व्याने पित्तावृते दाहो गात्रविक्षेपणं क्लमः।। ४३।।
गुरूणि सर्वगात्राणि स्तम्भनञ्चास्थिपर्वणाम्।
लिङ्गं कफावृते व्याने चेष्टास्तम्भस्तथैव च।। ४४।।

[Symptoms such as], burning and jerking in the limbs, and a sense of physical languor become manifest in the event of the *Vyāna Vāyu* being surcharged with the *Pitta*, while a general heaviness of the limbs, stiffness of numbness of the bone-joints, and an incapability of locomotion indicate the fact of its being surcharged with the *Kapha*. **43-44**

प्रायशः सुकुमाराणां मिथ्याहारविहारिणाम्।
रोगाध्वप्रमदामद्यव्यायामैश्चातिपीडनात् ।

ऋतुसात्म्यविपर्यासात् स्नेहादीनाञ्च विभ्रमात्।
अव्यवाये तथा स्थूले वातरक्तं प्रकुप्यति।। ४५।।

The *Nidāna* of *Vāta Rakta* : A faulty diet and regimen, excessive sexual intercourse, inordinate physical exercise, drinking large quantities of wine, in a particular season of the year which is improper to it, use of articles of food which are not congenial to one's own temperament and an improper or baneful use of such oleaginous substances (as oil, clarified butter etc.) are the factors, which vitiate in common the blood and *Pitta* of a person. The foregoing causes especially tend to vitiate or agitate the *Vāyu* and blood in persons of delicate constitutions, or in corpulent persons, or in those who observe a form of perfect continence. **45**

हस्त्यश्वोष्ट्रैर्गच्छतोऽन्यैश्च वायुः कोपं यातः कारणैः सेवितैःस्वैः।
तीक्ष्णोष्णाम्लक्षारशाकदिभेज्यैः सन्तापाद्यैर्भूयसा सेवितैश्च।। ४६।।
क्षिप्रं रक्तं दुष्टिमायाति तच्च वायोर्मार्गं संरुणद्ध्याशु यातः।
क्रुद्धोऽत्यर्थं मार्गरोधात् स वायुरत्युद्रिक्तं दूषयेद्रक्तमाशु।। ४७।।
तत् संपृक्तं वायुना दूषितेन तत्प्राबल्यादुच्यते वातरक्तम्।। ४८।।

The vital *Vāyu* becomes enraged or agitated by excessive riding on horses, camels or elephants, or through the lifting or carrying of great weights, etc., or by an inordinate indulgence in things which are possessed of the specific virtue of enraging or aggravating that vital principle. On the other hand, an over-indulgence in such articles of food as are heat-making in their potency, or a surfeit of edibles largely composed of sharp, acid or alkaline substances, as well as a large consumption of potherbs etc., or an exposure to heat tends to vitiate the blood of the organism, and which on account of such contamination, tends to speedily obstruct the passage of the fleet-coursing *Vāyu*. The *Vāyu*, thus impeded in its course, becomes more and more agitated each moment, and is prone to speedily agitate the blood in a similar way. The antecedence of the term ''*Vāta*'' or ''*Vāyu*'' in the nomenclature of the disease (*Vāta-Rakta*) is owing to the precedence accorded to the action of the deranged *Vāyu* in bringing about the malady, although it effects this in concert with the vitiated blood of the organism. **46-48**

तद्वत् पित्तं दूषितेनासृजाऽऽक्तं श्लेष्मादुष्टो दूषितेनासृजाऽऽक्त।।४९।।
स्पर्शोद्विग्नौ तोदभेदप्रशोषस्वापोपेतौ वातरक्तेन पादौ।
पित्तासृग्भ्यामुग्रदाहौ भवेतामत्यर्थोष्णौ रक्तशोफौ मृदू च।
कण्डूमन्तौ श्वेतशीतौ श्वेतशीतौ सशोफौ पीनस्तब्धौ श्लेष्मदुष्टे तु रक्ते।।५०।।
सर्वैर्दुष्टे शोणिते चापि दोषाः स्वं स्वं रूपं पादयोर्दर्शयन्ति।।५१।।

Similarly, the disease brought about by the agitated *Pitta*, in conjunction with the vitiated or agitated blood, is called the *Pitta-Rakta*, while the one incidental to the combination of the deranged *Kapha* with the vitiated blood is called *Kapha-Rakta*. In a case of *Vāta-Rakta*, the legs, or the lower extremities can not bear the least touch (Hyperaesthesia) and a sort of pricking, piercing pain (pins and needles) is experienced in those regions. The legs become withered or atrophied and lose all sensibility to touch. In a case of *Pitta-Rakta*, the legs become extremely red, hot, soft and swollen, characterised by a sort of indescribable burning sensation. In a case of *Kapha-Rakta*, the legs become swollen and numbed. The swelling assumes a whitish hue and feels cold to the touch, and is accompanied by excessive itching. In the *Sānnipātika* or *Tridoṣaja* form of *Duṣṭa-Rakta*, the legs exhibit symptoms, which are resepctively peculiar to all the three preceding types. **49-51**

प्राग्रूपे शिथिलौ स्विन्नौ शीतलौ सविपर्ययौ।
वैवर्ण्यतोदसुप्तत्वगुरुत्वौषसमन्वितौ ।।५२।।
पादयोर्मूलमास्थाय कदाचिद्धस्तयोरपि।
आखोर्विषमिव क्रुद्धं तद्देहमनुसर्पति।।५३।।

Premonitory Symptoms : In the incubative stage of the disease the legs perspire and become cold and flabby, or (on the contrary), the local perspiration is stopped and the legs become hot and hard. Moreover, a pricking pain is experienced in the affected parts which are marked by complete anaesthesia, heaviness, or heat, and discolouring of the skin. The disease creeps in either from the lower extremities, or in some cases, first affects the upper ones and gradually extends all over the body like an enraged rat-poison. **52-53**

आजानुस्फुटितं यच्च प्रभिन्नं प्रस्रुतं च यत्।
उपद्रवैश्च यञ्जुष्टं प्राणमांसक्षयादिभिः।
शोणितं तदसाध्यं स्याद्याप्यं संवत्सरोत्थितम्।।५४।।

Prognosis : The form of the disease in which the skin of the part lying between the instep and the knee-joint becomes abraded or spontaneously bursts open, exuding pus and blood, attended with loss of strength (*Prāṇa*) and flesh, should be regarded as incurable; while a case of one year's standing admits only of palliative measures. **54**

यदा तु धमनीः सर्वाः कुपितोऽभ्येति मारुतः।
तदाक्षिपत्याशु मुहुर्मुहुर्देहं मुहुश्चरः।
मुहुर्म्मुहुस्तदाक्षेपादाक्षेपक इति स्मृतः।।५५।।
सोऽपतानकसंज्ञो यः पातयत्यन्तराऽन्तरा।
कफान्वितो भृशं वायुस्तास्वेव यदि तिष्ठति।।५६।।
स दण्डवत् स्तम्भयति कृच्छ्रो दण्डापतानकः।
हनुग्रहस्तदाऽत्यर्थं सोऽन्नं कृच्छ्रान्निषेवते।।५७।।

The enraged or agitated *Vāyu*, while coursing swiftly through the *Dhamanīs* (nerves) of the body, shakes it in quick succession, and a disease, (exhibiting such) symptoms as shaking or convulsive jerks), is originated which is called *Ākṣepaka*[1] (spasms, convulsions). The form of the disease, in which the patient falls to the ground, at intervals, is called *Apatānaka* (Epilepsy without convulsions). The aggravated or agitated *Vāyu* charged with an abnormal quantity of *Kapha*, sometimes affects and stuffs the entire nervous system, and gives rise to a form of disease, which is called *Daṇḍāpatānaka*[2] (Epilepsy with convulsions), inasmuch as it deprives the body of its power of movement and flexibility, making it stiff and rigid like a rod (*Daṇḍa*).

The disease but rarely yields to medicine and, is cured in rare instances only with the greatest difficulty, its characteristic symptom being a paralysis of the jaw-bone, which makes deglutition extremely difficult. **55-57**

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1. The patient suffers from vanishings (*tāmyate*) and loss of consciousness through the instrumentality of the enraged and aggravated *Vāyu*, hence the disease is so named. – *Gayadāsa*

2. *Jejjaṭa* holds that the enraged *Vāyu*, in unison with the deranged *Kapha*, gives rise to another kind of convulsions (*Ākṣepaka*) which he has denominated as *Daṇḍā-patānaka* which, exhibits such symptoms as coldness, swelling and heaviness of the body on account of its being brought about by a concerted action of the deranged *Pitta* and *Kapha*. Several authorities aver that there are four distinct types of *Ākṣepaka*, such as *Daṇḍā-patānaka*, *Antarāyām*, *vahirāyām* and *Ākṣepaka* of traumatic (*Abhighātaja*) origin.

धनुस्तुल्यं नमेद्यस्तु स धनुःस्तम्भसंज्ञकः।
अङ्गुलीगुल्फजठरहृद्वक्षोगलसंश्रितः ।।५८।।
स्नायुप्रतानमनिलो यदाऽऽक्षिपति वेगवान्।
विष्टब्धाक्षः स्तब्धहनुर्भग्नपार्श्वः कफं वमन्।।५९।।
अभ्यन्तरं धनुरिव यदा नमति मानवः।
तदा सोऽभ्यन्तरायामं कुरुते मारुतो बली।।६०।।
बाह्यस्नायुप्रतानस्थो बाह्यायामं करोति च।
तमसाध्यं बुधाः प्राहुर्वक्षः कटचूरुभञ्जनम्।।६१।।

The disease in which the enraged *Vāyu* bends the body like a bow is called *Dhanustambha* (Tetanus). The disease admits of being divided into two distinct types accordingly as the body of the patient is curved internally (*Antarāyāma*, lit:- inwardly or forwardly extended, emprosthotonos), or externally (*Vahirāyāma*, lit:- extended or bent on the back, resting on his heels and occiput--Opisthotonos). When the extremely enraged and powerful bodily *Vāyu* (nerve-force), accumulated in the regions of the fingers, insteps, abdomen, chest, heart and throat, forcibly draws in the local ligaments (*Snāyu*), the body becomes contracted and bent forward, bringing about a curvature of the inner trunk. The disease in this form is called *Antarāyāma Dhanustambha*. The movements of the eyes become impossible, which become fixed in their sockets; the jaw-bones become locked, the sides are broken, and the patient ejects (at intervals quantities of) slimy mucous (*Kapha*). These are the features which mark the first type (*Antarāyāma Dhanustambha*). On the contrary, when the same enraged *Vāyu*, centred or lodged in ligaments which traverse the posterior side of the body, contracts them violently, the body is naturally bent backward. The patient experiences a sort of breaking pain at the chest, waist and thighs, (which are ultimately broken). The disease is called *Vahirāyāma*, and should be looked upon as beyond the pale of all medicinal treatment. **58-61**

कफपित्तान्वितो वायुर्वायुरेव च केवलः।
कुर्यादाक्षेपकं त्वन्यं चतुर्थमभिघातजम्।।६२।।
गर्भपातनिमित्तश्च शोणितातिस्रवाच्च यः।
अभिघातनिमित्तश्च न सिध्यत्यपतानकः।।६३।।

Four types of *Ākṣepaka* are usually recognised in practice such as, the (1) one incidental to the concerted action of the enraged bodily *Vāyu* and *Kapha* (2), the one brought about through the union of the enraged *Vāyu* with the deranged *Pitta* (3), the one due to the single action of the agitated *Vāyu* (4) and the one due to any external injury or blow (*Abhighātaja*).[1] An attack of *Apatānakaḥ* due to excessive haemorrhage, or following closely upon an abortion or miscarriage at pregnancy (difficult labour) or which is incidental to an external blow or injury (traumatic), should be regarded as incurable. **62-63**

अधोगमाः सतिर्यग्गा धमनीरूर्ध्वदेहगाः।
यदा प्रकुपितोऽत्यर्थं मातरिश्वा प्रपद्यते।। ६४।।
तदाऽन्यतरपक्षस्य सन्धिबन्धान् विमोक्षयन्।
हन्ति पक्षं तमाहुर्हि पक्षाघातं भिषग्वराः।। ६५।।
यस्य कृत्स्नं शरीरार्धमकर्मण्यमचेतनम्।
ततः पतत्यसून् वाऽपि जहात्यनिलपीडितः।। ६६।।

The disease, in which the extremely agitated *Vāyu* affects the nerve chains (*Dhamanīs*) which spread either in the upward, downward, or lateral direction, making them lax and vigourless, and in which the joints of the other side of the body become useless and inoperative, is called *Pakṣāghāta* (Hemiplegia) by eminent physicians. The patient, the whole or half of whose body has become (almost) inoperative and lost all sensibility, suddenly falls down and expires. **64-66**

शुद्धवातहतं पक्षं कृच्छ्रसाध्यतमं विदुः।
साध्यमन्येन संसृष्टमसाध्यं क्षयहेतुकम्।। ६७।।

Prognosis : A case of *Pakṣāghāta* (Hemiplegia), brought about through the single action of the enraged or agitated *Vāyu* of the body, can be cured only with the greatest care and difficulty. A case of the same disease, engendered by the aggravated *Vāyu* in conjunction with the deranged *Pitta* or *Kapha* proves amenable to medicine (*Sādhya*). It becomes incurable when caused through the waste of the root principles (*Dhātu*) of the body. **67**

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[1] *Brahma Deva* designated the four types of the disease, as *Apatānakaḥ*, *Saṁsṛṣṭa Ākṣepakaḥ*, simple *Ākṣepakaḥ* and the *Abhighātaja* (traumatic).

वायुरूर्ध्वं व्रजेत् स्थानात् कुपितो हृदयं शिरः।
शङ्खौ च पीडयत्यङ्गान्याक्षिपेन्नमयेच्च सः।। ६८।।
निमीलिताक्षो निश्चेष्टः स्तब्धाक्षो वाऽपि कूजति।
निरुच्छ्वासोऽथवा कृच्छ्रादुच्छ्वस्यान्नष्टचेतनः।। ६९।।
स्वस्थः स्याद्धृदये मुक्ते ह्यावृते च प्रमुह्यति।
कफान्वितेन वातेन ज्ञेय एषोऽपतन्त्रकः।। ७०।।

Apatantrakaḥ (Convulsions) : The *Vāyu* aggravated (by its specifically exciting factors and principles) and dislodged from its natural seat or receptacle in the body in consequence thereof, courses upwards and finds lodgment in the regions of the head, heart and temples. It presses upon those parts and gives rise to convulsive movements of hands and legs, or at times bends them down.

Symptoms : The patient lies with his eyes closely shut, or stares with a sort of fixed or vacant gaze, the eyes remaining fixed or immovable. The patient loses all perception, and groans. Respiration becomes difficult, or symptoms of temporary asphyxia and unconsciousness set in. Consciousness and a normal condition of the organism return with the passage of the enraged *Vāyu* from the heart, while on the other hand the patient relapses into unconsciousness simultaneously with the envelopment of the heart with that enraged and *Kapha*-saturated *Vāyu*. This disease is called *apatantrakaḥ* and is ascribed to the action of the enraged *Vāyu* surcharged with the deranged *Kapha*. **68-70**

दिवास्वप्नासन(म)स्थानविवृताध्वनिरीक्षणैः ।
मन्यास्तम्भं प्रकुरुते स एव श्लेष्मणाऽऽवृतः।। ७१।।

***Manyāstambha* :** The local *Vāyu*, agitated through such causes as sleep in the day time, reclining with the neck on an uneven place or pillow, gazing upward for a considerable length of time, or looking aside in a contorted way, and enveloped in the deranged *Kapha*, gives rise to the disease known as *Manyāstambha* (wry neck or torticollis). **71**

गर्भिणीसूतिकाबालवृद्धक्षीणेष्वसृक्क्षये ।
उच्चैर्व्याहरतोऽत्यर्थं खादतः कठिनानि वा।। ७२।।
हसतो जृम्भतो भाराद् विषमाच्छयनादपि।
शिरोनासौष्ठचिबुकललाटेक्षणसन्धिगः ।। ७३।।

अर्दयित्वाऽनिलो वक्त्रमर्दितं जनयत्यतः।
वक्रीभवति वक्त्रार्धं ग्रीवा चाप्यपवर्तते।।७४।।
शिरश्चलति वाक्सङ्गो नेत्रादीनाञ्च वैकृतम्।
ग्रीवाचिबुकदन्तानां तस्मिन् पार्श्वे तु वेदना।।७५।।
यस्याग्रजो रोमहर्षो वेपथुर्नेत्रमाविलम्।
वायुरूर्ध्वं त्वचि स्वापस्तोदो मन्याहनुग्रहः।
तमर्दितमिति प्राहुर्व्याधिं व्याधिविशारदाः।।७६।।
क्षीणस्यानिमिषाक्षस्य प्रसक्ताव्यक्तभाषिणः।
न सिध्यत्यर्दितं बा(गा)ढं त्रिवर्षं वेपनस्य च।।७७।।

Ardita (Facial Paralysis) : [1]Pregnant women, mothers immediately after parturition (*Śūtikā*), infants, old and enfeebled persons are most prone to fall victims to this disease.[1] It has been also known to result from excessive haemorrhage or loss of blood. The local *Vāyu*, extremely enraged or aggravated by continous talking in an extremely loud voice, chewing of hard substances, loud laughter, yawning, carrying extremely, heavy loads, and lying down in an uneven position on the ground, finds lodgment in the regions of the head, nose, upper lip, chin, forehead and the joints (inner cornea) of the eye, and produces the disease called *Ardita* by distorting the face.

Symptoms : The neck and half of the face longitudinally suffer distortion and are bent. The head shakes; the power of articulating speech is lost, and the eyes are distorted into a variety of shapes. The portions of the neck and the chin, as well as the teeth on the affected side become painful.

Premonitory Symptoms : The diseases generally commences with shivering, horripilation, cloudiness of vision, upcoursing of the bodily *Vāyu* and anaesthesia, a pricking pain in the affected locality, numbness or paralysis of the jaw-bone, or of the cervical muscles of the neck. Physicians conversant with the Aetiology of diseases, call it *Ardita* (Facial paralysis).

Prognosis : A case of *Arditam*, appearing in an extremely enfeebled or emaciated patient, or exhibiting such symptoms as a winkless vision, inarticulate speech which hardly seems to come out of the throat, excessive palsy of the face, as well as the one of more than three year's standing should be deemed as incurable. **72-77**

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[1] The portion of the text included within asterisks has been rejected by *Jajjaṭācārya* as spurious.

पार्ष्णिप्रत्यङ्गुलीनान्तु कण्डरा याऽनिलार्दिता।
सक्थ्नः क्षेपं निगृह्णीयाद् गृध्रसीति हि सा स्मृता।। ७८।।

Gṛdhrasī (Sciatica) : The disease in which the two great nerve-trunks (*Kaṇḍarā*), which emanating from below the lower extremity of the thigh reach down to the bottom of the insteps and toes, and become stuffed or pressed with the enraged *Vāyu*, thus depriving the lower extremities of their power of locomotion, is called *Gṛdhrasī*. **78**

तल प्रत्यङ्गुलीनान्तु कण्डरा बाहुपृष्ठतः।
बाह्वोः कर्मक्षयकरी विश्वाचीति हि सा स्मृता।। ७९।।

Viśvācī **:** (Erbe's paralysis or Bracial neuralgia) : The disease in which the enraged *Vāyu* affecting the nerve-trunks (*Kaṇḍarā*) which run to the tips of fingers from behind the roots of the upper arms, making them incapable of movement and depriving them of their power of flexion or expansion is called *Viśvācī*.[1] **79**

वातशोणितजः शोफो जानुमध्ये महारुजः।
शिरः क्रोष्टुकपूर्वन्तु स्थूलः क्रोष्टुकमूर्धवत्।। ८०।।

Kroṣṭukaśirṣa (Synovitis of the knee-joints) : An extremely painful swelling in the knee-joints, which is originated through the concerted action of the deranged *Vāyu* and the vitiated blood is called *Kroṣṭukaśirṣa* from the fact of its resembling the head of a jackal (*Kroṣṭuka*) in shape. **80**

वायुः कटयां स्थितः सक्थ्नः कण्डरामाक्षिपेद्यदा।
खञ्जस्तदा भवेज्जन्तुः, पङ्गुः सक्थ्नोर्द्वयोधात्।। ८१।।
प्रक्रामन् वेपते यस्तु खञ्जन्निव च गच्छति।
कलायखञ्जं तं विद्यान्मुक्तसन्धिप्रबन्धनम्।। ८२।।

Khañja (Lameness) : The disease proceeds from the drawing up of the nerve trunks (*Kaṇḍarā*) of a leg by the deranged *Vāyu* lying about the region of the waist. When both the legs are similarly affected, the patient is called *Paṅgu*. He, whose legs tremble before starting for a walk and who afterwards manages to go on limping is called *Kalāya-Khañja* one in whom the bone-joints become loose. **81-82**

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[1] When the aforesaid nerve of a single arm is affected the disease is restricted to it alone, while it attacks the both when both their nerves are affected.

न्यस्ते तु विषमे पादे रुजः कुर्यात् स्मीरणः।
वातकण्टक इत्येष विज्ञेयः खडुकाश्रितः॥ ८३॥
पादयोः कुरुते दाहं पित्तासृक्सहितोऽनिलः।
विशेषतश्चंक्रमणात् पाददाहं तमादिशेत्॥ ८४॥
हृष्यतश्चरणौ यस्य भवतश्च प्रसुप्तवत्।
पादहर्षः स विज्ञेयः कफवातप्रकोपजः॥ ८५॥
अंसदेशस्थितो वायुःशोषयित्वांऽसबन्धनम्।
सिरास्त्वाकुञ्च्य तत्रस्थो जनयत्यवबाहुकम्॥ ८६॥

***Vāta Kaṇṭaka* :** The local *Vāyu* enraged by making a false step on an uneven ground, finds lodgment in the region of the ankle (*Khuḍaka,* instep according to others), thus giving rise to a disease which is called *Vāta Kaṇṭaka*. The burning sensation in the soles of the feet caused by the enraged local *Vāyu*, in conjunction with the deranged *Pitta* and blood, is called *Pāda-dāha*, which is generally seen to afflict persons of pedestrian habits. When the legs are deprived of all sensibility of touch, and a sort of tingling pain is experienced in them it is termed *Pādaharṣa*, which is due to the deranged action of the *Vāyu* and *Kapha*. The disease in which the enraged local *Vāyu* dries up the normal *Kapha* lying about the shoulder joints is called *Aṅsa-śoṣaka*. The form in which the aggravated local *Vāyu* contracts the nerves of the arms is called *Avabāhuka*[1]. **83-87**

यदा शब्दवहं स्रोतो वायुरावृत्य तिष्ठति।
शुद्धः श्लेष्मान्वितो वाऽपि बाधिर्यं तेन जायते॥ ८७॥

Bādhirya (deafness) : The disease occurs only when the deranged *Vāyu*, either singly or surcharged with the *Kapha* stuffs the sound-carrying channels (*Srota*) of the ears. **87**

हनुशङ्खशिरोग्रीवं यस्य भिन्दन्निवानिलः।
कर्णयोः कुरुते शूलं कर्णशूलं तदुच्यते॥ ८८॥

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[1] The *Aṅsa-śoṣa* is due to the single action of the enraged *Vāyu,* while *Avabāhuka* is due to the concerted action of the deranged *Vāyu* and *Kapha*.

आवृत्य सकफो वायुर्धमनीः शब्दवाहिनीः।
नरान् करोत्यक्रियकान् मूकमिन्मिणगद्गदान्।। ८९।।

Karṇa Śūla **:** The disease in which the deranged *Vāyu* causing a piercing pain in the regions of the cheekbones, head, temples and neck, gives rise to a sort of aching pain in the tympanum, is called *Karṇa-śūla* (otitis). The local *Vāyu*, deranged and saturated with the *Kapha* stuffing the nerves (*Dhamanī*) which conduct the sound of speech, produces complete (in some cases partial) loss of the power of speech--e.g. *Mūka* (dumbness, *Minmina* (nasal voice) and *Gad-gada* (indistinct speech). **88-89**

अधो या वेदना याति वर्चोमूत्राशयोत्थिता।
भिन्दतीव गुदोपस्थं सा तूणीत्युपदिश्यते।। ९०।।
गुदोपस्थोत्थिता सैव प्रतिलोमविसर्पिणी।
वेगैः पक्वाशयं याति प्रतितूणी तु सा स्मृताः।। ९१।।
साटोपमत्युग्ररुजमाध्मातमुदरं भृशम्।
आध्मानमिति जानीयाद् घोरं वातनिरोधजम्।। ९२।।
विमुक्तपार्श्वहृदयं तदेवामाशयोत्थितम्।
प्रत्याध्मानं विजानीयात् कफव्याकुलितानिलम्।। ९३।।

A sort of pain, which (rising from the bowels or the urinary bladder and ranging downward) gives rise to a bursting sensation in the regions of the anus and the gentials, is called *Tūṇi*, whereas the one, rising upward from the preceding parts and extending up to the region of the intestines, is called *Prati-tūṇī*. A distension of the abdomen (*Udara*), attended with the incarceration of flatus (*Vāyu*) and an intense pain and rumbling in its inside, is called *Ādhmāna* (Tympanitis). When it first affects the stomach (*Āmāśaya*) and is unattended with an oppressive feeling about the heart and pain at the sides it is called *Pratyādhmāna*. The *Vāyu* saturated with the deranged *Kapha* cause the preceding type of distemper. **90-93**

नाभेरधस्तात् सञ्चारी यदि वाचलः।
अष्ठीलावद् घनो ग्रन्थिरूर्द्ध्वमायत उन्नतः।
वाताष्ठीलां विजानीयाद् बहिर्मार्गावरोधिनीम्।। ९४।।

एनामेव रुजायुक्तां वातविण्मूत्ररोधिनीम्।
प्रत्यष्ठीलामिति वदेज्जठरे तिर्यगुत्थिताम्।। ९५।।

A knotty stone-like tumour (*Granthi*) of considerable density, whether fixed or mobile, and appearing below the umbilicus, and having an elevated shape which is always found to be extended in an upward direction, is called a *Vātāṣṭhīlā*, (which) as its name implies, is due to the action of the local deranged *Vāyu*. The tumour, thus formed obstructs the emission of flatus and impedes the evacuation of faeces. A tumour of similar shape, appearing laterally or across the region of the abdomen (*Jaṭhara*) and obstructing the passage of stool, urine and flatus (*Vāta*) is called a *Pratyaṣṭhīlā*. **94-95**

इति सुश्रुतसंहितायां निदानस्थाने वातव्याधिनिदानं
नाम प्रथमोऽध्यायः।। १।।

Thus ends the first Chapter of the Nidāna Sthāna in the Suśruta Saṁhitā, which treats of the Nidāna of the diseases of the nervous system.

NIDĀNA-STHĀNA

CHAPTER II

द्वितीयोऽध्यायः।

अथातोऽर्शसां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Nidāna* of *Arśas* (Haemorrhoids). **1**

षडर्शांसि भवन्ति वातपित्तकफशोणितसन्निपातैः सहजानि चेति।।२।।

Haemorrhoids may be divided into six classes viz. (i) *Vātaja* (due to the action of the deranged (*Vāyu*), (ii) *Pittaja* (due to the action of deranged *Pitta*), (iii) *Kaphaja* (due to the action of deranged *Kapha*, (iv) *Raktaja* (due to the action of the vitiated blood), (v) *Sannipātaja* (due to the concerted action of the deranged *Vāyu, Pitta* and *Kapha* and (vi) *Sahaja* (congenital). **2**

तत्रानात्मवतां यथोक्तैः प्रकोपणैर्विरुद्धाध्यशनस्त्रीप्रसङ्गोत्कटुकासनपृष्ठयानवेगविधारणादिभिर्विशेषैः प्रकुपिता दोषा एकशो द्विशः समस्ताः शोणितसहिता वा यथोक्तं प्रसृताः प्रधानधमनीरनुप्रपद्याधो गत्वा गुदमागम्य प्रदूष्य गुदवलीर्मांसप्ररोहान् जनयन्ति विशेषतो मन्दाग्नेः, तथा तृणकाष्ठोपललोष्ठवस्त्रादिभिः शीतोदकसंस्पर्शनाद् वा कन्दाः परिवृद्धिमासादयन्ति, तान्यर्शांसीत्याचक्षते।। ३।।

Pathology : The deranged *Vāyu, Pitta*, etc. enraged by their specific aggravating causes, or by such acts or conduct as partaking of food composed of incompatible substances, eating before the previous

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meal has been digested, inordinate sexual intercourse, sitting on the haunches, excessive riding, and the voluntary suppression of any natural urging of the body, either severally or in combination of two or three *Doṣas,* or vitiating the blood of a person, who observes no moderation in food and drink & c., become dislodged from their natural seats in the body (according to the law of *Prasāranam* (expansion and change of place by a deranged organic principle)] and are carried down through the large intestine (*Pradhāna Dhamanī*) into the descending colon and getting lodged therein, give rise to growths of polypi or fleshy condylomata, which are known as piles. These growths chiefly appear in persons suffering from impaired digestion (*Agni*), and gain in size through friction with the wearing apparel, weeds, wood, lumps of clay or stone, or by contact with cold water. **3**

तत्र स्थूलान्त्रप्रतिबद्धमर्धपञ्चाङ्गुलं गुदमाहुः। तस्मिन् वलयस्तिस्रोऽध्यर्धाङ्गुलान्तरसंभूताः प्रवाहणी विसर्जनी संवरणी चेति चतुरङ्गुलायताः; सर्वास्तिर्यगेकाङ्गुलोच्छ्रिताः।। ४।।

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The lower end of the large intestine, which passes into the flexure of the rectum and measures four and a half fingers in length, is called the *Guda* (lit--the channel of fecal matter), the interior of which is provided with three spiral grooves. Each of these grooves or ring-like muscles lie a finger and a half apart, and are respectively known as *Pravāhaṇī, Visarjanī* and *Saṃvaraṇī*, or the grooves of out-flow, defecation and closure of the anus (sphincter ani), covering a space of four fingers and having laterally an elevation of one finger's width. **4**

**शङ्खावर्तनिभाश्चापि उपर्युपरि संस्थिताः।
गजतालुनिभाश्चापि वर्णतः संप्रकीर्त्तिताः।। ५।।
रोमान्तेभ्यो यवाध्यर्धो गुदौष्ठः परिकीर्त्तितः।
प्रथमा तु गुदौष्ठादङ्गुलमात्रे।। ६।।**

Metrical Texts : These grooves are like the involuted indentures of a conch shell, situated one above the other, coloured like the palate of an elephant. A part of the channel, half a finger's width in length as it is usually measured from the outer hairy orifice of the rectum, is called the anus (*Gudauṣṭha*). **5-6**

तेषान्तु भविष्यतां पूर्वरूपाणि अन्ने न श्रद्धा कृच्छ्रात् पक्तिरम्लीका

(परिदाहो विष्टम्भः पिपासा) सक्थिसदनमाटोपः कार्श्यमुद्गारबाहुल्यमक्ष्णोः श्वयथुरन्त्रकूजनं गुदपरिकर्तनमाशङ्का पाण्डुरोगग्रहणीदोषशोषाणां कासश्वासौ बलहानिर्भ्रमस्तन्दा निद्रेन्द्रियदौर्बल्यञ्च। जातेष्वे तानि रूपाणि प्रव्यक्ततराणि भवन्ति।। ७।।

Premonitory Symptoms : A non-relish for food, a tardy and difficult digestion of food (brought into the stomach), acid eructations, burning pain, fulness of abdomen, thirst, a sense of weakness in the thighs, meteorism emaciation of the body, frequent eructations, swellings around the eyes, a croaking sound in the intestines, cutting pain in the rectum (*Guda*), apparent indications of an attack of phthisis, jaundice, dysentery, cough, dyspnoea, vertigo, somnolence, excessive sleep, weakness of the organs (*Indriya*), are indications which predict the advent of this disease, and which become more marked with its progress. 7

तत्र मारुतात् परिशुष्कारुणविवर्णानि विषममध्यानि कदम्बपुष्पतुण्डिकेरीनाडीमुखसूचीमुखाकृतीनि च भवन्ति। तैरुपद्रुतः सशूलं संहतमुपवेश्यते कटीपृष्ठपार्श्वमेढ्रगुदनाभिप्रदेशेषु चास्य वेदना भवन्ति, गुंल्माष्ठीलाप्लीहोदराणि चास्य तन्निमित्तान्येव भवन्ति, कृष्णत्वङ्नखनयनदशनवदनमूत्रपुरीषश्च पुरुषो भवति।। ८।।

The *Vātaja* Type : Piles, due to the action of the aggravated *Vāyu*, are non-exuding, rose-coloured, and uneven in their surface. They resemble the *Kadamba* flowers in structure and are either tubular or sharp-pointed like a needle, sometimes assuming the shape of the wild *Tuṇḍikerī* flower. The stool of a haemorrhoid patient of this type becomes excessively hard, and can be evacuated only in a sitting posture, with the greatest pain and difficulty. An excruciating pain is experienced in the regions of the waist, back, sides, anus, umbilicus and the genitals. Symptoms similar to *Gulma*, *Aṣṭhīlā*, enlarged spleen and abdominal dropsy add to the distress of the patient, whose skin, nails, eyes, teeth, face, urine and stool also assume a dark black colour. **8**

पित्तान्नीलाग्राणि तनूनि विसर्पीणि पीतावभासानि यकृत्प्रकाशानि शुकजिह्वासंस्थानानि यवमध्यानि जलौकोवक्त्रसदृशानि प्रक्लिन्नानि

च भवन्ति, तैरुपद्रुतः सदाहं सरुधिरमतिसार्यते, ज्वरदाहपिपासामूर्च्छाश्चास्योपद्रवा भवन्ति, पीतत्वङ्नखनयनदशनवदनमूत्रपुरीषश्च पुरुषो भवति।। ९।।

The *Pittaja* Type : Piles, brought on through the action of the deranged *Pitta*, are slender, blue-topped, shifting in their nature, yellowish in their hue, or are coloured like shreds of liver, resembling in shape the tongue of the *Śuka* bird. They are thick at middle, like barley grains, or resemble the mouth of leeches and secrete a sort of slimy exudation. The stool is marked with blood, and the patient complains of a painful, burning sensation (in the rectum) at the time of defecation. Fever, with a burning sensation and thirst, and epileptic fits, supervene. The skin, nails, eyes, face, teeth, stool, and urine of the patient assume a yellow hue. **9**

श्लेष्मजानि श्वेतानि महामूलानि स्थिराणि वृत्तानि स्निग्धानि पाण्डूनि करीरपनसास्थिगोस्तनाकाराणि, न भिद्यन्ते न स्रवन्ति कण्डूबहुलानि च भवन्ति, तैरुपद्रुतः सश्लेष्माणमनल्पं मांसधावनप्रकाशमतिसार्यते, शोफशीतज्वरारोचकाविपाकशिरोगौरवाणि चास्य तन्निमित्तान्येव भवन्ति, शुक्लत्वङ्नखनयनदशनवदनमूत्रपुरीषश्च पुरुषो भवति।। १०।।

The *Kaphaja* Type : Piles, due to the action of the deranged *Kapha*, become white, are sunk about their roots, and are hard, round and glossy. They assume a greyish hue and resemble the teats of a cow or the stones of the *Karīra*, or of a *Panasa* fruit. These piles do not burst, nor do they exude any sort of secretion. The patient feels an irresistible tendency to itch the excresconces. The stools become copious in quantity and are charged with mucous (*Śleṣma*), resembling the washings of meat. Oedema, fever with shivering (*Śīta-jvara*), and heaviness of the head and with a non-relish for food are the symptoms which become manifested with the progress of the disease. The skin, finger nails, eyes, teeth, face, stool and urine of the patient also assume a white colour. **10**

रक्तजानि न्यग्रोधप्ररोहविद्रुमकाकणन्तिकाफलसदृशानि पित्तलक्षणानि च, यदाऽवगाढपुरीषप्रपीडितानि भवन्ति तदात्यर्थं दुष्टमनल्पमसृक् सहसा विसृजन्ति, तस्य चातिप्रवृतौ शोणितातियोगोपद्रवा भवन्ति।। ११।।

The *Raktaja* Type : Piles (haemorrhoids), having their origin in the vitiated condition of the blood resemble the sprouts of the *Vaṭa* tree in shape and are of the colour of red coral, or the seeds (dark red) of *Guñja* berry. They exhibit all the symptoms, which are similar to the *Pittaja* type of this disease. Pressed hard by the constricted faeces in their passage through the anus, they suddenly give rise to a haemorrhage of vitiated (venous) blood, and symptoms characteristic of excessive bleeding are found to supervene. **11**

सन्निपातजानि सर्वदोषलक्षणयुक्तानि।। १२।।

The *Sannipātaja* Type : In a case of haemorrhoids due to the concerted action of the deranged *Vāyu*, *Pitta* and *Kapha*, symptoms characteristic of each of these types manifest themselves in unison. **12**

सहजानि दुष्टशोणितशुक्रनिमित्तानि, तेषां दोषत एवं प्रसाधनं कर्त्तव्यम्। विशेषतश्चैतानि दुर्दर्शनानि परुषाणि पाण्डूनि दारुणान्यन्तर्मुखाणि, तैरुपद्रुतः कृशोऽल्पभुक् सिरासन्ततगात्रोऽल्पप्रजः क्षीणरेताः क्षामस्वरः क्रोधनोऽल्पाग्निप्राणः परमलसश्च, तथा घ्राणशिरोऽक्षिनासाश्रवणरोगवान् सततमन्त्रकूजाटोपहृदयोपलेपारोचकप्रभृतिभिः पीड्यते।।१३।।

The Congenital Type : Congenital haemorrhoids (*Sahaja Arśas*) are usually ascribed to defects in the semen and ovum of one's parents and should be medicinally treated with an eye to the special deranged *Doṣas* involved in the case. The polypi (in this type) are hardly visible and are rough and yellowish, with their faces turned inward. They are extremely painful. A person suffering from this type of piles gets thinner and thinner every day and eats very little. Large veins (*Sirā*) appear on the surface of the body. The patient becomes irritable, the semen decreases in quantity, making the procreation of a small number of children possible only by him. The voice becomes feeble, the digestion is impaired, weak vitality, excessive lethargy and disorders affecting the head, nose, ears and eyes follow. A continuous croaking sound is heard in the intestines, attended with a rumbling in the abdomen. All relish for food vanishes and the region of the heart seems to be smeared with a kind of sticky paste (of mucous), etc. **13**

भवति चात्र

बाह्यमध्यवलिस्थानां प्रतिकुर्याद् भिषग्वरः।
अन्तर्वलिसमुत्थानां प्रत्याख्यायाचरेत् क्रियाम्।। १४।।

Auhoritative verse on the subject : A qualified physician should undertake the medical treatment of haemorrhoids which occur either about the outer or the middle groove of the rectum, (in as much as they prove amenable to medicine). A polypus, appearing about the innermost ring or groove of the rectum, should be treated without holding out any definite hope of cure to the patient. **14**

प्रकुपितास्तु दोषा मेढ्रमभिप्रपन्ना मांसशोणिते प्रदूष्य कण्डूं जनयन्ति, ततः कण्डूयनात् क्षतं समुपजायते, तस्मिंश्च क्षते दुष्टमांसजाः प्ररोहाः पिच्छिलरुधिरस्राविणो जायन्ते कूर्चकिनोऽभ्यन्तरमुपरिष्टाद् वा, ते तु शेफो विनाशयन्त्युपघ्नन्ति च पुंस्त्वम्, योनिमभिप्रपन्नाः सुकुमारान् दुर्गन्धान् पिच्छिलरुधिरस्राविणश्छत्राकारान् करीराञ्जनयन्ति, ते तु योनिमुपघ्नन्त्यार्तवञ्च; नाभिमभिप्रपन्नाः सुकुमारान् दुर्गन्धान् पिच्छिलान् गण्डूपदमुखसदृशान् करीराञ्जनयन्ति, त एवोर्ध्वमागताः श्रोत्राक्षिघ्राणवदनेष्वर्शांस्युपनिर्वर्तयन्ति, तत्र कर्णजेषु बाधिर्यं शूलं पूतिकर्णता च। नेत्रजेषु वर्त्मावरोधो वेदना स्रावो दर्शननाशश्च, घ्राणजेषु प्रतिश्यायोऽतिमात्रं क्षवथुः कृच्छ्रोच्छ्वासता पूतिनस्यं सानुनासिकवाक्यत्वं शिरोदुःखञ्च, वक्त्रजेषु कण्ठौष्ठतालूनामन्यतमस्मिस्तैर्गद्गदवाक्यता रसाज्ञानं मुखरोगाश्च भवन्ति। व्यानस्तु प्रकुपितः श्लेष्माणं परिगृह्य बहिः स्थिराणि कीलवदर्शांसि निर्वर्तयति, तानि चर्मकीलान्यर्शांसीत्याचक्षते।। १५।।

Liṅgārśas (Fig warts or condylomatous growths about the genitals) : The deranged and aggravated *Vāyu* etc., finding lodgment in the genitals, vitiate the local flesh and blood, giving rise to an itching sensation in the affected localities. The parts become ulcerated (through constant scratching) and the ulcers become studded with sprout-like vegetations of flesh (warts), which exude a kind of slimy, bloody discharge. These growths, or excrescences generally appear on the inner margin, or on the surface of the glans penis, in the form of soft, slender vegetations of skin, resembling the hairs of a small brush (*Kūrcaka*). These vegetations ultimately tend to destroy the penis and the reproductive faculty of the patient.

Bhagārśas **:** The deranged *Vāyu* etc. of the body, lodged in the vaginal region of a woman, gives rise to similar crops of soft polypi in the passage. They may crop up isolated at the outset, and (by coalescing) may assume the shape of a mushroom or an umbrella, secreting a flow of slimy, foul-smelling blood.

The deranged *Vāyu*, etc. may further take an upward course, and finding a lodgment in the ears, nose, mouth and eyes may produce similar warts in those localities. Warts, which crop up inside the cavities of the ears, may bring on earache, dumbness, and a foul discharge from those organs, while those (cysts) cropping up in the eyes will obstruct the movement of the eye-lids, giving rise to pain and a local secretion and ultimately destroy the eye-sight. Similarly, such growths in the nostrils produce catarrh, excessive sneezing, shortness of breath, headache, nasal speech and the complaint known as *Pūtinasya*. Such vegetations cropping up in and about the lips, palate or the larynx, tend to make the speech confused and indistinct. When appearing in the mouth, they impair the faculty of taste, and diseases which affect the cavity of the mouth follow. The excited *Vyāna Vāyu*, united with the aggravated *Kapha*, produces a kind of hard papillomatous growths on the skin (about the anus) which are called the *Carmakīlas* (papillomata).[1] **15**

भवन्ति चात्र

तेषु कीलेषु निस्तोदो मारुतेनोपजायते।
श्लेष्मणा तु सवर्णत्वं ग्रन्थित्वञ्च विनिर्दिशेत्।। १६।।
पित्तशोणितजं रौक्ष्यं कृष्णत्वं शुक्लता तथा।
समुदीर्णस्वरत्वञ्च चर्मकीलस्य लक्षणम्।। १७।।

Authoritative verses on the subject : These *Carmakīlas* may be attended with a kind of pricking pain through an excess of the deranged *Vāyu*, whereas those which have their origin in the deranged *Kapha* (lymphatics) assume a knotty shape and become of the same colour as the surrounding skin. On the other hand, they become dry, black or white, and extremely hard through an exuberance of the deranged local blood and *Pitta*. **16-17**

अर्शसां लक्षणं व्यासादुक्तं सामान्यतस्तु यत्।
तत् सर्वं प्राग्विनिर्दिष्टात् साधयेद् भिषजां वरः।। १८।।
अर्शःसु दृश्यते रूपं यदा दोषद्वयस्य तु।
संसर्गं तं विजानीयात् संसर्गः स च षड्विधः।। १९।।

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[1] According to others, *Carmakīlas* may crop up on the skin of any part of the body.

The symptoms of polypi, appearing in the neighbour-hood of the anus, have been described in full, while the general characteristics of those, which are found to crop up around the genitals, have been briefly discoursed upon. An intelligent physician should ponder over the two groups of symptoms while engaged in treating a case of piles. A case of piles exhibiting symptoms similar to the two deranged *Doṣas* is called the *Saṃsargaja*. Six distinct types of *Dwi-Doṣaja* piles are known in practice.[1] **18-19**

त्रिदोषाण्यल्पलिङ्गानि याप्यानि तु विनिर्दिशेत्।
द्वन्द्वजानि द्वितीयायां वलौ यान्याश्रितानि च।। २०।।
कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च।
सन्निपातसमुत्थानि सहजानि तु वर्ज्जयेत्।। २१।।
सर्वाः स्युर्वलयो येषां दुर्नामभिरुपद्रुताः।
तस्तु प्रतिहतो वायुरपानः सन्निवर्त्तते।
ततो व्यानेन सङ्गम्य ज्योतिर्मृद्नाति देहिनाम्।। २२।।

Prognosis : A case of piles due to the concerted action of the three deranged *Doṣas* of the body, (with its characteristic symptoms) but partially developed, may be temporarily checked (*Yāpya*). Cases, which are of more than a year's standing, as well as those in which the haemorrhoids are due to the concerted action of the two *Doṣas* (*Saṁsargaja*), or are situated in the middle groove of the rectum, may be cured but with the greatest difficulty. Cases of the *Sānnipātika* or congenital (*Sahaja*) types should be given up as incurable. The *Apāna Vāyu*, in a person whose rectum is overrun with such polypus growths, tries to pass out through the anus, but is driven back upward, being obstructed in its passage by the vegetations, and then mixes with his *Vyāna Vāyu*, thus imparing (the five-functioned) fire (*Pitta*) in his body. **20-22**

इति सुश्रुतसंहितायां निदानस्थानेऽर्शोनिदानं नाम द्वितीयोऽध्यायः।। २।।

Thus ends the second Chapter of the Nidānasthāna in the Suśruta Saṁhitā which deals with the Nidāna of piles.

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[1] Such as (1) the one due to the concerted action of the deranged *Pitta* and *Kapha*, (2) the one incidental to the simultaneous derangement of the *Vāyu* and the *Kapha*, (3) the one brought about through the disordered condition of the *Vāyu* and blood, (4) the one due to the combination of the deranged *Pitta* and *Kapha* (5) the one produced by the concerted action of the deranged *Pitta* and blood, (6) the one which results from the combined action of the deranged *Kapha* and blood.

NIDĀNA-STHĀNA

CHAPTER III

तृतीयोऽध्यायः।

अथातोऽश्मरीणां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।। १।।

Now we shall discourse on the *Nidāna* of *Aśmarī* (urinary calculi). **1**

चतस्रोऽश्मर्यो भवन्ति, श्लेष्माधिष्ठानाः। तद्यथा—श्लेष्मणा, वातेन, पित्तेन, शुक्रेण चेति।। २।।

The disease admits of being divided into four several types, such as the *Vātaja*, the *Pittaja*, the *Kaphaja* and the *Śukraja* (Seminal) concretions. An exuberance or preponderance of the deranged *Kapha* should be understood as the underlying cause of all invasions of this disease. **2**

तत्रासंशोधनशीलस्यापथ्यकारिणः प्रकुपितः श्लेष्मा मूत्रसंपृक्तोऽनुप्रविश्य बस्तिमश्मरीं जनयति।। ३।।

General aetiology : The *Kapha* of a man, who neglects to cleanse (*Saṁśodhana*) the internal channels of his organism, or is in the habit of taking unwholesome food, enraged and aggravated by its own exciting causes, is carried into the urinary bladder. Here it becomes saturated with the urine, and gives rise to the formation of concretions or gravels in its cavity. **3**

तासां पूर्वरूपाणि-बस्तिपीडारोचकौ मूत्रकृच्छ्रं बस्तिशिरोमुष्कशेफसां वेदना कृच्छ्राज्ज्वरावसादौ बस्तगन्धित्वं मूत्रस्येति।। ४।।

Premonitory Symptoms : An aching pain in the bladder, with a non-relish for food, difficulty in urination, an excruciating pain in the scrotum, penis, and the neck of the bladder, febrile symptoms, physical lassitude, and a goat-like smell in the urine are the symptoms, which indicate the formation of gravel in the bladder. **4**

यथास्वं वेदनावर्णं दुष्टं सान्द्रमथाविलम्।
पूर्वरूपेऽश्मनः कृच्छ्रान्मूत्रं सृजति मानवः।।५।।

Metrical Text : The deranged *Doṣas* involved in a particular case respectively impart their specific colour to the urine, and determine the character of the accompanying pain. The urine becomes thick, turbid, and vitiated with the action of the aggravated *Doṣas*, and micturition becomes extremely painful. **5**

अथ जातासु नाभिबस्तिसेवनीमेहनेष्वन्यतमस्मिन् मेहतो वेदना मूत्रधारासङ्गः सरुधिरमूत्रता मूत्रविकिरणञ्च गोमेदकप्रकाशमत्याविलं ससिकतं विसृजति, धावनङ्घनप्लवनपृष्ठयानोष्णाध्वगमनैश्चास्य वेदना भवति।।६।।

Leading Indications : A sort of excruciating pain is experienced either about the umbilicus, or in the bladder, or at the median rape of the perineum, or about the penis, during micturition when gravel is forming in the bladder. The urine is stopped at intervals in its out-flow, or becomes charged with blood, or flows out twisted and scattered like spray, leaving a sediment of clear, sandy, red or yellow particles of stone, which resembles a *Gomeda* gem in colour. Moreover a pain is experienced in the bladder at the time of running or jumping or in swimming, or while riding on horseback, or after a long journey. **6**

तत्र श्लेष्माश्मरी श्लेष्मलमन्नमभ्यवहरतोऽत्यर्थमुपलिप्याधः परिवृद्धिं प्राप्य बस्तिमुखमधिष्ठाय स्रोतो निरुणद्धि, तस्य मूत्रप्रतिघाताद् दाल्यते भिद्यते निस्तुद्यत इव च बस्तिर्गुरुः शीतश्च भवति, अश्मरी चात्र श्वेता स्निग्धा महती कुक्कुटाण्डप्रतीकाशा मधूकपुष्पवर्णा वा भवति, तां श्लैष्मिकीमिति विद्यात्।।७।।

The *Śleṣmāśmarī* : Stone or gravel, originated through the action of the deranged *Kapha*, saturated with an excessive quantity of that *Doṣa* by the constant ingestion of phlegm-generating (*Śleṣmala*) substances, increases in size at the lower orifice of the bladder and ultimately obstructs the passage of the urine. The pressure and recoil of that incarcerated fluid on the walls of the urinary bladder gives rise to a kind of crushing, bursting, pricking pain in that organ, which becomes cold and heavy. A *Kapha*-origined stone or gravel is white and glossy, attains to a large size, to that of a hen's egg, and has the colour of the *madhūka* flower. This type is called *Śleṣmāśmarī*. 7

पित्तयुतस्तु श्लेष्मा संघातमुपगम्य यथोक्तां परिवृद्धिं प्राप्य बस्तिमुखमधिष्ठाय स्रोतो निरुणद्धि, तस्य मूत्रप्रतीघातादूष्यते चूष्यते दह्यते पच्यत इव बस्तिरुष्णवातश्च भवति, अश्मरी चात्र सरक्ता पीतावभासा कृष्णा भल्लातकास्थिप्रतिमा मधुवर्णा वा भवति, तां पैत्तिकीमिति विद्यात्।। ८।।

The *Pittaja Aśmarī* : The *Kapha* charged (dried) with the deranged *Pitta* becomes hard (condensed) and large in the aforesaid ways, and lying at the mouth of the bladder obstructs the passage of the urine. The bladder, on account of the flowing back of the obstructed urine into its cavity, seems as if it has been exposed to the heat of an adjacent fire, boiling with the energy of an alkaline solution. A kind of sucking, drawing and burning pain is experienced in the organ. This type of *Aśmarī* is further marked by symptoms which characterise *Uṣṇa-vāta* (stricture). The concretion is found to be of a reddish, yellowish black colour like the stone of the *Bhallātaka* fruit, or it is coloured like honey. This type is called *Pittaja Aśmarī*. 8

वातयुतस्तु श्लेष्मा संघातमुपगम्य यथोक्तां परिवृद्धिं प्राप्य बस्तिमुखमधिष्ठाय स्रोतो निरुणद्धि। तस्य मूत्रप्रतीघातात् तीव्रा वेदना भवति, तदाऽत्यर्थं पीडचमानो दन्तान् खादति, नभिं पीडयति, मेढ्रं प्रमृद्नाति, पांयु स्पृशति, विशर्धते, विदहति, वातमूत्रपुरीषाणि कृच्छ्रेण चास्य मेहतो निःसरन्ति; अश्मरी चात्र श्यावा पुरुषा विषमा खरा कदम्बपुष्पवत् कण्टकाचिता भवति, तां वातिकीमिति विद्यात्।। ९।।

The *Vātāśmarī* : The deranged *Kapha* (mucus) inordinately saturated with the bodily *Vāyu*, acquires hardness and gains in dimensions, and these lying at the mouth of the bladder obstructs the passage of the urine. The incarcerated fluid causes extreme pain in the organ. The patient constantly under severe pain gnashes his teeth or presses his umbilical region, or rubs his penis, or touches his anus (*Pāyu*) and loudly screams. A burning sensation is experienced in the penis, and urination, belching and defecation become difficult and painful.[1] The concretions in this type of *Aśmarī* are found to be of a dusky colour, rough, uneven in shape, hard, facetted and nodular like a *Kadamba* flower. This type is called *Vātāśmarī*. **9**

प्रायेणैतास्तिस्रोऽश्मर्यो दिवास्वप्नसमशनाध्यशनशीतस्निग्धगुरुमधुरा हारप्रियत्वाद् विशेषेण बालानां भवन्ति; तेषामेवाल्पबस्तिकायत्वादनुपचितमांसत्वाच्च बस्तेः सुखग्रहणाहरणा भवन्ति।। १०।।

Infants are more susceptible to an attack of any of the three preceding types of *Aśmarī*, inasmuch as they are fond of day sleep or of food composed of both wholesome and unwholesome ingredients, and are in the habit of eating before the digestion of a previous meal, or of taking heavy, sweet, emollient and demulcent food. In children the bladder is of diminished size and poor in muscular structure. These facts contribute to the easy possibility of the organ being grappled (with a surgical instrument) and of the stone being extracted with the greatest ease in cases of infantile *Aśmarī*. **10**

महतान्तु शुक्राश्मरी शुक्रनिमित्ता भवति।। ११।।

मैथुन(अभि)विघातादतिमैथुनाद् वा शुक्रं चलितमनिर्गच्छद् विमार्गगमनादनिलोऽभितः संगृह्य मेढ्रवृषणयोरन्तरे संहरति, संहृत्य चोपशोषयति; सा मूत्रमार्गमावृणोति, मूत्रकृच्छ्रं बस्तिवेदनां वृषणयोश्च श्वयथुमापादयति, पीडितमात्रे च तस्मिन्नेव प्रदेशे प्रविलयमापद्यते; तां शुक्राश्मरीमिति विद्यात्।। १२।।

The *Śukrāśmarī* : *Śukrāśmarīs* or seminal concretions are usually formed in adults owing to the germination of semen in their organisms. A sudden or abrupt stoppage of a sexual act, or excessive coition tends to dislodge the semen from its natural receptacle in the body. The fluid thus disloged, but not emitted, finds a wrong passage. The *Vāyu* gathers up the fluid (semen); thus led astray, and deposits it (in a round or oval shape) at a place lying about the junction of the penis and the scrotum and dries up the humidity with which it is charged. The matter, thus formed, condensed, and hardened, is called the seminal stone (*Śukrāśmari*), which then obstructs the passage of the urine, giving rise to pain in the bladder, painful micturition, and swelling of the scrotum. The stone vanishes under pressure in its seat.[1] **11-12**

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[1] Stool and urine can be voided only with the greatest straining.

भवन्ति चात्र।

शर्करा सिकता मेहो भस्माख्योऽश्मरिवैकृतम्।
अश्मर्या शर्करा ज्ञेया तुल्यव्यञ्जनवेदना।। १३।।
पवनेऽनुगुणे सा तु निरेत्यल्पा विशेषतः।
सा भिन्नमूर्त्तिर्वातेन शर्करेत्यभिधीयते।। १४।।
हृत्पीडा सक्थिसदनं कुक्षिशूलं च वेपथुः।
तृष्णोर्ध्वगोऽनिलः कार्ष्ण्यं दौर्बल्यं पाण्डुगात्रता।। १५।।
अरोचकाविपाकौ तु शर्करार्ते भवन्ति च।
मूत्रमार्गप्रवृत्ता सा सक्ता कुर्यादुपद्रवान्।। १६।।
दौर्बल्यं सदनं कार्श्यं कुक्षिशूलमरोचकम्।
पाण्डुत्वमुष्णवातञ्च तृष्णां हृत्पीडनं वमिम्।। १७।।

Authoritative verses onthe subject : Concretions, sands and sediments found to be deposited in the urine in a case of *Bhasma-meha* are but the modifications, or attended with symptoms of a case of stone in the bladder (*Aśmarī*). The same group of symptoms and the same kind of pain are exhibited and experienced in a case of gravel (*Śarkarā*) as in a case of stone (*Aśmarī*) in the bladder. The local *Vāyu* coursing in its natural direction helps the discharge of calculi (*Aśmarī*) with the urine in the event of they being extremely attenuated in structure. Particles of a stone broken by the *Vāyu* are called urinary calculi (*Śarkarā*). A pain about the cardiac region, a sense of weakness and lassitude in the thighs, a griping pain in the regions of the spleen and liver (*Kukṣi-śūla*), a shivering sensation, thirst hiccough or eructations, darkness or sallowness of complexion, weakness, emaciation with a non-relish for food and impaired digestion are the symptoms which are manifested in a gravel-patient. A gravel (*Śarkarā*) obstructed at the mouth of the urinary channel is detected by the following indications : *viz.,* weakness, lassitude, emaciation, cachectic condition of the body, pain over the hepatic region (*Kukṣi-śūla*), a non-relish for food, sallowness of complexion, hot and high coloured urine, thirst, pressing pain at the cardiac region and vomiting. **13-17**

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[1] We can not but contemplate with admiration the fact that *Suśruta* was aware of the formation of seminal or spermatic concretions in the seminal vesicles through degenerative changes of spermatozoa and other secretions and their subsequent calcification as lately discovered by the savants of the West. -- *Translator*

नाभिपृष्ठकटीमुष्क-गुदवङ्क्षणशेफसाम् ।
एकद्वारस्तनुत्वक्को मध्ये बस्तिरधोमुखः ।। १८ ।।
अलाब्वा इव रूपेण सिरास्नायुपरिग्रहः ।
बस्तिर्बस्तिशिरश्चैव पौरुषं वृषणौ गुदम् ।। १९ ।।
एकसम्बन्धिनो ह्येते गुदास्थिविवरस्थिताः ।
मूत्राशयो मलाधारः प्राणायतनमुत्तमम् ।। २० ।।
पक्वाशयगतास्तत्र नाड्यो मूत्रवहास्तु याः ।
तर्पयन्ति सदा मूत्रं सरितः सागरं यथा ।। २१ ।।
सूक्ष्मत्वान्नोपलभ्यन्ते मुखान्यासां सहस्रशः ।
नाडीभिरुपनीतस्य मूत्रस्यामाशयान्तरात् ।
जाग्रतः स्वपतश्चैव स निःस्यन्देन पूर्यते ।। २२ ।।
आमुखात् सलिले न्यस्तः पार्श्वेभ्यः पूर्यते नवः ।
घटो यथा तथा विद्धि बस्तिर्मूत्रेण पूर्यते ।। २३ ।।

The bladder is situated in the pelvic cavity, surrounded on its different sides by the back, loin (*Kaṭī*), umbilicus, scrotum, rectum (*Guda*), groins and penis. This organ is provided with a single aperture or opening and lies with its mouth downward, covered with nets of nerves (*Śirā*) and ligaments (*Snāyu*), in the shape of a gourd. The organ is extremely thin in structure; and thus situated within the pelvic cavity, it is connected, through its mouth or external orifice. with the rectum, the penis, and the testes. It is also known by the name of *Malādhāra* (the receptacle of impure matter) and forms (one of) the primary seats of vital energy (*Prāṇa*).[1] The urinary ducts (ureters) pass close by the large intestines (*Pakvāśaya*) and constantly replenish the bladder and keep it moist with that waste product of the system in the same manner as rivers carry their contributions of water into the ocean. These passages or ducts (which are two) are found to take their origin from thousands of branches (or mouths *tubuli uriniferi*), which are not visible to the naked eyes, on account of their extremely minute structures and carry, whether in a state of sleep or wakening, the urine from below the region of the stomach[1] (*Āmāśaya*) into the bladder keeping it filled with this important fluid of the body, just as a new pitcher, immersed upto its neck in a vessel full of water, is filled by transudation through its lateral pores. **18-23**

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[1] The text has *Prāṇāyatana*, which means that an injury to the urinary bladder may be attended with fatal result.

एवमेव प्रवेशेन वातः पित्तं कफोऽपि वा।
मूत्रयुक्त उपस्नेहात् प्रविश्य कुरुतेऽश्मरीम्।। २४।।
अप्सु स्वच्छास्वपि यथा निषिक्तासु नवे घटे।
कालान्तरेण पङ्कः स्यादश्मरीसम्भवस्तथा।। २५।।
संहन्त्यापो यथा दिव्या मारुतोऽग्निश्च वैद्युतः।
तद्वद् बलासं बस्तिस्थमूष्मा संहन्ति सानिलः।। २६।।

In the same way the *Vāyu, Kapha* and *Pitta* are carried into the bladder (through their respective ducts or channels), and in unison with the retained urine, give rise to the formation of stone, on account of the slimy character of the deposit produced. Stone is formed in the same way in the bladder as sediments are ultimately deposited from clear and transparent water at the bottom of a new pitcher which contains it. As the wind and lightning jointly condense the rainwater into hailstones, so the bodily *Vāyu* and *Pitta* (heat) jointly contribute to the condensation of the *Kapha* in the bladder and transform it into stone. **24-26**

मारुते प्रगुणे बस्तौ मूत्रं सम्यक् प्रवर्त्तते।
विकारा विविधाश्चापि प्रतिलोमे भवन्ति हि।। २७।।
मूत्राघाताः प्रमेहाश्च शुक्रदोषास्तथैव च।
मूत्रदोषाश्च ये केचिद् बस्तावेव भवन्ति हि।। २८।।

The *Vāyu* in the bladder, coursing in its natural downward direction, helps the full and complete emission of urine; while coursing in a contrary direction, it gives rise to various forms of maladies such as, Prameha, strangury, as well as seminal disorders; in short, it produces any urinary trouble to which the bladder may be subjected. **27-28**

इति सुश्रुतसंहितायां निदानस्थानेऽश्मरीनिदानं नाम तृतीयोऽध्यायः।। ३।।

Thus ends the third Chapter of the Nidāna Sthāna in the Suśruta Saṁhitā which treats of the Nidāna of urinary calculi..

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[1] From the kidneys.

NIDĀNA-STHĀNA

CHAPTER IV

चतुर्थोऽध्यायः।

अथातो भगन्दराणां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Nidāna* of *Bhagandara* (fistula in ano and fistular ulcers). 1

वातपित्तश्लेष्मसन्निपातागन्तुनिमित्ताः शतपोनकोष्ट्रग्रीवपरिस्राविशम्बूकावर्त्तोन्मार्गिणो यथासंख्यं पञ्च भगन्दरा भवन्ति। ते तु भगगुदबस्तिप्रदेशदारणाच्च ‘भगन्दरा ‘इत्युच्यन्ते। अपक्व पिडकाः, पक्वास्तु भगन्दराः। तेषान्तु पूर्वरूपाणि-कटीकपालवेदना कण्डूर्दाहः शोफश्च गुदस्य भवति।।२।।

The deranged *Vāyu, Pitta, Kapha* and *Sannipāta* (a simultaneous derangement of the three bodily *Doṣas*) and extraneous causes (such as a blow etc.) give rise to the types of *Bhagandara* known as *Śataponaka, Uṣṭragrīva, Parisrāvī, Śambūkāvarta* and *Unmārgī*. The disease is so named from the fact that it bursts the rectum, the perineum, the bladder and the place adjoning to them (thus setting up a mutual communication between them). The pustules, which appear in this regions are called as *Piḍakās* in their unsuppurated stage, while they are called *Bhagandara* when they are in a stage of suppuration. A pain about the sacral bone and an itching about the anus, accompanied by a swelling and burning sensation, are the premonitory symptoms of this disease. 2

तत्रापथ्यसेविनां वायुः प्रकुपितः सन्निवृत्तः स्थिरीभूतो गुदमभितोऽङ्गुले द्व्यङ्गुले वा मांसशोणिते प्रदूष्यारुणवर्णां पिडकां जनयति। साऽस्य तोदादीन् वेदनाविशेषान् जनयति; अप्रतिक्रियमाणा च पाकमुपैति, मूत्राशयाभ्यासगतत्वाच्च व्रणः प्रक्लिन्नः शतपोनकवदणुमुखैश्छिद्रैरापूर्यते, तानि च छिद्राण्यजस्र मच्छं फेनानुविद्धमधिकमास्रावं स्रवन्ति, व्रणश्च ताड्यते भिद्यते छिद्यते सूचीभिरिव निस्तुद्यते, गुदञ्चावदीर्यते, उपेक्षिते च वातमूत्रपुरीषरेतसामप्यागमश्च तैरेव छिद्रैर्भवति; तं भगन्दरं शतपोनकमित्याचक्षते।। ३।।

The *Śataponaka* Type : The *Vāyu*, excited, condensed, and rendered motionless by a course of unwholesome food, gives rise to a pustule within one or two fingers' length from the rectum (anal region, --*Guda*), by vitiating the flesh (areolar tissue) and blood (of the locality). It assumes a vermilion colour and is characterised by a variety of pricking, piercing pain. If neglected at the outset, the pustule runs into suppuration. Owing to its vicinity to the bladder, the abscess or the suppurated pustule exudes a kind of slimy secretion and becomes covered with hundreds of small sieve-like holes, through which a constant frothy discharge is secreted in large quantities. The ulcer, thus formed, seems as if it is being thrashed with a rod, pierced with a sharp instrument, cut with a knife, and pricked by needles. The region of the anus cracks and bursts, and jets of urine, fecal matter, flatus (*Vāta*) and semen are emitted through these sieve-like holes. This type of fistula is called *Śataponaka* (Sieve-like fistula in ano). 3

पित्तुन्तु प्रकुपितमनिलेनाधः प्रेरितं पूर्ववदवस्थितं रक्तां तन्वीमुच्छ्रितामुष्ट्रग्रीवाकारां पिडकां जनयति। साऽस्य चोषादीन् वेदनाविशेषान् जनयति; अप्रतिक्रियमाणा च पाकमुपैति, व्रणश्चाग्निक्षाराभ्यामिव दह्यते, दुर्गन्धमुष्णम् आस्रावं स्रवति, उपेक्षितश्च वातमूत्रपुरीषरेतांसि विसृजति; तं भगन्दरमुष्ट्रग्रीवमित्याचक्षते।। ४।।

The *Uṣṭra-grīva* Type : The enraged *Pitta*, carried down by the *Vāyu* (into the rectum) finds lodgment therein, and there gives rise to a small, raised, red pustule, which resembles the neck of a camel in shape, and is characterised by a varied kind of pain, such as sucking etc. The pustule, not medicinally treated at the beginning, runs into

suppuration. The incidental ulcer seems as if it is being burnt with fire or alkali, and emits a hot, fetid discharge. Jets of urine, flatus (*Vāta*), fecal matter and semen flow out of the ulcer in the event of it not being heald up with proper medicinal remedies. This type is called *Uṣṭragrīva*. **4**

श्लेष्मा तु प्रकुपितः समीरणेनाधः प्रेरितः पूर्ववदवस्थितः शुक्लावभासां स्थिरां कण्डूमतीं पिडकां जनयति। साऽस्य कण्ड्वादीन् वेदनाविशेषान् जनयति, अप्रतिक्रियमाणा च पाकमुपैति, व्रणश्च कठिनः संरभ्भी कण्डूप्रायः पिच्छिलमजस्रमास्रावं स्रवति, उपेक्षितश्च वातमूत्रपुरीषरेतांसि विसृजति; तं भगन्दरं परिस्राविणमित्याचक्षते।। ५।।

The *Parisrāvī* Type : The enraged *Kapha*, carried down by the *Vāyu* (into the rectum) and lodged therein, gives rise to a whitish stable, itching pustule in that locality, characterised by a variety of itching pains, etc. If neglected at the outset, it soon runs into suppuration. The incidental ulcer becomes hard and swollen, marked by excessive itching and a constant secretion of slimy fluid. Jets of urine, fecal matter, flatus and semen are emitted through the ulcer in the event of it not being well cared for at the outset. This type is called *Parisrāvī*. **5**

वायुः प्रकुपितः प्रकुपितौ पित्तश्लेष्माणौ परिगृह्याधो गत्वा पूर्ववदवस्थितः पादाङ्गुष्ठाग्रप्रमाणां सर्वलिङ्गां पिडकां जनयति, साऽस्य तोददाहकण्ड्वादीन् वेदना विशेषान् जनयति, अप्रतिक्रियमाणा च पाकमुपैति, व्रणश्च नानाविधवर्णमास्रावं स्रवति, पूर्णनदीशम्बूकावर्तवच्चात्र समुत्तिष्ठन्ति वेदनाविशेषाः; तं भगन्दरं शम्बूकावर्तमित्याचक्षते।। ६।।

The *Śambukāvarta* Type : the enraged *Vāyu*, in conjunction with the aggravated *Pitta* and *Kapha*, is carried down, and finds lodgment (in the region of the rectum), giving rise to a pustule of the size of the first toe, and characterised by a piercing pain, and burning, itching sensations etc. Such a pustule, neglected at the outset, speedily suppurates, and the incidental ulcer exudes secretions of diverse colours, characterised by a kind of whirling pain, which revolves about, in the direction of the involuted indentures (within the grooves of the rectum) such as are found within the full stream of a river or fresh water mollusc. This is called *Śambukāvarta*. **6**

मूढेन मांसलुब्धेन यदस्थिशल्यमन्नेन सहाभ्यवहृतं यदाऽवगाढपुरीषोन्मिश्रमपानेनाधः प्रेरितमसम्यगागतं गुदमपक्षिणोति, तदा क्षतनिमित्तः कोथ उपजायते, तस्मिंश्च क्षते पूयरुधिरावकीर्णमांसकोथे भूमाविव जलप्रक्लिन्नायां क्रिमयः संजायन्ते, ते भक्षयन्तो गुदमनेकधा पार्श्वतो दारयन्ति, तस्य तैमार्गैः क्रिमिकृतैर्वातमूत्रपुरीषरेतांस्यभिनिःसरन्ति; तं भगन्दरमुन्मार्गिणमित्याचक्षते।। ७।।

The *Unmārgī* Type : Particles of bones, eaten with (cooked) meat by an imprudent, greedy, gluttonous person, may be carried down with the hard and constipated stool by the *Apāna Vāyu* (into the rectum), thus scratching or abraising the margin of the anus, or burrowing into the rectum in the event of their being evacuated in improper directions through (transverse or horizontal postures). The scratch or abrasion is soon transformed into a fetid and putrid ulcer, associated with pus and scattered blood infested with worms and parasites, as a plot of miry ground will soon swarm with a spontaneous germination of similar parasites. These worms and parasites eat away the sides of, or largely burrow into, the region of the anus, and jets of urine, fecal matter, and flatus (*Vāyu*) are found to gush out of these holes. This type of *Bhagandara* is called *Unmārgī*. 7

भवन्ति चात्र।

उत्पद्यतेऽल्परुक् शोफा(त्) क्षिप्रञ्चाप्युपशाम्यति।
पायुवन्तदेशे पिडका सा ज्ञेयाऽन्या भगन्दरात्।। ८।।
पायोः स्याद् द्व्यङ्गुले देशे गूढमूला सरुग्ज्वरा।
भगन्दरी तु विज्ञेया पिडकाऽतो विपर्ययात्।। ९।।
यानयानान्मलोत्सर्गात् कण्डूरुग्दाहशोफवान्।
पायुर्भवेद्रुजः कटच्यां पूर्वरूपं भगन्दरे।। १०।।

Authoritative verses on the subject : A pustule, appearing about the region of the anus and characterised by a slight pain and swelling and immediately subsiding, should be regarded as a simple pustule, which is of a quite different nature from a fistula in ano, which has contrary features (i.e., invariably found to be attended with a violent pain and swelling etc., and takes a long time to heal). A Fistula-pustule crops up within a space of two fingers' width of the *Pāyu* proper (distal end of the rectum), is sunk at its root, and attended with pain and febrile symptoms. Pain, itching and burning sensations are experienced about the anus after a ride in a carriage, or after defecation. The anus becomes swollen, and the waist painful in the premonitory stages of *Bhagandara*. **8-10**

घोराः साधयितुं दुःखाः सर्व एव भगन्दराः ।
तेष्वसाध्यस्त्रिदोषोत्थः क्षतजश्च भगन्दरः ।। ११ ।।

Prognosis : Almost all the types of this disease (Fistula in ano) yield to medicine after a prolonged course of treatment, and are difficult to cure, except the *Sannipāta* and traumatic ones, which are incurable. **11**

इति सुश्रुतसंहितायां निदानस्थाने भगन्दरनिदानं
नाम चतुर्थोऽध्यायः ।। ४ ।।

Thus ends the fourth Chapter of the Nidāna Sthāna in the Suśruta Saṃhitā, which treats of the Nidāna of Fistula in ano (Bhagandara).

NIDĀNA-STHĀNA

CHAPTER V

पञ्चमोऽध्यायः।

अथातः कुष्ठनिदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Nidāna* of *Kuṣṭha* (cutaneous affections in general). **1**

मिथ्याहाराचारस्य विशेषाद् गुरुविरुद्धासात्म्याजीर्णाहिताशिनः स्नेहपीतस्य वान्तस्य वा व्यायामग्राम्यधर्मसेविनो ग्राम्यानूपौदकमांसानि वा पयसाऽभीक्ष्णमश्नतो, यो वा मज्जत्यप्सूष्माभितप्तः सहसा छर्दिं वा प्रतिहन्ति, तस्य पित्तश्लेष्माणौ प्रकुपितौ परिगृह्यानिलः प्रवृद्धस्तिर्यग्गाः सिराः सम्प्रतिपद्य समुद्भूय बाह्यं मार्गं प्रति समन्ताद् विक्षिपति। यत्र यत्र च दोषो विक्षिप्तो निःसरति तत्र तत्र मण्डलानि प्रादुर्भवन्त्येवमुत्पन्नस्त्वचि दोषस्तत्र तत्र च परिवृद्धिं प्राप्याप्रतिक्रियमाणोऽभ्यन्तरं प्रतिपद्यते धातूनभिदूषयन्।।२।।

Improper diet or conduct; especially ingestion of the improper, unwholesome, indigestible, or incongenial food; physical exercise or sexual intercourse immediately after partaking of any oleaginous substance, or after vomiting; constant use of milk in combination with the meat of any domestic, aquatic or amphibious animal; a cold water bath after an exposure to heat; and repression of any natural urging for vomiting etc. are the factors which tend to derange and aggravate the fundamental principle of *Pitta* and *Kapha* grab *Vāyu* in a person. The grabed *Vāyu* in combination with the agitated *Pitta* and *Kapha* enters into the vessels or ducts (*Sirā*), which obliquely spread over the surface of the body. Thus the enraged *Vāyu* deposits the *Pitta* and *Kapha* on the skin through the medium of their channels and spreads them over the entire surface of the body. The regions of the skin in which the aforesaid morbific diatheses are deposited become marked with circular rings or patches. The morbific diatheses (*Doṣas*), thus lodged in the skin, continue to aggravate, and having been neglected at the outset, tend to enter into the deeper tissues and thus contaminate the fundamental principles (*Dhātus*) of the body. **2**

तस्य पूर्वरूपाणि-त्वक्पारुष्यमकस्माद्रोमहर्षः कण्डूः स्वेदबाहुल्य-मस्वेदनं वाङ्गप्रदेशानां स्वापः क्षतविसर्पणमसृजः कृष्णता चेति।। ३।।

Premonitory Symptoms : A roughness of the skin, sudden horripilation, an itching sensation in the surface of the body, excess or absence of perspiration, anaethesia of the parts, a black colour of the blood, and a rapid growth and expansion of any ulcer (appearing on the body) are the symptoms which mark the premonitory stage of *Kuṣṭha*. 3

तत्र सप्त महाकुष्ठानि, एकादश क्षुद्रकुष्ठानि, एवमष्टादश कुष्ठानि भवन्ति। तत्र महाकुष्ठान्यरुणोदुम्बरर्ष्यजिह्वकपालकाकणक-पुण्डरीकदद्रुकुष्ठानीति। क्षुद्रकुष्ठान्यपि स्थूलारुष्कं महाकुष्ठमेककुष्ठं चर्मदलं विसर्पः परिसर्पः सिध्मं विचर्च्चिका किटिमं पामा रकसा चेति।। ४।।

सर्वाणि कुष्ठानि सवातानि सपित्तानि सश्लेष्माणि सक्रिमीणि च भवन्ति, उत्सन्नतस्तु दोषग्रहणमभिभवात्।। ५।।

तत्र वातेनारुणं, पित्तेनोदुम्बरर्ष्यजिह्वकपालकाकणकानि, श्लेष्मणा पुण्डरीकं दद्रुकुष्ठञ्चेति। तेषान्तु महत्त्वं क्रियागुरुत्वमुत्तरोत्तरं धात्वनु-प्रवेशाद् असाध्यत्वञ्चेति।। ६।।

Classification : [Diseases, falling under the group of *Kuṣṭha*, may be divided into two broad subdivisions], viz., *Mahākuṣṭhas* (major) and *Kṣudra* (minor) *Kuṣṭhas*, the first consisting of seven, and the second of eleven different types, aggregating eighteen in all. The *Mahākuṣṭhas* are classified as, *Aruṇa, Audumbara, Ṛṣya-Jihva, Kapāla, Kākaṇaka, Puṇḍarīka* and *Dadru*. The minor or *Kṣudra-kuṣṭhas* (Lichen and Dermatitis) are *Sthūlāruṣka, Mahākuṣṭha, Eka-kuṣṭha, Carmadala, Visarpa, Parisarpa, Sidhma, Vicarcikā, Kiṭima, Pāma,* and *Rakasā*. All the types of *Kuṣṭha*, whether major or minor, involve the action of the deranged *Vāyu, Pitta* or *Kapha* and are connected with the presence of parasites in those localities.[1] The preponderance of any particular morbific diathesis (*Doṣa*) in any case of *Kuṣṭha* should be looked upon as its originating cause. The type, known as *Aruṇa Kuṣṭha*, is due to the action of the preponderant *Vāyu*; *Audumbara*, together with *Ṛṣya-Jihva, Kapāla* and *Kākaṇaka,* to a preponderance of the deranged *pitta*; while *Puṇḍarīka* and *Dadru* owe their origin to an excess of the deranged *Kapha*. These types of major or minor *Kuṣṭhas* are successively more extensive in their action and more incurable on account of their respectively invading a greater number of the bodily elements (*Dhātus*). **4-6**

तत्र वातेनारुणाभानि तनूनि विसर्पीणि तोदभेदस्वापयुक्तान्यरुणानि, पित्तेन पक्वोदुम्बरफलाकृतिवर्णान्यौदुम्बराणि, ऋष्य जिह्वाप्रकाशानि खराणि ऋष्यजिह्वानि, कृष्णकपालिकाप्रकाशानि कपालकुष्ठानि, काकणान्तिकाफलसदृशान्यतीव रक्तकृष्णानि काकणकानि। तेषां चतुर्णामप्योषचोषपरिदाहधूमायनानि क्षिप्रोत्थानप्रपाकभेदित्वानि क्रिमिजन्म च सामान्यानि लिङ्गानि।। ७।।

***Mahākuṣṭhas* :** *Aruṇa-kuṣṭha* owes its origin to an exuberance of the deranged *Vāyu*. It is slightly vermilion-coloured, thin and spreading in its nature. A sort of pricking, piercing pain (is experienced in the affected locality) which loses all sensibility to the touch. The type known as *Audumbara* is coloured and shaped like a ripe or mature *Audumbara* fruit and has its origin from the deranged *Pitta*. The type called *Ṛṣyajihva* is rough and resembles the tongue of a *Ṛṣya* (Deer) in shape and colour. The type known as *Kapāla* (Macula caerulae) resembles a black (deep blue) *Kharpara* (baked clay). The *Kākaṇaka* type is characterised by a dark red and black colour like the seed of the *Guñja* berry. A sort of sucking and burning pain is experienced in the affected localitty in all the four preceding types of the disease which are the outcome of the deranged *Pitta*. The whole diseased surface seems as it burning with fire, and emitting hot fumes. They are speedy in their origin and rapidly suppurate and break. All these types soon become infested with parasites. These are the general features of these forms of *Kuṣṭhas*. **7**

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[1] Certain authorities hold that, all types of *Kuṣṭha* (cutaneous affections) to be of parasitic origin. The *Garūḍa Purāṇa* avers that, the parasites, which infest the external principles of the body, are the primary causes of cutaneous affections--*Kuṣṭhika-hetavontarjāh śleṣmajā vāhya-sambhavāḥ*. Ch. CLXIXV

पुण्डरीकपत्रप्रकाशानि पुण्डरीकाणि श्लेष्मणा; अतसीपुष्पवर्णानि ताम्राणि विसर्पीणि पिडकावन्ति च दद्रुकुष्ठानि। तयोर्द्वयोरप्युत्सन्नता परिमण्डलता कण्डूश्चिरोत्थानत्वञ्चेति सामान्यरूपाणि।। ८।।

Puṇḍarīka **:** The patches resemble the petals of a (full blown) lotus flower in colour, caused by *śleṣma* and *Dadru* (Ringworm) assumes the colour (faint blue) of an *Atasī* flower, or of copper. They are spreading in their nature and are found to be overspread with pustules. Bothe the *Dadru* and *Puṇḍarīka* types are raised, circular, and characterised by itching and take a considerable time to be fully patent. These are the general characteristics of *Dadru* and *Puṇḍarīka*. **8**

क्षुद्रकुष्ठान्यत ऊर्ध्वं वक्ष्यामः-

स्थूलानि सन्धिष्वतिदारुणानि स्थूलारुषि स्युः कठिनान्यरूंषि।
त्वक्स्वोचभेदस्वपनाङ्गसादाः कुष्ठे महत्पूर्वयुते भवन्ति।। ९।।
कृष्णारुणं येन भवेच्छरीरं तदेककुष्ठं प्रवदन्त्यसाध्यम्।
स्युर्येन कण्डूव्यथनौषचोषास्तलेषु तच्चर्मदलं वदन्ति।। १०।।
विसर्पवत् सर्पति सर्वतो यस्त्वग्रक्तमांसान्यभिभूय शीघ्रम्।
मूर्च्छाविदाहारतितोदपाकान् कृत्वा विसर्पः स भवेद् विकारः।। ११।।
शनैःशरीरे पिडकाः स्रवन्त्यः सर्पन्ति यास्तं परिसर्पमाहुः।
कण्ड्वन्वितं श्वेतमपायि सिध्म विद्यात् तनुप्रायश ऊर्ध्वकाये।। १२।।

Kṣudra Kuṣṭhas **:** We shall now describe (the features of the diseases known as) *Kṣudra-kuṣṭhas* (M. Text) : The type known as *Sthūlāruṣka* appears about the joints. It is extremely thick at its base. This is cured with the greatest difficulty, and is strewn over with hard pustules (*Arūṅṣi*). In the type known as *Mahākuṣṭha* the skin contracts, and with the bursting of the skin (a piercing pain is felt in the affected part), which loses all sensibility to the touch, accompanied by a general sense of lassitude in the limbs. In the *Ekakuṣṭha* (Ichthyosis) type the skin assumes a reddish black colour. It is incurable. In the form known as *Carmadala* (Hypertrophy of the skin) a burning, sucking, drawing pain is experienced in the palms of the hands and in the soles of the feet which become characterised with an itching sensation. The disease, which affects in succession the (organic principles of) skin, blood and flesh, and speedily extends all over the body, like Erysipelas, and is attended with a burning sensation (*Vidāha*), restlessness, suppuration and a piercing pain and loss of consciousness (epileptic fits), is called *Visarpa Kuṣṭha*. The form in which a number of exuding pustules gradually extend over the surface of the body is called *Parisarpa Kuṣṭha*. The type of the disease which is white and thin, and is characterised by itching and does not create any disturbance (in the patient), is called *Sidhma* (Maculae atrophicae). This form is generally found to restrict itself to the upper part of the body. **9-12**

राज्योऽतिकण्ड्वर्त्तिरुजः सरूक्षा भवन्ति गात्रेषु विचर्चिकायाम्।
कण्डूमती दाहरुजोपपन्ना विपादिका पादगतेयमेव।। १३।।
यत् स्रावि वृत्तं घनमुग्रकण्डु तत् स्निग्धकृष्णं किटिभं(मं) वदन्ति।
सास्रावकण्डूपरिदाहकाभिः पामाऽणुकाभिः पिडकाभिरूह्या।। १४।।
स्फोटैः सदाहैरति सैव कच्छूः स्फिक्पाणिपादप्रभवैर्निरूप्या।
कण्ड्वन्विता या पिडका शरीरे संस्रावहीना रकसोच्यते सा।। १५।।

Vicarcikā (Psoriasis) is characterised by excessive pain and itching and gives rise to extremely dry crack-like marks on the body [hands and feet]. The same form of malady attended with pain, burning and itching, and restricting itself solely to the lower extremities, is called *Vipādikā*. The type in which the eruptions exude (a kind of slimy secretion) and which are circular, thick, excessively itching, glossy and black-coloured is called *Kiṭima* (Keloid tumours). Small pustules or pimples characterised by an itching, burning secretion and appearing on the surface of the body are called *Pāmā* (Eczema). The preceding kinds of pimples attended with burning vesicles, are called *Kacchūs* and are found to be chiefly confined to the legs, hands and buttocks. A sort of dry and non-exuding pimples characterised by excessive itching and appearing all over the body, is called *Rakasā* (dry Erythema). **13-15**

अरुः ससिध्मं रकसा महच्च यच्चैककुष्ठं कफजान्यमूनि।
वायोः प्रकोपात् परिसर्पमेकं शेषाणि पित्तप्रभवाणि विद्यात्।। १६।।

The forms known as *Sthūlāruṣka, Sidhma, Rakasā, Mahākuṣṭha* and *Ekakuṣṭha* should be considered as offspring of the deranged *Kapha*. *Parisarpa-kuṣṭha* alone is due to the action of the deranged *Vāyu*, while the remaining types (of minor *Kuṣṭha*) owe their origin to the action of the deranged *Pitta*. **16**

किलासमपि कुष्ठविकल्प एवं। तत् त्रिविधं-वातेन, पित्तेन, श्लेष्मणा चेति। कुष्ठकिलासयोरन्तरं त्वग्गतमेव किलासमपरिस्रावि

च। तद् वातेन मण्डलमरुणं परुषं परिध्वंसि च, पित्तेन पद्मपत्रप्रतीकाशं सपरिदाहञ्च, श्लेष्मणा श्वेतं स्निग्धं बहलं कण्डूमच्च। तेषु सम्बद्धमण्डलमन्तेजातं रक्तरोम चासाध्यमग्निदग्धञ्च।। १७।।

***Kilāsa* :** The disease known as *Kilāsa* is but another form of *Kuṣṭha*. It may be divided into three types according to the action of the deranged *Vāyu*, *Pitta* or *Kapha*. The difference between *Kilāsa* and *Kuṣṭha* is that the former confines itself only to the *Tvaka* (the skin) and is marked by the absence of any secretion.[1] A case of *Kilāsa* caused by the action of the deranged *Vāyu* is circular, vermilion-coloured and rough to the touch. The affected part when rubbed peals off scales of morbid skin. A case of *Kilāsa*, due to the action of the deranged *Pitta*, is marked by eruptions, resembling the petals of a lotus flower (in shape and colour), and are attended with an extremely burning sensation. In the type originated through the action of the deranged *Kapha*, the affected part (skin) assumes a glossy, white colour, unctuous becomes thick and is marked by an itching sensation. The form in which the eruptions or patches extend and become confluent, invading even the soles of the feet, the palms of the hands and the region of the anus, and in which the local hairs assume a red colour should be regarded as incurable. A case of *Kilāsa*, which is the outcome of a burn (cicatrix) should be likewise considered as incurable. **17**

कुष्ठेषु रुक्त्वक्संकोचस्वापस्वेदशोफभेदकौण्यस्वरोपघाता वातेन, पाकावदरणाङ्गुलिपतनकर्णनासाभङ्गाक्षिरागसत्त्वोत्पत्तयः पित्तेन, कण्डूवर्णभेदशोफास्रावगौरवाणि श्लेष्मणा। तत्रादिबलप्रवृत्तं पौण्डरीकं काकणञ्चासाध्यम्।। १८।।

A preponderance of the deranged *Vāyu* in a case of *Kuṣṭha* (leprosy) is indicated by pain, contraction of the skin, local anaesthesia, a copious flow of perspiration, swelling, and piercing or cutting pain in the affected part, together with a deformity of the limbs and hoarseness. Similarly, an excess of the deranged *Pitta* in a case of *Kuṣṭha*, should be presumed from the suppuration of the affected part, from the breaking of the local skin, from the falling off of the fingers, from the sinking of the nose and ears, from the redness of the eyes and from the germination of parasites in the incidental ulcer. An excessive action of the deranged *Kapha*, in a case of *Kuṣṭha*, gives rise to itching, discolouring and swelling of the affected part which becomes heavy and exudes the characteristic secretion. The types, *Puṇḍarīka* and *Kākaṇa* which are due to the germinal defect of the patient, are incurable, inasmuch as they involve (according to *Dalhaṇa*) the concerted action of the three simultaneously deranged *Doṣas* from the very outset. **18**

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[1] A case of *Kuṣṭha* has its primary seat in the blood and skin(of the patient), in which it lies confined during the period of incubation, after which it attacks the skin and secretes the characteristic secretion of the deranged *Doṣa* involved in it.

भवन्ति चात्र

यथा वनस्पतिर्जातः प्राप्य कालप्रकर्षणम्।
अन्तर्भूमिं विगाहेत मूलैर्वृष्टिविवर्धितैः।। १९।।
एवं कुष्ठं समुत्पन्नं त्वचि कालप्रकर्षतः।
क्रमेण धातून् व्याप्नोति नरस्याप्रतिकारिणः।। २०।।

Memorial Verses : As a tree, full grown in due course of time, drives its roots, which derive their nourishment from the rain water, deeper and deeper into the successive strata of the soil, so this disease (*Kuṣṭha*), first affecting and confining itself to the upper layers of the skin, in due course of time will invade the deeper tissues and organs etc. of the patient, if unchecked almost all the fundamental principles or elements *Dhātus* are attacked by its bacilli. **19-20**

स्पर्शहानिः स्वेदनत्वमीषत्कण्डूश्च जायते।
वैवर्ण्यं रूक्षभावश्च कुष्ठे त्वचि समाश्रिते।। २१।।
त्वक्स्वापो रोमहर्षश्च स्वेदस्याभिप्रवर्त्तनम्।
कण्डूर्विपूयकश्चैव कुष्ठे शोणितसंश्रिते।। २२।।
बाहुल्यं वक्त्रशोषश्च कार्कश्यं पिडकोद्गमः।
तोदः स्फोटः स्थिरत्वञ्च कुष्ठे मांससमाश्रिते।। २३।।
दौर्गन्ध्यमुपदेहश्च पूयोऽथ क्रिमयस्तथा।
गात्राणां भेदनञ्चापि कुष्ठे मेदः समाश्रिते।। २४।।
नासाभङ्गोऽक्षिरागश्च क्षतेषु च क्रिमिसम्भवः।
भवेत् स्वरोपघातश्च ह्यस्थिमज्जसमाश्रिते।। २५।।
कौण्यं गतिक्षयोऽङ्गानां सम्भेदः क्षतसर्पणम्।
शुक्रस्थानगते लिङ्गं प्रागुक्तानि तथैव च।। २६।।

The symptoms of a case of *Kuṣṭha* confined only to the serous

(*Tvaka*) fluid of the skin are the loss of the perception of touch, a scanty perspiration, itching and discoloration and roughness of the affected part. The symptoms which manifest themselves when the disease is confined to the blood are complete anaesthesia, horripilation, absence of perspiration, itching and excessive accumulation of pus in the affected parts. The symptoms of *Kuṣṭha* affecting only the flesh are thickness of the patches, dryness of the mouth, roughness and hardness of the patches which become covered with pustular eruptions and vesicles and associated with an excruciating pricking pain. The symptoms of (*Kuṣṭha*) invading the principle of fat only are a fetid smell and accumulation of pus in the affected part and a breaking of the skin, exposing deep gashing wounds which soon become infested with parasites. The body seems as if covered with a plaster. Symptoms of (*Kuṣṭha*) affecting only the bones and the marrow are a sinking (lit : breaking) of the nose, a redness of the eyes, loss of voice and the germination of parasites in the incidental ulcers. Symptoms of the disease restricting itself only to the principle of semen are a crippled state of the hands and distortion of the limbs, loss of the power of locomotion, spreading of ulcers and all the other symptoms similar to the preceding types of the disease. **21-26**

स्त्रीपुंसयोः कुष्ठदोषाद् दुष्टशोणितशुक्रयोः।
यदपत्यं तयोर्जातं ज्ञेयं तदपि कुष्ठितम्।।२७।।

A child, who is the offspring of the contaminated semen and ovum of its parents afflicted with *Kuṣṭha*, should be likewise regarded as a *Kuṣṭhi*. **27**

कुष्ठमात्मवतःसाध्यं त्वग्रक्तपिशिताश्रितम्।
मेदोगतं भवेद् याप्यमसाध्यमत उत्तरम्।।२८।।

Prognosis : A case of *Kuṣṭha* appearing in a person of prudence and discretion and confined only to the serum (*Tvaka*), flesh and blood of his organism should be regarded as curable. A palliative treatment is the only remedy in cases where the disease is found to invade the principle of fat; whereas a case where the infection of *Kuṣṭha* is found to have penetrated into any of the remaining organic principles should be given up as incurable. **28**

ब्रह्मस्त्रीसज्जनवध-परस्वहरणादिभिः ।
कर्मभिः पापरोगस्य प्राहुः कुष्ठस्य सम्भवम्।।२९।।

म्रियते यदि कुष्ठेन पुनर्जातेऽपि गच्छति।
नातः कष्टतरो रोगो यथा कुष्ठं प्रकीर्त्तितम्।। ३०।।

Wise men hold that, for killing a *Brāhmna*, or a woman or one of his own relations, for theft, as well as for doing acts of impiety, a man is sometimes cursed with this foul disease by way of divine retribution. The disease reattacks a man even in his next rebirth in the event of his dying with it. Uncured *Kuṣṭha* (leprosy) is the most painful, and most troublesome of all diseases. **29-30**

आहाराचारयोः प्रोक्तामास्थाय महतीं क्रियाम्।
औषधीनां विशिष्टानां तपसश्च निषेवणात्।
यस्तेन मुच्यते जन्तुः स पुण्यां गतिमाप्नुयात्।। ३१।।

A *Kuṣṭhi* (leper), getting rid of this foul malady by observing the proper regimen of diet and conduct and by practising expiatory penances and by resorting to proper medicinal measures, gets an elevated status after death. **31**

प्रसङ्गाद् गात्रसंस्पर्शान्निश्वासात् सहभोजनात्।
सहशय्यासनाच्चापि वस्त्रमाल्यानुलेपनात्।। ३२।।
कुष्ठं जवरश्च शोषश्च नेत्राभिष्यन्द एव च।
औपसर्गिकरोगाश्च संक्रामन्ति नरान्नरम्।। ३३।।

Kuṣṭha (Leprosy) is a highly contagious disease; the contagion being usually communicated through sexual intercourse with a leper (*Kuṣṭhi*), or by his touch or breath, or through partaking of the same bed, and eating and drinking out of the same vessel with him, or through using the wearing apparel, unguents and garlands of flowers previously used by a person afflicted with this dreadful disease. *Kuṣṭha* (Leprosy), fever, pulmonary consumption, ophthalmia and other *Aupasargika* disease (incidental to the influences of malignant planets or due to the effects of impious deeds) are communicated from one person to another. **32-33**

इति सुश्रुतसंहितायां निदानस्थाने कुष्ठनिदानं नाम पञ्चमोऽध्यायः।। १५।।

Thus ends the fifth Chapter of the Nidānasthāna in the Suśruta Saṁhitā which treats of the Nidāna of cutaneous affections (Kuṣṭha).

NIDĀNA-STHĀNA

CHAPTER VI

षष्ठोऽध्यायः।

अथातः प्रमेहनिदानं व्याख्यास्यामः
यथोवाच भगवान् धन्वन्तरिः।। १।।

Now we shall discourse on the *Nidāna* of *Prameha* (diseases of the urinary tracts). **1**

दिवास्वप्नाव्यायामालस्यप्रसक्तं शीतस्निग्धमधुरमेद्यद्रवान्नपानसेविनं पुरुषं जानीयात् प्रमेही भविष्यतीति।। २।।

It may be prognosticated that an idle man, who indulges in day sleep, or follows sedentary pursuits or is in the habit of taking sweet liquids, or cold and fat-making or emollient food, will ere long fall an easy victim to this disease. **2**

तस्य चैवंप्रवृत्तस्यापरिपक्वा एव वातपित्तश्लेष्माणो यदा मेदसा सहैकत्वमुपेत्य मूत्रवाहिस्रोतांस्यनुसृत्याधो गत्वा बस्तेर्मुखमाश्रित्य निर्भिद्यन्ते तदा प्रमेहान् जनयन्ति।। ३।।

Pathology : The bodily principles of *Vāyu*, *Pitta* and *Kapha* of such a person get mixed with improperly formed chyle of the organism. Thus deranged, they carry down through the urinary ducts the deranged fat, etc.[1] of the body and find lodgment at the mouth (neck) of the bladder, whence they are emitted through the urethra[2], causing diseases, known by the (generic) name of *Prameha*. **3**

तेशान्तु पूर्वरूपाणि-हस्तपादतलदाहः स्निग्धपिच्छिलगुरुता गात्राणां

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1. The particle "cha" in the text denotes other virus or morbific matter. *Ḍalhaṇa*
2. Remain incarcerated therein according to others.

मधुरशुक्लमूत्रता तन्द्रा सादः पिपासा दुर्गन्धश्च श्वासस्तालुगलजिह्वादन्तेषु मलोत्पत्तिर्जटिलीभावः केशानां वृद्धिश्च नखानाम्।। ४।।

Premonitory Symptoms : A burning sensation in the palms of the hands and of the soles of the feet, a heaviness of the body, coldness or sliminess of the skin and limbs, sweetness and whiteness of the urine, somnolence, lassitude, thirst, a bad-smelling breath, a shortness of breath, slimy mucous deposit on the tongue, palate, pharyx and teeth, clotted hair and an inordinate growth of the finger and toe nails are the indications which mark the advent of the disease. **4**

तत्राविलप्रभूतमूत्रलक्षणाः सर्व एव प्रमेहा भवन्ति; सर्व एव सर्वदोषसमुत्थाः सह पिडकाभिः।। ५।।

General Characteristics : A copious flow of cloudy or turbid urine characterises all the types of the disease, which, together with the abscesses and eruptions (*Piḍakā*) which mark its sequel, should be regarded as involving the concerted action of the deranged *Doṣas* (*Vāyu, Pitta* and *Kapha*). **5**

तत्र, कफादुदकेक्षुवालिकासुरासिकताशनैर्लवणपिष्टसान्द्रशुक्रफेनमेहा दश साध्याः, दोषदूष्याणां समक्रियत्वात्।। ६।।

The *Kpahaja* Types : Cases of *Prameha,* which are caused by an exuberance of the deranged *Kapha*, may be grouped under ten subheads such as, *Udaka-meha, Ikṣhu-meha, Surā-meha, Sikatā-meha, Śanai-meha, Lavaṇa-meha, Piṣṭa-meha, Sāndra-meha, Śukra-meha* and *Phena-meha*. The ten aforesaid types are curable, inasmuch as the medicines which tend to remedy the deranged *Kapha* (*Doṣa*), the cause of the disease, prove also remedial to the other principles of the body (flesh, marrow, blood, semen etc.) deranged (*Dūṣya*) from the same causes. **6**

पित्तान्नीलहरिद्राम्लक्षारमञ्जिष्ठाशोणितमेहाः षड् याप्या; दोषदूष्याणां विषमक्रियत्वात्।। ७।।

The *Pittaja* Types : The types, which are brought about through an exuberance of the deranged *Pitta*, are named as *Nīla-meha, Haridrā-meha, Amla-meha, Kṣāra-meha, Mañjiṣṭhā-meha,* and *Śoṇita-meha,* Palliation is all that can be effected in these types, inasmuch as the medicines which tend to correct the deranged *Pitta*, which has brought on the disease, fail to exert similar virtues on the organic principles (*Dūṣyas*) deranged by it. **7**

वातात् सर्पिवसाक्षौद्रहस्तिमेहाश्चत्वारोऽसाध्यतमाः, महात्ययिकत्वात्।। ८।।

The *Vātaja* Types : The types of *Prameha* which are produced by an aggravated condition of the bodily *Vāyu* are divided into four subgroups, such as *Sarpi-meha, Vasā-meha, Kṣaudra-meha and* Hasti-meha. These should be regarded as most incurable inasmuch as no kind of medicine can restore the fleet-coursing, deep diving (i.e. invading the bones and the marrow) *Vāyu,* which at the same time also augments the *Pitta* to its normal state and thus advances (unchecked) in its work of disintegration. **8**

तत्र वातपित्तमेदोभिरन्वितः श्लेष्मा श्लेष्मप्रमेहान् जनयति, वातकफशोणितमेदोभिरन्वितं पित्तं पित्तप्रमेहान्, कफपित्तवसामज्जमेदोभिरन्वितो वायुर्वातप्रमेहान्।। ९।।

The deranged *Kapha*, in conjunction witth the (morbid) *Pitta*, *Vāyu* and fat, gives rise to all *Kaphaja* types of *Prameha*. The deranged *Pitta*, in conjunction with the deranged *Vāyu*, blood, fat and *Kapha*, produces the *Pittaja* one; while the deranged *Vāyu*, in unison with the deranged *Kapha*, *Pitta*, fat, marrow and *Vasā* (myosin), engenders the types of *Vātaja Prameha*. **9**

तत्र, श्वेतमवेदनमुदकसदृशमुदकमेही मेहति; इक्षुरसतुल्यमिक्षुवालिकामेही, सुरातुल्यं सुरामेही, सरुजं सिकतानुविद्धं सिकतामेही, शनैः सकफं मृत्स्नं शनैर्मेही, विशदं लवणतुल्यं लवणमेही, हृष्टरोमः पिष्टरसतुल्यं पिष्टमेही, अविलं सान्द्रं सान्द्रमेही, शुक्रतुल्यं शुक्रमेही, स्तोकं स्तोकं सफेनमच्छं फेनमेही मेहति।। १०।।

Symptoms of *Kaphaja-Mehās* : The urine[1] of a person suffering from an attack of *Udaka-meha* becomes white and water-like and is passed without the least pain. In a case of *Ikṣumeha* the urine resembles the expressed juice of sugarcane. It has the colour of wine in a case of

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[1] The *Sanskrit* term *Meha* literally means to micturate. The verbal noun *Mehanam* signifies urination as well as the act of passing any morbid urethral secretion. Hence the urine in most of these cases denotes the fact of its being charged with pus or any other morbid secretion of the urinary organs such as *Ojaḥ* (albumen), marrow, etc., which imparts their characteristic colours to the fluid,-a fact which determines the nomenclature of the disease and forms the keynote of its diagnosis in the *Āyurveda*. --Ed.

Surā-meha. The urine in a case of *Sikatāmeha* is passed with pain and is found to leave a sediment of extremely fine and sand-like concretions (*Sikatā's*). In a case of *Śanarimeha* the urine gushes out at intervals in jets and is charged with a slimy mucous (*Kapha*). The ūrine in a case of *Lavaṇameha* becomes limpid (non-viscid) and acquires a saline taste. There is horripilation at the time of micturition in a case of *Piṣṭameha* (Chyluria), the urine resembling a stream of water, charged with a solution of pasted rice (*Piṣṭam*).

In a case *Sāndrameha*, the urine becomes thick and turbid, while in a case of *Śukrameha* the urine resembles semen (or the urine is found to be charged with semen : *Mādhava*). In a case of *Phenameha* the patient passes frothy urine in broken jets. **10**

अत ऊर्ध्वं पित्तनिमित्तान् वक्ष्यामः-सफेनमच्छं नीलं नीलमेही मेहति; सदाहं हरिद्राभं हरिद्रामेही, अम्लरसगन्धमम्लमेही; स्रुतक्षारप्रतिमं क्षारमेही, मञ्जिष्ठोदकप्रकाशं मञ्जिष्ठामेही, शेणितप्रकाशं शोणितमेही मेहति।। ११।।

Symptoms of *Pittaja Mehas* : Now we shall describe the characteristic features of the types of *Prameha*, which are due to the action of the deranged *Pitta*. The urine in a case of *Nīlameha* becomes frothy, transparent and bluish. The urine in a case of *Haridrāmeha* becomes deep yellow like turmeric (*Haridrā*) and is passed with a burning pain. The urine in a case of *Amlameha* acquires an acid taste and smell. The urine in a case of *Kṣārameha*[1] resembles an alkaline solution filtered (through a piece of linen). The urine in a case of *Mañjiṣṭhāmeha* resembles the washing of the *Mañjiṣṭhā*, while in a case of *Raktameha*, the urine is found to be of blood-colour (or charged with blood-*Mādhava*). **11**

अत ऊर्ध्वं वातनिमित्तान् वक्ष्यामः-सर्पिः प्रकाशं सर्पिर्मेही मेहति; वसाप्रकाशं वसामेही, क्षौद्ररसवर्णं क्षौद्रमेही, मत्तमातङ्गवदनुप्रवृद्धं हस्तिमेही मेहति।। १२।।

Symptoms of *Vātaja-Mehas* : Now we shall describe the characteristics of the different types of *Prameha*, which are due to an exuberance of the deranged *Vāyu*. In a case of *Sarpimeha*, the urine looks like a stream of clarified butter, while in one of *Vasāmeha* it resembles the washings of *Vasā*. In a case of *Kṣaudrameha*, the urine looks like honey and acquires a sweet taste. In *Hastimeha*, the patient passes a copious quantity of urine, like an excited elephant, at a time, and in unbroken stream, (the organ becoming steady immediately after the act of micturition). **12**

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[1] The unrine acquires a distinct alkaline taste, smell, colour and touch. (*Mādhava Nidāna*).

मक्षिकोपसर्पणमालस्यं मांसोपचयः प्रतिश्यायः शैथिल्यारोचकाविपाकाः कफप्रसेकच्छर्दिनिद्राकासश्वासाश्चेति श्लेष्मजानामुपद्रवाः। वृषणयोरवदरणं बस्तिभेदो मेढ्रतोदो हृदि शूलमम्लीकाज्वरातीसारारोचका वमथुः परिधूपनं दाहो मूर्च्छा पिपासा निद्रानाशः पाण्डुरोगः पीतविण्मूत्रत्वञ्चेति पैत्तिकानाम्। हृद्ग्रहो लौल्यमनिद्रा स्तम्भः कम्पः शूलं बद्धपुरीषत्वञ्चेति वातजानाम्। एवमेते विंशति प्रमेहाः सोपद्रवा व्याख्याताः ।। १३ ।।

Supervening Symptoms : The fact of the urine being assailed by a swarm of flies, lassitude, growth of flesh (obesity), catarrh, looseness of the limbs, a non-relish for food, indigestion, expectoration of mucous, vomiting, excessive sleep, cough and laboured breathing (*Śvāsa*) are the supervening traits (*Upadrava*) of the *Kaphaja Prameha*. A piercing pain in the testes, a pricking (*Vedanā*) pain in the bladder, a shooting pain (*Tuda*) in the penis, a griping pain at the heart, acid eructations, fever, diarrohea, a non-relish for food, vomiting, a sensation as if the entire body is emiting fumes, a burning sensation in the skin, thirst, epileptic fits, insomnia, jaundice (*Pāṇḍu*) and a yellow colour of the stool and urine are the supervening symptoms which mark the *Pittaja* types of *Prameha*. An oppressive feeling at the heart (*Hṛdgraha*), eager longings for foods of all tastes, insomnia, numbness of the body, fits of shivering, colic pain and constipation of the bowels are the supervening symptoms, which specifically mark the *Vātaja* types. Thus we have described the nature of the twenty different types of *Meha* with their supervening evils as well. **13**

तत्र वसामेदोभ्यामभिपन्नशरीरस्य त्रिभिर्दोषैश्चानुगतधातोः प्रमेहिणो दश पिडका जायन्ते। तद्यथा-शराविका, सर्षपिका, कच्छपिका, जालिनी, विनता, पुत्रिणी, मसूरिका, अलजी, विदारिका, विद्रधिका, चेति।। १४।।

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1. *Caraka* has included it within *Kṣaudra Meha* and *Madhu Meha*.

The ten different types of *Piḍakā* (abscess, carbuncles, pimples, pustules etc.) are found to crop up on the bodies of patients, suffering from *Prameha*, and abounding in fat and *Vasā*, and whose fundamental principles have been affected by the simultaneous derangement of the *Vāyu, Pitta* and *Kapha*. They are named as *Śarāvikā, Sarṣapikā, Kacchapikā, Jālinī, Vinatā, Putriṇī, Masūrikā, Alajī, Vidārikā* and *Vidradhikā*. **14**

शरावमात्रा तद्रूपा निम्नमध्या शराविका।
गौरसर्षपसंस्थाना तत्प्रमाणा च सार्षपी।। १५।।
सदाहा कूर्मसंस्थाना ज्ञेया कच्छपिका बुधैः।
जालिनी तीव्रदाहा तु मांसजालसमावृता।। १६।।
वगाढरुजाक्लेदा पृष्ठे वाप्युदरेऽपि वा।
महती पिडका नीला पिडका विनता स्मृता।
महत्यल्पाचिता ज्ञेया पिडका सा तु पुत्रिणी।। १७।।
मसूरसमसंस्थानां ज्ञेया सा तु मसूरिका।
रक्ता सिता स्फोटवती दारुणा त्वलजी भवेत्।। १८।।
विदारीकन्दवद् वृत्ता कठिना च विदारिका।
विद्रधेर्लक्षणैर्युक्ता ज्ञेया विद्रधिका बुधैः।। १९।।
ये यन्मयाः स्मृता मेहास्तेषामेतास्तु तत्कृताः।

Metrical Texts : An abscess which is raised at the margin and dipped in its centre, so as to resemble an Indian saucer in its shape is called *Śarāvikā*. Pimples or pustules of the shape and size of white mustard seeds are called *Sarṣpikā*. An abscess, resembling (the back of) a tortoise in shape and attended with a burning sensation, is called *Kacchapikā* by the wise. An abscess studded with slender vegetations of flesh and attended with an intolerable burning sensation is called *Jālinī*. A large blue-coloured abscess (carbuncle) appearing on the back or the abdomen and exuding a slimy secretion and attended with a deep-seated pain is called *Vinatā*. A thin and extensive abscess (studded with slender pustules--D.R.) is called *Putriṇī*. Pimples to the size of lentil seeds are called *Masūrikā*. A dreadful abscess which is of a red and white colour, studded over with blisters of exuding vesicles is called *Alajī*. A hard and round abscess as large as a (full-grown) gourd is called *Vidārikā*. An abscess of the *Vidradhi* type is called *Vidradhikā* (carbuncle) by the wise. An incidental abscess in a case of *Prameha* should be regarded as having its origin in the same morbific principle (*Doṣa*) as that which has produced the disease (*Prameha*). **15-19**

गुदे हृदि शिरस्यंसे पृष्ठे मर्मणि चोत्थिताः।
सोपद्रवा दुर्बलस्य पिडकाः परिवर्जयेत्।। २०।।
कृत्स्नं शरीरं निष्पीडच्य मेदोमज्जवसायुतः।
अधः प्रक्रमते वायुस्तेनासाध्यास्तु वातजाः।। २१।।

Prognosis : A *Piḍakā* or an abscess, appearing about the region of the heart, anus, head, shoulder, back or at any of the vital joints (*Marma*) of the body, and attended with other supervening symptoms producing extreme prostration [impaired digestion--D. R.] in the patient should be abandoned as incurable. In a case of *Vātaja meha*, the deranged *Vāyu* presses all the fundamental principles out of the body through the urethra and rages rampant in the lower part of the body united with the deranged fat, marrow and *Vasā*. Hence a case of *Vātaja meha* (or its accompanying abscess), is held as incurable. **20-21**

प्रमेहपूर्वरूपाणामाकृतिर्यत्र दृश्यते।
किञ्चिच्चाप्यधिकं मूत्रं तं प्रमेहिणमादिशेत्।। २२।।
कृत्स्नान्यर्धानि वा यस्मिन् पूर्वरूपाणि मानवे।
प्रवृद्ध(त्त) मूत्रमत्यर्थं तं प्रमेहिणमादिशेत् ।। २३।।

A person in whom the premonitory symptoms (*Pūrvarupa* of *Prameha*) have appeared and who passes a little larger quantity of urine than usual, should be considered as already afflicted with it. A person afflicted with all or half of the premonitory symptoms of the disease and passing a copious quantity of urine should be considered as one suffering from an attack of *Prameha*. **22-23**

पिडकापीडितं गाढमुपसृष्टमुपद्रवैः।
मधुमेहिनमाचष्टे स चासाध्यः प्रकीर्त्तितः।। २४।।
स चापि गमनात् स्थानं स्थानादासनमिच्छति।
आसनाद् वृणुते शय्यां शयनात् स्वप्नमिच्छति।। २५।।

A *Prameha* patient afflicted with deep-seated abscess and other distressing symptoms, which are usually found to supervene in the disease, should be pronounced as suffering from *Madhumeha* and adjudged incurable. A *Madhumeha* patient seeks a halting place while walking, wants a place to sit on while halting, lies down if he finds a sitting place, and sleeps if he lies down. **24-25**

यथा हि वर्णानां पञ्चानामुत्कर्षापकर्षकृतेन संयोगविशेषेण शबलबभ्रुकपिलकपोतमेचकादीनां वर्णानामनेकेषामुत्पत्तिर्भवति, एवमेव दोषधातुमलाहारविशेषेणोत्कर्षापकर्षकृतेन संयोगविशेषेण प्रमेहाणां नानाकरणं भवति।। २६।।

As five mixed colours such as grey, brown, *Kapila* (bluish yellow), *Kapota* (blackish grey), *mecaka* (light-green) may be produced by combination of the five primary colours in definite proportions (such as white, green, black, yellow and red), so a diversity of causes, through the relative preponderance of the particular kinds of food, and of the deranged *Doṣas*, root principles (*Dhātu*) and excretions of the body (*Mala*), may be attributed to the origin of *Prameha*. **26**

भवति चात्र।

सर्व एव प्रमेहास्तु कालेनाप्रतिकारिणः।
मधुमेहत्वमायान्ति तदाऽसाध्या भवन्ति हि।। २७।।

Memorial Verses : All types of *Prameha*, not properly treated and attended to at the outset, may ultimately develop into those of *Madhumeha* types, which are incurable. **27**

इति सुश्रुतसंहितायां निदानस्थाने प्रमेहनिदानं नाम षष्ठोऽध्यायः।। ६।।

Thus ends the Sixth Chapter of the Nidāna Sthāna in the Suśruta Saṁhitā, which treats of the Nidāna of Prameha.

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For English equivalents of the different types of *Prameha* compare :

Cystitis (Acute Infective)--Frequent, painful micturition, small quantity of urine voided with pain and urgency. Urine--slightly acid or alkaline in reaction, cloudy, containing blood corpuscles. Cystitis (Chronic Infective)--Great and frequent pain, in the lumbar region, rigor, Urine--thick, offensive and alkaline, containing ropy mucous and blood. Cystitis (Non-Infective)--Symptoms like those of acute inflammatory type. Urine--acid and cloudy with mucous. Blood is generally present in considerable quantity. Neuralgia of the bladder, compare Albuminuria, Albumosuria, Hoemoglobinuria, Hoematuria, Peptonuria, Pyuria, Spermatorrhoea and Diabetes, Proteuria and Polyuria.

NIDĀNA-STHĀNA

CHAPTER VII

सप्तमोऽध्यायः।

अथात उदराणां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।। १।।

Now we shall discourse on the *Nidāna* of *Udara* (dropsy with an abnormal condition of the abdomen). **1**

धन्वन्तरिर्धर्मभृतां वरिष्ठो राजर्षिरिन्द्रप्रतिमोऽभवद्यः।
ब्रह्मर्षिपुत्रं विनयोपपन्नं शिष्यं शुभं सुश्रुतमन्वशात् सः।। २।।

Metrical Text : The royal sage *Dhanvantari*, the foremost of all pious men who equalled in splendour and glory and lord of the celestials, thus blissfully discoursed on the *Nidāna* of *Udara* to *Suśruta*, the son of the holy *Viśvāmitra*, who devoutly approached him for that purpose. **2**

पृथक् समस्तैरपि चेह दोषैः प्लीहोदरं बद्धगुदं तथैव।
आगन्तुकं सप्तममष्टमञ्च दकोदरञ्चेति वदन्ति तानि।। ३।।

Classification : This disease may be divided into eight different types, of which four are produced by the several actions of the three deranged *Doṣas* of the body and their concerted action as well. Of the remaining types, two being known as *Plīhodara* (including *Yakṛtodara*) and *Baddha-Gudodara* (tymanitis due to the constriction of the anus), the seventh *Āgantuka* (traumatic or of extraneous origin), and the eighth *Dakodara* (Ascites proper). **3**

सुदुर्बलाग्नेरहिताशनस्य संशुष्कपूत्यन्ननिषेवणाद् वा।
स्नेहादिमिथ्याचरणाच्च जन्तोर्वृद्धिं गताः कोष्ठमभिप्रपन्नाः।

गुल्माकृतिव्यञ्जितलक्षणानि कुर्वन्ति घोराण्युदराणि दोषाः।।४।।
कोष्ठादुपस्नेहवदन्नसारो निःसृत्य दुष्टोऽनिलवेगनुन्नः।
त्वचः समुन्नम्य शनैः समन्ताद् विवर्धमानों जठरं करोति।।५।।

Predisposing Causes : The deranged *doṣas* of a person of extremely impaired digestion, addicted to the habit of taking unwholesome food, or of eating dry, putrid food, or of violating the rules of conduct to the observed in connection with oleaginous measures etc,[1] are aggravated and find lodgment in the abdomen. Thus appearing in the shape of an abdominal tumour (*Gulma*), they give rise to this dreadful disease, attended with all its characteristic symptoms. The lymph chyle formed out of the assimilated food gets vitiated, and impelled by the aggravated *Vāyu*, it percolates through the peritoneum in the same manner as a quantity of oil or clarified butter kept in a new earthen pot will transude through the pores of its sides. It thus gradually distends the skin (*Tvak*) of the abdomen. The process becomes general all through the abdominal region and the disease (*Udara*) is produced in consequence. **4-5**

तत्पूर्वरूपं बलवर्णकाङ्क्षा-वलीविनाशो जठरे हि राज्यः।
जीर्णापरिज्ञानविदाहवत्यो बस्तौ रुजः पादगतश्च शोफः।।६।।

Premonitory symptoms : The precursory symptoms of the disease are loss of strength, complexion and appetite, obliteration of abdominal folds, emaciation of the muscles of the abdomen, appearance of veins on its surface, acid reaction of food closely following upon its digestion (*Vidāha*), pain in the bladder, and swelling of the lower extremities. The patient cannot ascertain whether his meal has been digested or not. **6**

संगृह्य पार्श्वोदरपृष्ठनाभीर्यद् वर्धते कृष्णसिरावनद्धम्।
सशूलमानाहवदुग्रशब्दं सतोदभेदं पवनात्मकं तत्।।७।।
यच्चोषतृष्णाज्वरदाहयुक्तं पीतं सिरा यत्र भवन्ति पीताः।
पीताक्षिविण्मूत्रनखाननस्य पित्तोदरं तत् त्वचिराभिवृद्धि।।८।।
यच्छीतलं शुक्लसिरावनद्धं गुरु स्थिरं शुक्लनखाननस्य।
स्निग्धं महच्छोफयुतं ससादं कफोदरं तच्च चिराभिवृद्धि।।९।।

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[1] These include purgative, emetic, *Āsthāpana* and *Anuvāśana* measures.

The *Vātaja, Pittaja,* and *Kaphaja* Types : A case *Udara* in which the abdomen enlarges on its sides and posterior part, and is overspread with nets of black veins should be ascribed to the action of the deranged *Vāyu*. A pain (*Śūla*), suppression of the stool and urine (*Anāha*) and a cutting and piercing pain and flatulent rumbling in the intestines are the symptoms which likewise characterise this *Vātaja* form of *Udara*. A sucking pain in the abdomen, thirst, fever with a burning sensaion, yellow colour of the swollen skin of the abdomen, on the surface of which yellow veins appear, yellow colour of the eys, nails, face, stool and urine and the rapid increase of the dropsical swelling, are the characteristics of the *Pittaja Udara*. In a case of *Kaphaja* type the dropsical swelling is cold to the touch and becomes overspread with white-coloured veins. The abdomen seems heavy, hard, glossy and is extremely distended. The swelling slowly increases, and the fingernails and face of the patient become white, and he complains of a general lassitude. **7-9**

स्त्रियोऽन्नपानं नखरोममूत्र-विडार्त्तवैर्युक्तमसाधुवृत्ताः।
यस्मै प्रयच्छन्त्यरयो गरांश्च दुष्टाम्बुदूषीविषसेवनाद् वा।।१०।।
तेनाशु रक्तं कुपिताश्च दोषाः कुर्वन्ति घोरं जठरं त्रिलिङ्गम्।
तच्छीतवाताभ्रसमुद्भवेषु विशेषतः कुप्यति दह्यते च।।११।।
स चातुरो मूर्च्छति सम्प्रसक्तं पाण्डुः कृशः शुष्यति तृष्णाया।
च प्रकीर्त्तितं दूष्युदरन्तु घोरं................................।।१२।।

The *Tridoṣaja* Type : Evil-natured women (with a view to win the affection of their husbands or lovers sometimes) mix with their food and drink such refuse matter of their bodies as nails, hair, faeces, urine, catamenial blood etc. (which are supposed to be possessed of talismanic virtues). The three *Doṣas* of the body, vitiated by such food or drink, or through imbibing any sort of chemical poison (*Gara*) administered by one's enemy, or by taking poisonous waters, or *Dūṣī-Viṣa* (slow poison whose active properties have been destroyed by fire or any antipoisonous medicine), will vitiate the blood and give rise to a kind of dreadful dropsical swelling of the abdomen, marked by the specific symptoms of each of them. The disease is aggravated in cold and cloudy days and a burning sensation is felt (in the inside of the abdomen). The patient becomes pale, yellow and emaciated, and is afflicted with thirst and dryness in the mouth, and loses consciousness at short intervals. This disease is also known as the dreadful *Dūṣyodara*. **10-12**

................................प्लीहोदरं कीर्त्तयतो निबोध।
विदाह्यभिष्यन्दिरतस्य जन्तोः प्रदुष्टमत्यर्थमसृक् कफश्च।
प्लीहाभिवृद्धिं सततं करोति प्लीहोदरं तत् प्रवदन्ति तज्ज्ञाः।। १३।।
वामे च पार्श्वे परिवृद्धिमेति विशेषतः सीदति चातुरोऽत्र।
मन्दज्वराग्निः कफपित्तलिङ्गैरुपद्रुतः क्षीणबलोऽतिपाण्डुः।। १४।।
सव्येतरस्मिन् यकृति प्रदुष्टे ज्ञेयं यकृद्दाल्युदरं तदेव।। १५।।

Plīhodara : (Spleen with dropsy of the abdomen) : Now hear me to be describing the symptoms of *Plihodra*. The blood and the *Kapha* of a person, deranged and aggravated through the ingestion of phlegmagogic food, or of those which is followed by an acid digestionary reaction (*Vidāha*), often enlarge the spleen, (which gives rise to a swelling of the abdomen). This disease is called *Plīhodara* by the experts. *Plīhodara* protrudes on the left side of the abdomen, its characteristic symptoms being lassitude, low fever, impaired digestion, loss of strength, jaundice, weakness, and other distressing symptoms similar to the deranged *Pitta* and *Kapha*. A similar enlargement of the liver through similar causes on the right side of the abdomen is called *Yakṛddālyudara*. 13-15

यस्यान्त्रमन्नैरुपलेपिभिर्वा बालाश्मभिर्वा सहितैः पृथग्वा।
संचीयते तत्र मलः सदोषः क्रमेण नाड्यामिव संकरो हि।। १६।।
निरुध्यते चास्य गुदे पुरीषं निरेति कृच्छ्रादपि चाल्पमल्पम्।
हृन्नाभिमध्ये परिवृद्धिमेति यच्चोदरं विट्समगन्धिकञ्च।
प्रच्छर्दयन् बद्धगुदी विभाव्यः..........................।। १७।।

Baddha-gudodara[1] : The fecal matter, mixed with the deranged *Vāyu, Pitta* etc. of the body, lies stuffed in the rectum of a person whose intestines have been stuffed with slimy food (as pot herbs) or with stones and hair (enteritis). They give rise to a sort of abdominal dropsy by swelling the part between the heart and the umbilicus which is called *Baddha Gudodara*. Scanty stools are evacuated with the greatest pain and difficulty and the patient vomits a peculiar kind of matter with a distinctly fecal smell (scyabalous). **16-17**

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[1] Dropsical swelling of the abdomen with tympanites due to the constriction of the rectum known as intestinal obstruction.

........................ततः परिस्राव्युदरं निबोध।
शल्यं यदन्नोपहितं तदन्त्रं भिनत्ति यस्यागतमन्यथा वा।।१८।।
तस्मात् स्रुतोऽन्त्रात् सलिलप्रकाशः स्राव स्रवेद्वै गुदतस्तु भूयः।
नाभेरधश्चोदरमेति वृद्धिं निस्तुद्यतेऽतीव विदह्यते च।
एतत् परिस्राव्युदरं प्रदिष्टम्........................।।१९।।

Parisrāvi-Udara **:** Now hear me to be describing the causes and symptoms of the type of *Udara* which is called *Parisrāvi-udara*. Thorny or sharp-pointed substances (such as fish-bones etc.), carried down with the food in a slanting way from the stomach into the abdomen, sometimes scratch or burrow into the intestines. Causes other than the preceding ones, (such as a long yawn or over-eating etc.) may contribute to the perforation of the intestines, giving rise to a copious flow of a watery exudation which constantly oozes out of the anus and to a distension of the lower part of the abdomen situated below the umbilicus. This is called *Parisrāvyudara* which is marked by a cutting pain and a burning sensation. **18-19**

........................दकोदरं कीर्त्तयतो निबोध।
यः स्नेहपीतोऽप्यनुवासितो वा वान्तो विरिक्तोऽप्यथवा निरूढः।
पिबेज्जलं शीतलमाशु तस्य स्रोतांसि दुष्यन्ति हि तद्वहानि।। २०।।
स्नेहोपलिप्तेष्वथवाऽपि तेषु दकोदरं पूर्ववदभ्युपैति।
स्निग्धं महत् सम्परिवृत्तनाभि भृशोन्नतं पूर्णमिवाम्बुना च।
यथा दृतिः क्षुभ्यति कम्पते च शब्दायते चापि दकोदरं तत्।। २१।।

Dakodara **:** Now hear me to be describing the causes and symptoms of the type known as *Dakodara* (ascites). The drinking of cold water immediately after the application of an *Anuvāsana* or *Āsthāpana* enema, or closely following upon the exhibition of any purgative or emetic medicine, or just after the taking of a medicated oil or clarified butter, etc. tends to derange the water-carrying channels of the body. The same result may be produced by the drinking of oil, etc. in inordinate quantities. The water, by percolating or transuding through the walls of these channels, as before described, inordinately enlarges the abdomen, which becomes glossy on the surface and is full of water, being rounded about the umbilicus and raised like a full-bloated water-drum. The simile is complete as it fluctuates under pressure. oscillates, and makes a peculiar sound like a water-drum under percussion. **20-21**

आध्मानं गमनेऽशक्ति दौर्बल्यं दुर्बलाग्निता।
शोफः सदनमङ्गानां सङ्गो वातपुरीषयोः।
दाहस्तृष्णा च सर्वेषु जठरेषु भवन्ति हि।।२२।।

Distension of the stomach, incapacity of locomotion, weakness, impaired digestion, oedematous swelling of the limbs, a general sense of lassitude and looseness in the limbs, suppression of flatus and stool, and a burning sensation and thirst are among the general characteristics of the disease in its various forms. **22**

अन्ते सलिलभावन्तु भजन्ते जठराणि तु।
सर्वाण्येव परीपाकात् तदा तानि विवर्जयेत्।।२३।।

Prognosis : All cases of *Udara* after the lapse of considerable time develop into those of ascites, and a case arriving at such a stage should be given up as incurable. **23**

इति सुश्रुतसंहितायां निदानस्थाने उदरनिदानं
नाम सप्तमोऽध्यायः।।७।।

Thus ends the seventh Chapter of the *Nidāna Sthāna* in the *Suśruta Saṁhitā* which treats of the *Nidāna* of *Udara*.

◆

NIDĀNA-STHĀNA

CHAPTER VIII

अष्टमोऽध्यायः ।

अथातो मूढगर्भनिदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।।१।।

Now we shall discourse on the *Nidāna* of *Mūḍhagarbha* (false presentations and difficult labour). 1

ग्राम्यधर्मयानवाहनाध्वगमनप्रस्खलनप्रपतनप्रपीडनधावनाभिघातविषमशयनासनोपवासवेगाभिघातातिरूक्षकटुतिक्तभोजनशोकातिक्षारसेवनातिसारवमनविरेचनप्रेङ्खोलनाजीर्णगर्भशातनप्रभृतिभिर्विशेषैर्बन्धनान्मुच्यते गर्भः, फलमिव वृन्तबन्धनादभिघातविशेषैः ।। २ ।।

Causes of *Mūḍha-garbha* : Sexual intercourse during pregnancy, riding on horseback, etc., or in any sort of conveyance, a long walk, a false step, a fall, pressure on the womb, running, a blow, sitting or lying down on an uneven ground, or in an uneven posture, fasting, voluntary repression of any natural urging of the body, partaking of extremely bitter, pungent, parchifying articles, eating in inordinate quantities of *Śākas* and alkaline substances, diarrohea (*Atisāra*), use of emetics or purgatives, swinging in a swing or hammock, indigestion, and use of medicines which induce the labour pain or bring about abortions, and such like causes tend to expel the faetus from its fixture. These causes tend to sever the child from the uterine wall with its placental attachment owing to a kind of Abhighāta (uterine contraction) just as a blow tends to sever a fruit from its pedicel. 2

स विमुक्तबन्धनो गर्भाशयमतिक्रभ्य यकृत्प्लीहान्त्रविवरैरवस्त्रंसमानः कोष्ठसंक्षोभमापादयति। तस्या जठरसंक्षोभाद्वायुरपानोमूढः पार्श्वबस्तिशीर्षोदरयोनिशूलानाहमूत्रसङ्गानामन्यतममापाद्य गर्भं व्यापादयति तरुणं शोणितस्रावेण। तमेव कदाचिद् विवृद्धमसम्यगागतमपत्यपथमनुप्राप्तमनिरस्यमानम् अपानवैगुण्यसम्मोहितं गर्भं मूढगर्भमित्याचक्षते।। ३।।

Definition : The faetus, thus severed and dislodged from its seat, leaves the uterus and getting down through the space between the liver, spleen and the intestines, produces irritation in the abdomen (*Koṣṭha*). The *Apāna Vāyu* thus obstructed through the spasmodic contraction of her abdomen, produces any of the following symptoms, viz., a sort of spasmodic pain in the sides, or in the neck of the bladder, or in the pelvic cavity, or in the abdomen, or in the vagina, or *Ānāha* (tympanites with obstruction, etc.) or retention of urine, and destroys the faetus, if immature, attended with bleeding. In case the faetus continues to develop and is brought in an inverted posture at the entrance to the vaginal canal, and is impacted at that place, or if the *Apāna Vāyu* gets disordered and consequently cannot help the expulsion of the same, such an obstructed faetus is called *Mūḍha garbha.* **3**

ततः संकीलः प्रतिखुरो बीजकः परिघ इति। तत्र, ऊर्ध्वबाहुशिरःपादो यो योनिमुखं निरुणद्धि कील इव स कीलः; निःसृतहस्तपादशिराः कायसङ्गी प्रतिखुरः; यो निर्गच्छत्येकशिरोभुजः स बीजकः; यस्तु परिघ इव योनिमुखमावृत्य तिष्ठेत् स परिघः; इति चतुर्विधो भवतीत्येके भाषन्ते। तत्तु न सम्यक्; कस्मात्? स यदा विगुणानिलप्रपीडितोऽपत्यपथमनेकधा प्रतिपद्यते, तदा संख्या हीयते। तत्र, कश्चिदद्द्वाभ्यां सक्थिभ्यां योनिमुखं प्रतिपद्यते; कश्चिदाभुग्नैकसक्थिरेकेन; कश्चिदाभुग्नसक्थिशरीरः स्फिग्देशेन तिर्यगागतः; कश्चिदुरः पार्श्वपृष्ठानामन्यतमेन योनिद्वारं पिधायावतिष्ठते; अन्तः पार्श्वापवृत्तशिराः कश्चिदेकेन बाहुना; कश्चिदाभुग्नशिरा बाहुद्वयेन; कश्चिदाभुग्नमध्यो हस्तपादशिरोभिः; कश्चिदेकेन सक्थ्ना योनिमुखं प्रतिपद्यतेऽपरेण पायुम्; इत्यष्टविधा मूढगर्भगतिरुद्दिष्टा समासेन। तत्र द्वावन्त्यावसाध्यौ मूढगर्भौ, शेषानपि विपरीतेन्द्रियार्थाक्षेपकयोनिभ्रंश-

संवरणमक्कल्लश्वासकासभ्रमनिपीडितान् परिहरेत्।। ४।।

Classification and Symptoms : Cases of *Mūḍha-garbha* may be roughly divided into four different classes such as the *Kīla*, the *Pratikhura*, the *Bijaka* and the *Parigha*. The sort of false presentation in which the child comes with its hands, legs and head turned upward and with its back firmly obstructed at the entrance to the vagina, like a stake or a *kīla*, is called *Kīlaḥ*. The sort of presentation, in which the hands, feet and head of the child come out, with its body impacted at the entrance to the vagina, is called *Prathikhura*. The type in which only a single hand and the head of the child come out (with the rest of its body obstructed at the same place), is called the *Bijaka*. The type in which the child remains obstructing the head of the passage in a horizontal position, like a bolt, is called the *Parigha*. Certain authorities aver that, these are the only four kinds of *Mūḍhagarbha*. But we can not subscribe to the opinion (which recognises only four kinds of false presentations), inasmuch as the deranged *Vāyu* (*Apāna*) can present the faetus in various different postures at the head of the vaginal canal. Sometimes, the two thighs of the child are first presented, and sometimes it comes with a single leg flexed up. Sometimes the child comes with its body, bent double, and thighs drawn up, so that only breech is obliquely presented. Sometimes the child is presented, impacted at the head of the passage with its chest, or sides, or back. Sometimes the child is presented with its arm around its head, resting on the side, and the hand coming out first. Sometimes only the two hands are first presented, the head leaning on one side; sometimes the two hands, legs and the head of the child, the rest of the body being impacted at the exit in a doubled up posture. Some times one leg is presented, the other thigh being impacted at the passage (*Pāyu*). I have briefly described these eight sorts of presentation of which the last two are irremediable. The rest should be given up as hopeless if these are attended with the following complications viz., deranged sense-perception of the mother, convulsions, displacement or contraction of the reproductive organ (*yoni*) a peculiar pain like the after-pain of child birth, cough, difficult respiration, or vertigo. **4**

भवन्ति चात्र।

कालस्य परिणामेन मुक्तं वृन्ताद्यथा फलम्।
प्रपद्यते स्वभावेन नान्यथा पतितुं ध्रुवम्।। ५।।
एवं कालप्रकर्षेण मुक्तो नाडीनिबन्धनात्।
गर्भाशयस्थो यो गर्भो जननाय प्रपद्यते।। ६।।
कृमिवाताभिघातैस्तु तदेवोपद्रुतं फलम्।
पत्यकालेऽपि यथा तथा स्याद् गर्भविच्युतिः।। ७।।
आचतुर्थात् ततो मसात् प्रस्रवेद् गर्भविच्युतिः।
ततः स्थिरशरीरस्य पातः पञ्चमषष्ठयोः।। ८।।

Memorial verses : As a fruit, fully matured, is naturally severed from its pedicel and falls to the ground and not otherwise, so the cord, which binds the foetus to its maternal part, is severed in course of time, and the child comes out of the uterus (into this world of action). On the other hand, as fruit, worm-eaten or shaken by the wind or a blow, untimely falls to the ground, so a foetus will be expelled out of its mother's womb, before its time. For four months after the date of fecundation, the faetus remains in a liquid state, and hence its destruction or coming out of the womb termed by the name of abortion. In the course of the fifth and sixth months the limbs of the foetus gain firmness and density, and hence, its coming out at such a time is called miscarriage. **5-8**

प्रविध्यति शिरो या तु शीताङ्गी निरपत्रपा।
नीलोद्धतसिरा हन्ति सा गर्भं स च तां तथा।। ९।।
गर्भास्पन्दनमावीनां प्रणाशः श्यावपाण्डुता।
भवत्युच्छ्वासपूतित्वं शूलञ्चान्तर्मृते शिशौ।। १०।।

Prognosis : The enceinte who violently tosses her head in agony (at the time of parturition) and the surface of whose body becomes cold, compelling her to forego all natural modesty, and whose sides and abdomen are covered with nets of large blue-coloured veins, invariably dies with the dead child locked in her womb. The death of the foetus in the womb may be ascertained by the absence of movements of the foetus (in the womb) or of any pain of child-birth, by a brown or yellow complexion of the enceinta, cadeverous smell in her breath, and colic pain in the abdomen and its distension owing to the continuance of the swollen and decomposed child in the womb. **9-10**

मानसागन्तुभिर्मातुरुपतापैः प्रपीडितः ।
गर्भो व्यापद्यते कुक्षौ व्याधिभिश्च प्रपीडितः ।। ११ ।।
बस्तमारविपन्नायाः कुक्षिः प्रस्पन्दते यदि ।
तत्क्षणाज्जन्मकाले तत् पटयित्वोद्धरेद् भिषक् ।। १२ ।।

The death of a child in the womb may result from some emotional disturbance of its mother, (such as caused by bereavement or by loss of fortune during pregnancy); while an external blow or injury (to the womb) or any serious disease of the mother may also produce the like result. A child, moving in the womb of a dead mother, who had just expired (from convulsions etc.) during parturition at term, like a goat (*Bastamāra*) should be removed immediately by the surgeon from the womb (by Caesarean Section);[1] as a delay in extracting the child may lead to its death. **11-12**

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[1] Caecsarean Section means incision of the uterus through the abdominal walls and extrication of the foetus there from. Operation like this upon a dead subject requires no skill of a surgeon. Any one can do it without the help of any anatomical knowledge. In modern times, when the mother's life is in peril, and the expulsion of the foetus becomes nearly impossible, by the natural passage, owing to an existence of deformity either in the parturient canal or in the forms and structures of the foetus, to save both mother and child this operation is principally undertaken.

The evidence of similar attempts, in ancient India, is found recorded in passages like what we have just translated and that the operation was practised on living subjects, there is not the least doubt about it. This custom is still preserved in Central Africa, and it is possible that the Egyptians like Hindu philosophy and religion learnt this also from the Hindus. "Felkin", says "Baas in his History of Medicine p. 70 "saw a case of the Caesarean operation in Central Africa performed by a man. At one stroke an incision was made through both the abdominal walls and the uterus. The opening in the latter organ was then enlarged, the haemorrhage checked by the actual cautery, and the child removed. While an assistant compressed the abdomen, the operator then removed the placenta. The bleeding from the abdominal walls was then checked. No sutures were placed on the walls of the uterus but the abdominal parietes were fastened together by seven figure-of-eight sutures, formed with polished iron needles and threads of bark. The wound was then dressed with a paste prepared from various roots, the woman placed quietly upon her abdomen, in order to favour perfect drainage, and the task of the African Spencer Wells was finished. It appears that the patient was first rendered half unconscious with banana wine. One hour after the operation the patient was doing

Additional Text : The bladder is ruptured, the dead child lies like a weight upon the placenta and is pressed upward on the spleen, liver and gall bladder. The mother shivers and is oppressed with tremor, dryness of the tongue, dyspnoea and perspiration. She complains of a cadaverous smell in her breath and stands in danger of imminent

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well. And her temperature never rose above 101 F. nor her pulse above 108. On the eleventh day the wound was completely healed, and the woman apparently as well as usual.''

When we read this evidence of Felkin, we are reminded of the operative steps as described in our own ancient book of Surgery from which modern surgeons have been able to borrow the operation of rhinoplasty. It is a great pity that while in Africa the same practice is still retained infact, we in India by spurious attempts and disgraceful contortions, substitutions of false readings and dismal knowledge of grammar and rhetorictry to prove in the face of strong evidence that in ancient India Caesarean Section was attempted only on cases where one ''might not perspire.''

If we take विपन्नायाः in the sense of ''a woman whose life is in great danger'' and not exactly in the sense of ''a woman who is dead'' as recommended by *Ḍalhaṇa* and *Aruṇadutta* (and which might have been the meaning if instead of विपन्न a word like व्यापन्न had been used in the text), we find at once that Weber's remark in his History of Indian Literature p. 270 ''that in Surgery they (the Hindus) attained to high proficiency'' is not based on the solitary evidence of rhinoplasty alone.

In performing obstetric operations with success examples like this are not rare. If the two different readings बस्तमार and बस्तिद्वार be taken conjointly into consideration we are impressed with the idea that in ancient India Caesarean operations were very frequently undertaken in cases of puerperal eclampsia, where the mother had been in the deplorable condition of a goat suffering from cramps and convulsions as well as in cases of an accidental death not unlike that which fell to the lot of the poor mother of him in whose name the operation is called. बस्त = goat मार = destroyer (See Monier William's Dictionary) hence a goat-destroyer = a tiger or wolf or in cases where the presence of deformity in the parturient canal or of malformation of the foetus prevented the natural delivery of a living child. The incision is not to be made anywhere else but exactly in the place where Felkin saw the illiterate Negro successfully apply his knife, the selection of बस्ति द्वारञ्च as suggested by some commentators being a tempest on a tea pot especially when the subject is beyond the grave. In a living subject the selection of a proper site for the operation is of course very commendable. Hence we venture to suggest that extraction of the living foetus from the womb by making incision through this part of the pelvis was also attempted later on. We extract here the two different readings and leave our readers to judge whether we are correct to draw the above inferences. -- Ed.

death. By these symptoms a physician shall know the death of the child in the womb. This portion is partly recognised by *Brahmadev́a* and is totally rejected by *Jejjaṭācārya* as spurious.

इति सुश्रुतसंहितायां निदानस्थाने मूढगर्भनिदानं नामाष्टमोऽध्यायः।। ८।।

Thus ends the eighth Chapter of the Nidāna Sthāna in the Suśruta Saṁhitā, which treats of Nidāna of difficult labour and false presentations.

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बस्तिद्वारे विपन्नायाः कुक्षिः प्रस्पन्दते यदि जन्मकाले ततः शीघ्रं पाटयित्वोद्धरेच्छिशुम्। *Vāgabhaṭa Śārīra Sthāna*. ch. II. slo. 53.

बस्तमार विपन्नायाः कुक्षिः प्रस्पन्दते यदि तत्क्षणाज्जन्मकाले तं पाटयित्वोद्धरे-द्भिषक्।

NIDĀNA-STHĀNA

CHAPTER IX

नवमोऽध्यायः।

अथातो विद्रधीनां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Nidāna* of *Vidradhī* (abscess etc.). **1**

सर्वामरगुरुः श्रीमान् निमित्तान्तरभूमिपः।
शिष्यायोवाच निखिलमिदं विद्रधिलक्षणम्।।२।।

The blessed *Dhanvantari*, the honoured of the gods, who for the promulgation of the knowledge of the *Āyurveda* and for administering proper medicines (to the sick), took his birth at *Kāsi*, (*Benares*) as a king, thus fully discoursed on the symptoms of *Vidradhī* (abscess etc.) to his disciple, *Suśruta*. **2**

त्वग्रक्तमांसमेदांसि प्रदूष्यास्थिसमाश्रिताः।
दोषाः शोफं शनैर्धोरं जनयन्त्युच्छ्रिता भृशम।।३।।
महामूलं रुजावन्तं वृत्तञ्चाप्यथवाऽऽयतम्।
तमाहुर्विद्रधिं धीरा, विज्ञेयः स च षड्विधः।।४।।
पृथग्दोषैः समस्तैश्च क्षतेनाप्यसृजा तथा।
षण्णामपि हि तेषान्तु लक्षणं संप्रवक्ष्यते।।५।।

Definition and Classification : The extremely deranged and aggravated *Vāyu*, *Pitta* and *Kapha* resorting to the bone and vitiating the *Tvaka* (skin), blood, flesh, and fat of a person (with their own specific properties), gradually give rise to a deep-seated, painful, round or extended swelling which is called *Vidradhī* by the wise. The disease admits of being divided into six types such as the *Vātaja* type, the *Pittaja* type, the *Kaphaja* type, the *Sānnipātika* type, the *Kṣataja* type (traumatic), and the *Asrija* (which has it's seat in the vitiated blood). Now we shall describe their specific symptoms. **3-5**

कृष्णोऽरुणो वा परुषो भृशमत्यर्थवेदनः।
चित्रोत्थानप्रपाकश्च विद्रधिर्वातसम्भवः।। ६।।

The *Vātaja* Type : This abscess assumes a black or vermilion colour, is felt rough to the touch and is characterised by a sort of excruciating pain. The growth and suppuration of the abscess are brought about in a variety of forms (owing to the variable and irregular action of the deranged *Vāyu* inolved in these cases). **6**

पक्वोदुम्बरसङ्काशः श्यावो वा ज्वरदाहवान्।
क्षिप्रोत्थानप्रपाकश्च विद्रधिः पित्तसम्भवः।। ७।।

The *Pittaja* Type : This abscess assumes a blackish yellow colour or one like that of a ripe *udumbara* fruit. It is attended with fever and a burning sensation, and is of a rapid growth and suppuration. **7**

शरावसदृशः पाण्डुः शीतः स्तब्धोऽल्पवेदनः।
चिरोत्थानप्रपाकश्च सकण्डुश्च कफोत्थितः।
तनुपीतसिताश्चैषामास्रावाः क्रमशः स्मृताः।। ८।।

The *Kaphaja* Type : This abscess is shaped like an Indian saucer (*śarāva*) and felt cold to the touch. It assumes a light yellow colour and is characterised by numbness, itching and little pain. The growth and suppuration of this abscess is very slow. The secretions from a *Vātaja* abscess are thin, those from a *Pittaja* type are yellow, while the exudations from a *Kaphaja* abscess are white. **8**

नानारूपरुजास्रावो घाटालो विषमो महान्।
विषमं पच्यते चापि विद्रधिः सान्निपातिकः।। ९।।

The *Sānnipātika* Type : An abscess of the *Sānnipātika* type is of varied colour, and is attended with a varied sort of pain (sucking, drawing, burning etc.) and exudes secretions of various colours (white, yellow, etc.) It is little raised or elevated at its top, large and irregular in its shape and docs not uniformly suppurate in all its parts. **9**

तैस्तैर्भावैरभिहते क्षते वाऽपथ्यसेविनः।
क्षतोष्मा वायुविसृतः सरक्तं पित्तमीरयेत्।। १०।।
ज्वरस्तृष्णा च दाहश्च जायते तस्य देहिनः।
एष विद्रधिरागन्तुः पित्तविद्रधिलक्षणः।। ११।।

***Āgantuja* or *Kshataja* Type :** The local or inherent heat of an ulcer, (caused by a blow or a dirt in a person, addicted to unwholesome diet and regimen, is augmented and conducted by the deranged *Vāyu* and vitiates the blood and *Pitta*, thus giving rise to a kind of abscess which is known as the *Āgantuja Vidradhi* (traumatic abscess). Symptoms of the *Pittaja* type likewise mark this type of abscess, fever, thirst and a burning sensation attend it from the very beginning. **10-11**

कृष्णस्फोटावृतः श्यावस्तीव्रदाहरुजाज्व(क) रः।
पित्तविद्रधिलिङ्गस्तु रक्तविद्रधिरुच्यते।। १२।।
उक्ता विद्रधयो ह्येते तेष्वसाध्यस्तु सर्वजः।। १३।।

The *Raktaja* Type : This abscess assumes a black or tawny colour, covered with a large number of black vesicles, fever and an intolerable burning pain attended with all the symptoms similar to the *Pittaja* type, mark the present form of the disease. It is called *Raktaja Vidradhi*. Among external *Vidradhis* or abscesses, those of the *Sānnipātika* type should be regarded as incurable. **12-13**

आभ्यन्तरानतस्तूर्ध्वं विद्रधीन् परिचक्षते।। १४।।
गुर्वसात्म्यविरुद्धान्नशुष्कसंसृष्ट (क्लिन्न) भोजनात्।
अतिव्यवायव्यायामवेगाघात विदाहिभिः।। १५।।
पृथक् संभूय वा दोषाः कुपिता गुल्मरूपिणम्।
वल्मीकवत् समुन्नद्धमन्तः कुर्वन्ति विद्रधिम्।। १६।।

***Antara-Vidradhi* :** Now we shall describe the characteristic features of internal abscesses (*Antara-Vidradhi*). The *Vāyu, Pitta* and *Kapha* of the body, deranged through eating heavy, incompatible and incongenial (to the physical temperament of the eater) articles of food or of dry, putrid and decomposed substances, excessive coition and fatiguing physical exercise, or by voluntary repression of any natural urging of the body or through the eating of food which is followed by an acid reaction, either separately or collectively give rise to a tumour-like (*Gulma*), raised, or elevated abscess in the interior of the organism, which is often felt to be shaped like an ant-hill. **14-16**

गुदे बस्तिमुखे नाभ्यां कुक्षौ वङ्क्षणयोस्तथा।
वृक्कयोर्यकृति प्लीह्नि हृदये क्लोम्नि वा तथा।
तेषां लिङ्गानि जानीयाद् बाह्यविद्रधिलक्षणैः।। १७।।
आमपक्वैषणीयेन पक्वापक्वं विनिर्दिशेत्।। १८।।

Localities : They are generally found to be seated at the mouth (neck) of the bladder, or about the umblicus, or in the sides, or in the *Kukṣi* (inguinal regions), or on the *Vṛkkas*, or on the liver, or in the heart, or in the *Kloma*, or in the spleen, or in the rectum. Their general characteristics are identical with those of the several types of external abscess. The symptoms of their suppurated or unsuppurated stages should be determined in the light of the chapter on *Āmapakvaiṣaṇīya* (Ch XVII Sutra). **17-18**

अधिष्ठानविशेषेण लिङ्गं शृणु विशेषतः।। १९।।
गुदे वातनिरोधस्तु बस्तौ कृच्छ्राल्पमूत्रता।
नाभ्यां हिक्का तथाऽऽटोपः कुक्षौ मारुतकोपनम्।। २०।।
कटीपृष्ठग्रहस्तीव्रो वङ्क्षणोत्थे तु विद्रधौ।
वृक्कयोः पार्श्वसङ्कोचः प्लीह्न्युच्छ्वासावरोधनम्।। २१।।
सर्वाङ्गप्रग्रहस्तीव्रो हृदि शूलश्च दारुणः।
श्वासो यकृति तृष्णा च पिपासा क्लोमजेऽधिका।। २२।।

Their specific symptoms : Now hear me describing the symptoms which specifically mark these internal abscesses according to their seats in the different regions of the organsim. An abscess appearing in the rectum (*Guda*) is marked by the suppression of the flatus (*Vāta*). Seated in the bladder, it gives rise to difficulty of urination and scantiness of urine. Appearing about the umblicus it produces a distressing hic-cough and rumbling sound (*Āṭopa*) in the intestines. Seated in either of the sides (*Kukṣi*) it tends to aggravate inordinately the *vāyu* of the body. Appearing in the inguinal region it gives rise to an extreme catching pain at the back and waist. Seated in either of the *Vṛkkas* it brings about a contraction of the sides. Appearing on the spleen, it produces symptoms of difficult and obstructed respiration. Seated in the heart it gives rise to an excruciating and piercing pain within its cavity and a drawing pain (*Graha*) extending all over the body (D. R. cough). Seated in the Liver its characteristic indications are thirst and difficult breathing (D. R.--hic-cough) whereas a sort of unquenchable thirst is the symptom which marks its seat in the Kloma. **19-22**

आमो वा यदि वा पक्वो महान् वा यदि वेतरः ।
सर्वो मर्मोत्थितश्चापि विद्रधिः कष्ट उच्यते ।। १३ ।।
नाभेरुपरिजाः पक्वा यान्त्यूर्ध्वमितरे त्वधः ।
जीवत्यधो निःस्रुतेषु स्रुतेषूर्ध्वं न जीवति ।। २४ ।।
हृन्नाभिबस्तिवर्ज्या ये तेषु भिन्नेषु बाह्यतः ।
जीवेत् कदाचित् पुरुषो नेतरेषु कदाचन ।। २५ ।।

Prognosis : An abscess appearing on any vital part (*Marma*) of the organism, whether large or small in size, suppurated or unsuppurated, should be deemed as extremely hard to cure. Discharge from an abscess formed in the region of the organism above the umblicus and (spontaneously bursting), will flow out through the mouth whereas similar secretions from down the umblical region of (the abdomen), naturally find an outlet through the fissure of the anus. The case in which the secretions (pus etc.) find a downward channel and outlet may end in recovery of the patient whereas the one in which the secretions take an upward course invariably proves fatal. An incision made by surgeon from the outside into an internal abscess, other than the one situated on the heart, or on the bladder or on the umbilicus may occasionally, prove successful, but the one, seated on any of the preceding vulnerable visceras (heart, bladder etc.) of the body and surgically opened invariably ends in death. **23-25**

स्त्रीणामपप्रजातानां प्रजातानां तथाऽहितैः ।
दाहज्वरकरो घोरो जायते रक्तविद्रधिः ।। २६ ।।
अपि सम्यक्प्रजातानामसृक् कायादनिः सृतम् ।
रक्तजं विद्रधिं विद्यात् कुक्षौ मक्कल्लसंज्ञितम् ।
सप्ताहान्नोपशान्तश्चेत् ततोऽसौ संप्रपच्यते ।। २७ ।।

A woman, who has miscarried or has been even safely delivered a child at term, may be afflicted with a dreadful abscess in the event of her taking injudicious and unwholesome food after parturition. The abscess in such a case, which is attended with extreme hyper-pyrexia (*Dāhajvara*) should be considered as having had its origin to the vitiated blood (*Raktaja Vidradhi*) accumulated in the organism. The abscess, which appears in the *Kukṣi* (in the iliac region) of a sefely delivered woman owing to the presence of the unexpelled blood-clots in those regions after child-birth, should be also diagnosed as a case of *Raktaja* abscess. The unexpelled blood is called *Makkalla*. Such an abscess, if not absorbed in the course of a week. is sure to suppurate. **26-27**

विशेषमथ वक्ष्यामि स्पष्टं विद्रधिगुल्मयोः ।
गुल्मदोषसमुत्थानाद् विद्रधेर्गुल्मकस्य च ।। २८ ।।
कस्मान्न पच्यते गुल्मो विद्रधिः पाकमेति च ।। २९ ।।

Differentiating diagnosis of *Gulma* and *Vidradhi*[1] : Now I shall discuss the features which distinguish a *Gulma* (internal tumour) from a *Vidradhi* (internal abscess). It may be asked, how is it that *Gulma*, (internal tumour) though caused by and involving the co-operation of the same deranged *Doṣas* as an internal abscess, doest not suppurate, while the latter (*Vidradhi*) does run to suppuration. **28-29**

न निबन्धोऽस्ति गुल्मानां विदधिः सनिबन्धनः ।
गुल्माकाराः स्वयं दोषा विद्रधिर्मांसशोणिते ।। ३० ।।
विवरानुचरो ग्रन्थिरप्सु बुद्बुदको यथा ।
एवं प्रकारो गुल्मस्तु तस्मात् पाकं न गच्छति ।। ३१ ।।
मांसशोणितबाहुल्यात् पाकं गच्छति विद्रधिः ।
मांसशोणितहीनत्वाद् गुल्मः पाकं न गच्छति ।। ३२ ।।

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[1] A *Gulma* according to *Suśruta* does not suppurate, but the term "*Api*" (also) contemplates instances in which a *Gulma* may suppurate as in the case where it has got its basis in the deranged flesh etc. of the locality. *Caraka* asserts that retarded digestion of the ingested food followed by digestionary acid reaction, colic pain, insomnia with fever and a non-relish for food and a sense of oppression, etc. are the symptoms which indicate that suppuration has set in a *Gulma*, and he advises that it (*Gulma*) should be treated with poultices, etc.

गुल्मस्तिष्ठति दोषे स्वे विद्रधिर्मांसशोणिते।
विद्रधिः पच्यते तस्माद् गुल्मश्चापि न पच्यते।। ३३।।

The answer is that a *Gulma* (internal tumour), though caused by the same deranged *Doṣas* as a *Vidradhi* (internal abscess), does not resort to any deranged organic matter, such as flesh, blood, etc., while, on the contrary, in a case of *Vidradhi*, the diseased flesh and blood of a locality are in themselves transformed into an abscess. An internal tumour (*Gulma*) is like a water bubble floating and moving about within a cavity of the body etc. without any fixed root of its own. Hence, it is that a *Gulma* (internal tumour) does not suppurate at all. Suppuration sets in an abscess only because it largely contains flesh and blood unlike a *Gulma* (internal tumour) which is not formed of any such organic matter, and depends only on the aggravated *Doṣas* giving birth to it. Hence, a *Gulma* does not suppurate at all. **30-33**

हृन्नाभिबस्तिजः पक्वो वर्ज्यो यश्च त्रिदोषजः।
अथ मज्जपरीपाको घोरः समुपजायते।। ३४।।
सोऽस्थिमांसनिरोधेन द्वारं न लभते यदा।
ततः स व्याधिना तेन ज्वलनेनेव दह्यते।। ३५।।
अस्थिमज्जोष्मणा तेन शीर्यते दह्यमानवत्।
विकारः शल्यभूतोऽयं क्लेशयेदातुरं चिरम्।। ३६।।
अथास्य कर्मणा व्याधिर्द्वारन्तु लभते यदा।
ततो मेदःप्रभं स्निग्धं शुक्लं शीतमथो गुरु ।। ३७।।
भिन्नेऽस्थ्नि निःस्रवेत् पूयमेतदस्थिगतं विदुः।
विद्रधिं शास्त्रकुशलाः सर्वदोषरुजावहम्।। ३८।।

Incurable Types : A case of an internal abscess suppurating about the heart, bladder or umbilicus as well as one of the *Tridoṣa* type (appearing in any part of the organism) should be given up as incurable. The abscess in which the marrow suppurates (generally) becomes fatal. The suppurating process in an internal abscess, which generally affects the underlying bone, is sometimes found to affect the marrow. The suppurated marrow, failing to find an outlet on account of the compactness of the local flesh and bone, produces a sort of burning sensation in the locality which consumes the body like a blazing fire. The disease confined to the bone, like a piercing dirt, torments the patient for a considerable length of time. An incision (made into the affected bone) is followed by the secretion of a fat-like, glossy, white, cold and thick pus. Men, learned in the knowledge of the Medicinal *Śāstras*, designate such an abscess as an *Asthigata-Vidradhi* (abscess of the bone) which involves all the three kinds of deranged *Doṣas*, and is attended with various kinds of pain which mark them respectively.

इति सुश्रुतसंहितायां निदानस्थाने विद्रधिनिदानं नाम नवमोऽध्यायः ।। ९।।

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NIDĀNA-STHĀNA

CHAPTER X

दशमोऽध्यायः ।

अथातो विसर्पनाडीस्तनरोगनिदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।। १।।

Now we shall discourse on the *Nidāna* of *Visarpa* (erysipelas), *Nāḍī* (sinus) and *Stana-roga* (diseases affecting the mamma of a woman). 1

त्वङ्मांसशोणितगताः कुपितास्तुदोषाः सर्वाङ्गसारिणमिहास्थितमात्मलिङ्गम ।
कुर्वन्ति विस्तृतमनुन्नतमाशु शोफं तं सर्वतो विसरणाच्च विसर्पमाहुः ।। २।।

Definition of *Visarpa* : The deranged and aggravated *Doṣas*, (*Vāyu, Pitta* and *Kapha*) having recourse to, and affecting the *Tvak* (Skin), flesh and blood, speedily give rise to a sort of shifting, elevated swelling (*Śotha*) marked by the characteristic symptoms of any of them involved in the case. This swelling tends to extend all over the body. The disease is called *Visarpa* from the fact of its extending or swiftly shifting character (Skr. srip--to go, to extend). 2

वातात्मकोऽसितमृदुः परुषोऽङ्गमर्द- सम्भेदतोदपवनज्वरलिङ्गयुक्तः ।
गण्डैर्यदा तु विषमैरतिदूषितत्वाद्युक्तः स एव कथितः खलु वर्जनीयः ।। ३ ।।

The *Vātaja* Type : The swelling (*Śotha*) is soft and rough and assumes a black colour attended with an aching pain in the limbs and a cutting or piercing pain (in the affected locality). It is further marked by (all the usual) symptoms of the *Vātika* fever. A case of this type in which uneven flame coloured vesicles or bulbs appear on the affected part through the extreme vitiation (of the blood, lymph and flesh etc.) should be given up as incurable. 3

पित्तात्मको द्रुतगतिर्ज्वरदाहपाक-स्फोटप्रभेदबहुलः क्षतजप्रकाशः ।
दोषप्रवृद्धिहतमांससिरो यदा स्यात् स्रोतोजकर्दमनिभो न तदाससिध्येत्।। ४।।
श्लेष्मात्मकः सरति मन्दमशीघ्रपाकः स्निग्धः सितश्वयथुरल्परुगुग्रकण्डूः ।। ५।।

The *Pittaja* and *Kaphaja* Types : The *Pittaja Visarpa* (erysipelas) rapidly extends (over the body), attended with severe fever, a burning sensation, suppuration and cracking (of the skin). A large number of vesicles appear on the spot which assume a blood-red colour. A case of this type, characterised by the destruction of the local flesh and veins owing to the excessively aggravated condition of the deranged *Doṣas* (*Kapha* and *Pitta*) and a collyrium-like black colour (of the swelling), should be regarded as incurable. The *Kaphaja Visarpa* extends slowly and the process of suppuration is tardy. The affected part becomes white, glossy and swollen, and is marked by a slight pain and excessive itching. **4-5**

सर्वात्मकस्त्रिविधवर्णरुजोऽवगाढः ।
पक्वो न सिध्यति च मांससिराप्रणाशात्।। ६।।

The *Sānnipātika* Type : The *Visarpa* of the *Tridoṣaja* type is deep-seated and the affected part assumes all colours and is attended with all sorts of pain which are similar to the three aforesaid types. The local flesh and veins are destroyed in the suppurating stage of this disease and hence, it should be looked upon as incurable. **6**

सद्यः क्षतव्रणमुपेत्य नरस्य पित्तं रक्तञ्च दोषबहुलस्य करोति शोफम्।
श्यावं सलोहितमतिज्वरदाहपाकं स्फोटैः कुलत्थसदृशैरसितैश्च कीर्णम्।। ७।।

The *Kṣataja* Type : (Erysipelas due to a wound or an ulcer) : The *Pitta* of a person with a temperament marked by the extreme aggravation of all the three *Doṣas*, in conjunction with the blood, resorts to a wound[1] in his body and immediately gives rise to Erysipelas (*Śopha*--lit. rash) which assumes a reddish-brown colour, with high fever with a burning sensation, and suppuration in its train, and it is found to be covered with black vesicles to the size of *Kulattha* pulse. **7**

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[1] Or through the extreme augmentation of all the three *doṣas* in the ulcer (*Sadya-kṣata-Vraṇa*) according to others.

सिध्यन्ति वातकफपित्तकृता विसर्पाः सर्वात्मकः क्षतकृतश्च न सिद्धमेति।
पैत्तानिलावपि च दर्शितपूर्वलिङ्गौ सर्वे च मर्मसु भवन्ति हि कृच्छ्रसाध्याः।।८।।

Prognosis : The *Vātaja, Pittaja* and *Kaphaja Visarpas* are curable; the *Sānnipātika* and *Kṣataja* ones being incurable. The symptoms, which indicate an unfavourable prognosis in a case of *Vātaja* or *Pittaja* Erysipelas which have been described before. Those, which attack the viatal parts (*Marmas*) of the body, can be cured only with the great difficulty.[1] **8**

शोफं न पक्वमिति पक्वमुपेक्षते यो यो वा व्रणं प्रचुरपूयमसाधुवृत्तः।
अभ्यन्तरं प्रविशति प्रविदार्य तस्य स्थानानि पूर्वविहितानि ततः स पूयः।
तस्यातिमात्रगमनाद् गतिरित्यतश्च नाडीव यद् वहति तेन मता तु नाडी।। ९।।
दोषैस्त्रिभिर्भवति सा पृथगेकशश्च समूर्च्छितैरपि च शल्यनिमित्ततोऽन्या।।१०।।

The *Nāḍī-Vraṇa* : The pus of an abscess or swelling burrows into the affected part if a person neglects it in its fully suppurated stage, dubious of its being so conditioned, or not, or even neglects to open a fully suppurated abscess. An abscess or swelling is called a *Gatī Vraṇa* owing to an excessive infiltration of pus, and it is also called *Nāḍi-vraṇa* owing to the presence of a large number of recesses or cavities in its inside. There are five different types of *Nāḍi-vraṇa* (sinuses) such as the *Vātaja, Pittaja Kaphaja, Tridoṣaja* and *Śalyaja.* **9-10**

तत्रानिलात् परुषमूक्ष्ममुखी सशूला फेनानुविद्धमधिकं स्रवति क्षपायाम्।।११।।
तृट्तापतोदसदनज्वरभेदहेतुः पीतं स्रवत्यधिकमुष्णमहःसु पित्तात्।।१२।।
ज्ञेया कफाद् बहुघनार्जुनपिच्छिलास्रा रात्रिस्रुतिः स्तिमितरुक्कठिना सकण्डूः।।१३।।

The *Vātaja, Kaphaja* and *Pittaja* Types : The *Vātaja* sinus is rough and short-mouthed, characterised by an aching pain (in its inside). It exudes a sort of frothy secretion which becomes greater at night and is attended with an aching pain. Thirst, lassitude, heat and a piercing pain (in the affected locality) are the usual accompaniments of the *Pittaja* types Fever is present from the beginning and the Sinus exudes a large quantity of hot and yellow coloured secretion which is more by day than by night. The *Kaphaja* Sinus becomes hard and is characterised by itching and a slight pain (numbed). It is found to secrete a copiou quantity of thick, slimy, white-coloured pus which becomes greater at night and associated with itching. **11-13**

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[1] Golden coloured (yellow) Erysipelas due to the action of the (deranged) *Pitta* is incurable (*Pittāma Kāñcana-vapusca tathā na sydhyet.*). --D. R.

दोषद्वयाभिहितलक्षणदर्शनेन तिस्रो गतीर्व्यतिकरप्रभवास्तु विद्यात्।। १४।।
दाहरज्वरश्वसनमूर्च्छनवक्त्रशोषा यस्यां भवन्त्यभिहितानि च लक्षणानि।
तामादिशेत् पवनपित्तकफप्रकोपाद् घोरामसुक्षयकरीमिव कालरात्रिम्।। १५।।

***Dvandaja* and *Tridoṣaja* Types :** A case of *Nāḍi-Vraṇa* involving the concerted action of any two of the deranged *Doṣas* (*Vāyu*, *Pitta* and *Kapha*) and exhibiting symptoms similar to both, is called a *Dvandaja*[1] one. There are three types of this class of disease, (such as the *Vāta-pittaja*, *Vāta-kaphaja* and *Pitta-kaphaja*). A case of *Nāḍī-vraṇa*, exhibiting symptoms of the three aforesaid types, and attended with fever and a burning sensation, difficult breathing, dryness of the mouth and syncope, is called *Tridoṣaja*. An attack of this type should be regarded as dreadful and fatal, casting around the gloom of death. **14-15**

नष्टं कथञ्चिदनुमार्गमुदीरितेषु स्थानेषु शल्यमचिरेण गतिं करोति।
सा फेनिलं मथितमच्छमसृग्विमिश्रमुष्णं स्रवेत सहसा सरुजा च नित्यम्।। १६।।

The *Śalyaja Nāḍī-Vraṇa* : A foreign matter (such as dirt, bone, splinter etc.), lodged within the body and invisible to the eye, tends to burst open the skin, etc. of the locality along its channel of insertion and gives rise to a type of Sinus. It is characterised by a constant pain, and suddenly and rapidly exudes a sort of hot, blood-tinged, frothy secretion like clear churned curd. This type is called *Śalyaja*. **16**

यावत्यो गतयो यैश्च कारणैः सम्भवन्ति हि।
तावन्तः स्तनरोगाः स्युः स्त्रीणां तैरेव हेतुभिः।। १७।।
धमन्यः संवृतद्वाराः कन्यानां स्तनसंश्रिताः।
दोषाविस(त) रणात् तासां न भवन्ति स्तनामयाः।। १८।।
तासामेव प्रजातानां गर्भिणीनान्तु ताः पुनः।
स्वभावादेव विवृता जायन्ते सम्भवन्त्यतः।। १९।।

The *Stana-Roga* : These may be divided into as many types as the aforesaid *Nādi-Vraṇa* and are caused by the same exciting factors as the last named malady. The milk-carrying ducts remain closed in the breast of a nullipera thus barring the possibility of the descent of the *Doṣas* through them and of an attack of any disease at that part of the body. On the contrary, such ducts in the breast of a primipara open and expand of their own accord, thus making the advent of diseases possible that are similar to the mamma. **17-19**

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[1] *Gāyudāsda* does not read the symptoms of *Dvi-doṣaja* (i.e., due to two morbific principles) types of sinus as given in the text which he has rejected as spurious.

रसप्रसादो मधुरः पक्वाहारनिमित्तजः।
कृत्स्नदेहात् स्तनौ प्राप्तः स्तन्यमित्यभिधीयते।। २०।।

The breast-milk : The sweet essence of the *Rasa* (lymph chyle) drawn from the digested food courses through the whole body and is ultimately concentreated in the breast of a mother or a woman (big with child) which is called milk. **20**

विशस्तेष्वपि देहेषु यथा शुक्रं न दृश्यते।
सर्वदेहाश्रितत्वाच्च शुक्रलक्षणमुच्यते।। २१।।
तदेव चेष्टयुवतेर्दर्शनात् स्मरणादपि।
शब्दसंश्रवणात् स्पर्शात् संहर्षाच्च प्रवर्त्तते।। २२।।
सुप्रसन्नं मनस्तत्र हर्षणे हेतुरुच्यते।
आहाररसयोनित्वादेवं स्तन्यमपि स्त्रियाः।। २३।।
तदेवापत्यसंस्पर्शाद्दर्शनात् स्मरणादपि।
ग्रहणाच्च शरीरस्य शुक्रवत् सम्प्रवर्त्तते।। २४।।
स्नेहो निरन्तरस्तत्र प्रस्त्रवे हेतुरुच्यते।। २५।।

Its character : The breast-milk, like semen, lies hidden and invisible in the organism, though permeating it in a subtle or essential form. The characteristic features of the breast-milk bear analogy to those of semen. The breast milk is secreted, and flows out at the touch, sight or thought of the child in the same manner as the semen is dislodged and emitted at the sight, touch or recollection etc. of a beloved woman. As the strong and unclouded affections of a man are the cause of the emission of semen, so the fondest love of a mother for her children brings about the secretion of her breast-milk. Both semen and breast-milk are the product of the essence of digested food, this essence being converted into milk in women. Constant love is the cause of secretion of milk from the breast. **21-25**

तत् कषायं भवेद् वातात् क्षिप्तञ्च प्लवतेऽम्भसि।
पित्तादम्लं सकटुकं राज्योऽम्भसि च पीतिकाः।। २६।।
कफाद् घनं पिच्छिलञ्च जले चाप्यवसीदति।
सर्वैर्दुष्टैः सर्वलिङ्गमभिघाताच्च दुष्यति।। २७।।

Its abnormal and normal Traits : The milk of a mother vitiated by the deranged *Vāyu* of her system has an astringent taste and floats on water. the milk of a mother vitiated by the deranged *Pitta* has an acid and pungent taste and becomes marked with a yellow hue,[1] if let to float on water. The milk of a mother vitiated by the deranged *Kapha* is thick and slimy and sinks in water. The milk of a mother vitiated by the concerted and simultaneous derangement of the three *Doṣas* of the body is marked by the combination of all the preceding symptoms. An external blow or hurt too (*Abhighāta*) sometimes produces vitiation of the mother's milk. **26-27**

यत् क्षीरमुदके क्षिप्तमेकीभवति पाण्डुरम्।
मधुरञ्चाविवर्णञ्च प्रसन्नं तद् विनिर्दिशेत्।। २८।।

The milk (of a mother), which instantly mixes with water, tastes sweet and retains its natural greyish tint, should be regarded as pure. **24**

सक्षीरौ वाप्यदुग्धौ वा प्राप्य दोषः स्तनौ स्त्रियाः।
रक्तं मांसञ्च सन्दूष्य स्तनरोगाय कल्पते।। २९।।
पञ्चानामपि तेषान्तु हित्वा शोणितविद्रधिम्।
लक्षणानि समानानि बाह्यविद्रधिलक्षणैः।। ३०।।

The bodily *Doṣas* having recourse to the breasts of a woman whether filled with milk or not and vitiating the local flesh and blood give rise to mammary diseases, (*Stana-roga*). All the types of abscess (*Vidradhi*) excepting the one called the *Raktaja* out of the six types described before are found to attack the mammae, and their symptoms should be understood as identical with those of external abscesses. **29-30**

इति सुश्रुतसंहितायां निदानस्थाने विसर्पनाडीस्तनरोगनिदानं नाम दशमोऽध्यायः।। १०।।

Thus ends the tenth Chapter of the Nidāna Sthāna in the Suśruta Saṁhitā which treats of the oetiology and symptoms of Erysipelas, Sinus and mammary abscesses.

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[1] The particle "*Ca*" in the text indicates that the colour may turn blue or pink in some cases.

NIDĀNA-STHĀNA

CHAPTER XI

एकादशोऽध्यायः।

अथातो ग्रन्थ्यपच्यर्बुदगलगण्डानां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।

Now we shall discourse on the *Nidāna* of *Granthi* (Glands etc.), *Apacī* (Scrofula etc.), *Arbuda* (Tumours) and *Galagaṇḍa* (Goitre). 1

वातादयो मांसमसृक् च (प्र) दुष्टाः सन्दूष्य मेदश्च कफानुविद्धम्।
वृत्तोन्नतं विग्रथितन्तु शोफं कुर्वन्त्यतो ग्रन्थिरिति प्रदिष्टः।। २।।

The deranged and unusually aggravated *Vāyu* etc. (*Pitta* and *Kapha*), by vitiating the flesh, blood and fat mixed with the *Kapha* (of any part of the organism), give rise to the formation of round, knotty, elevated swellings which are called *Granthi* (Glandular inflammation). 2

आयम्यते व्यथ्यत एति तोदं प्रत्यस्यते कृत्यत एति भेदम्।
कृष्णोऽमृदुर्बस्तिरिवाततश्च भिन्नः स्रवेच्चाविलजोस्रमच्छम्।। ३।।
दन्दह्यते धूप्यति चातिमात्रं पापच्यते प्रज्वलतीव चापि।
रक्तः सपीतोप्यथवाऽपि पित्ताद् भिन्नः स्रवेदुष्णमतीव चास्रम्।। ४।।
शीतोऽविवर्णोऽल्परुजोऽतिकण्डुः पाषाणवत् संहननोपपन्नः।
चिराभिवृद्धिश्च कफप्रकोपाद् भिन्नः स्रवेच्छुक्लघनञ्च पूयम्।। ५।।

The *Doṣa*-Origined Types : The swelling (*Śopha*) of the *Vātaja* type seems as if it were drawn into and elevated or as if severed or pricked with a needle, cleft in two or drawn as under or as if cut in two or pierced. The knotty growth assumes a black colour, and is rough and elongated like a bladder. On bursting a granthi of this type exudes clear bright red blood. The *Pittaja Granthl* is characterised by heat and an excessive burning sensation (in its inside). A pain, like that of being boiled by an alkali or by fire, is felt in the inside. The knotty formation assumes a red or yellowish colour and exudes a flow of extremely hot blood on bursting. The *Kaphaja Granthi* is slightly discoloured and cold to the touch. It is characterised by a slight pain and excessive itching, and feels hard and compact as a stone. It is slow or tardy in its growth and exudes a secretion of thick white-coloured pus when it bursts. **3-5**

शरीरवृद्धिक्षयवृद्धिहानिः स्निग्धो महानल्परुजोऽतिकण्डूः।
मेदःकृतो गच्छति चात्र भिन्ने पिण्याकसर्पिः प्रतिमन्तु मेदः ।। ६ ।।

The *Medaja* Type : The fat origined *Granthi* is large and glossy and gains or loses in size with the gain or loss of flesh by the patient. It is marked by a little pain and an excessive itching sensation and exudes a secretion of fat resembling clarified butter or a gruel, in colour and consistency, made of the levigated paste of sesamum on bursting. **6**

व्यायामजातैरबलस्य तैस्तैराक्षिप्य वायुर्हि सिराप्रतानम्।
संपीडच्च सङ्कोच्य विशोष्य चापि ग्रन्थिं करोत्युन्नतमाशु वृत्तम्।।
ग्रन्थिः सिराजः स तु कृच्छसाध्यो भवेद् यदि स्यात् सरुजश्चलश्च।
अरुक् स एवाप्यचलो महांश्च मर्मोत्थितश्चापि विवर्जनीयः ।। ७ ।।

Sirā-Granthi (aneurism or varicose veins) : The bodily *Vāyu* in weak and enfeebled persons, deranged by over-fatiguing physical exercises, straining or exertion or by pressure, presses on, contracts, dries or draws up the ramifications of veins (*Sirā*) or arteries (of the affected locality), and speedily gives rise to a raised knotty formation which is called a *Sirā-Granthi*. In the event of its being shifting and slightly painful, it can be cured only with the greatest difficulty. Whereas a case in which the knotty formation is painless, fixed, large and situated at any of the vital parts of the body (*Marmas*), should be deemed incurable.[1] **7**

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[1] In several editions an additional line is to be found running as men well conversant with symptoms (of *Granthī*) recognise a type of *Granthī* due to the action of the deranged flesh and blood, which exhibits symptoms identical

हन्वस्थिकक्षाक्षकबाहुसन्धि-मन्यागलेषूपचितन्तु मेदः ।
ग्रन्थिं स्थिरं वृत्तमथायतं वा स्निग्धं कफश्चाल्परुजं करोति।।८।।
तं ग्रन्थिभिश्चामलकास्थिमात्रैर्मत्स्याण्डजालप्रतिमैस्तथाऽन्यैः ।
अनन्यवर्णैरुपचीयमानं चयप्रकर्षादपचीं वदन्ति।।९।।

Apacī (Scrofula etc.) : The augmented and accumulated fat and *Kapha* give rise to string of hard glossy, painless, nodular, or elongated granthi swellings) about the joints of the jawbones, at the waist, joint, about the tendons of the neck, about the throat or about the region of the arm-pits. These glands (*Granthis*) resembling the stones of the *Āmalaka* fruit or the spawn of fish in shape or like some other shape, are of the same colour as the surrounding skin; and a string or a large crop of such glandular knots, gradually growing is called *Apacī*[1] on account of the extensive nature of their growth. **8-9**

कण्डूयुतास्तेऽल्परुजः प्रभिन्नाः स्रवन्ति नश्यन्ति भवन्ति चान्ये।
मेदः कफाभ्यां खलु रोग एष सुदुस्तरो वर्षगणानुबन्धी।।१०।।

These knotty formations are characterised by itching and a slight pain. Some of them spontaneously burst exuding secretions while others are observed to vanish and re-appear (in succession). Such vanishings, reappearances, or fresh formations continue for a considerable time. The disease undoubtedly owes its origin to the deranged fat and *Kapha*, and may only be made amenable (to medicine) with the greatest difficulty lasting for years at a time. **10**

गात्रप्रदेशे क्वचिदेव दोषाः संमूर्च्छिता मांसमसृक्प्रदूष्य।
वृत्तं स्थिरं मन्दरुजं महान्तमनल्पमूलं चिरवृद्ध्यपाकम्।।११।।

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with those of a tumour (*Mānsira'srayam chārvuda laskshanena tulyām hi drishtamath lakshanajani*). But *Jejjaṭa* has rejected it as of questionable authority.

[1] These glandular formations appear about the root of the penis, about the sides, in the arm-pits and about the throat and the tendons of the neck. They resemble spawns of fish in shape and size and are due to the action of the deranged *Vāyu*, *Pitta* and *Kapha*. The appearance of such glands in the upper part of the body should be attributed to the action of the deranged and aggravated *Vāyu*. They are extremely hard to cure in as much as their growth (formation) involves the concerted action of the morbific principles (*Doṣas*) of the body. --*Bhoja*. *Caraka*, who designates this disease as *Gaṇḍamālā*, describes its location in regions about the jawbones alone.

कुर्वन्ति मांसोपचयञ्च शोफं तदर्बुदं शास्त्रविदो वदन्ति।
वातेन पित्तेन कफेन चापि रक्तेन मांसेन च मेदसा च।
तज्जायते तस्य च लक्षणानि ग्रन्थेः समानानि सदा भवन्ति।। १२।।

Arbuda (tumour etc.) : The large vegetation of flesh which appears at any part of the body, becomes slightly painful, rounded, immovable and deep-seated, and has its root sunk coniderably deep in the affected part, and which is due to the vitiation of the flesh and blood by the deranged and aggravated *Doṣas* (*Vāyu*, *Pitta* and *Kapha*) is called an *Arbuda* (tumour) by the learned physicians[1]. The growth of an *Arbuda* is often found to be slow, and it seldom suppurates. The characteristic symptoms of an *Arbuda* which owes its origin to the deranged condition of the *Vāyu, Pitta, Kapha*, flesh or fat, are respectively identical with those, which mark the cases of *Granthis*, brought about by the same deranged principles of the body. **11-12**

दोषः प्रदुष्टो रुधिरं सिरास्तु संपीड्य सङ्कोच्य गतस्तु पाकम्।
सास्रावमुन्नह्यति मांसपिण्डं मांसाङ्कुरैराचितमाशु वृद्धिम्।। १३।।
स्रवत्यजस्रं रुधिरं प्रदुष्टमसाध्यमेतद् रुधिरात्मकं स्यात्।
रक्तक्षयोपद्रवपीडितत्वात् पाण्डुर्भवेदर्बुदपीडितस्तु।। १४।।

Raktaja-Arbuda : The deranged *Doṣas* (*Vāyu, Pitta* and *Kapha*) contracting, compressing and drawing the vessels (*Sirā*) and blood (of the affected part), raise a slightly suppurated and exuding tumour which is covered with small warts and fleshy tubercles and is called a *Rāktārbuda*. This tumour is rapid in its growth and exudes a constant flow of (vitiated) blood. The complexion of the patient owing to depletive actions and other concomitant evils of haemorrhage becomes pale and yellow. The type should be considered incurable on account of its having its origin in the blood.[2] **13-14**

मुष्टिप्रहारादिभिरर्दितेऽङ्गे मांसं प्रदुष्टं प्रकरोति शोफम्।
अवेदनं स्निग्धमनन्यवर्णमपाकमश्मोपममप्रचाल्यम्।। १५।।

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1. That they having recourse to the flesh, produce deep-seated vegetations (of flesh) is the reading adopted by *Gayādāsa* and others.
2. Although all types of *Arbuda* have their origin in the deranged flesh and blood, preponderant action of the deranged blood is found in *Raktā-arbuda*, while a dominant action of the deranged flesh marks the *Māṅsārbuda* type.

प्रदुष्टमांसस्य नरस्य बाढ मेतद् भवेन्मांसपरायणस्य
मांसार्बुदन्त्वेतदसाध्यमुक्तं साध्येष्वपीमानि विवर्जयेत् तु ।। १६ ।।

Māṅsārbuda **:** The flesh of any part of the body hurt by an external blow etc. (hurting it with a log of wood--D.R.) and vitiated in consequence, gives rise to a sort of swelling (tumour) which is called *Māṅsārbuda*, which originates through the action of the deranged *Vāyu*. It is glossy, painless, non-suppurating, hard as a stone, immobile, and of the same colour as the surrounding skin. Such a tumour appearing in a person addicted to meat diet becomes deep seated owing to the consequent vitiation of the bodily flesh and soon lapses into one of an incurable type. **15-16**

संप्रस्त्रुतं मर्मणि यच्च जातं स्त्रोतःसु वा यच्च भवेदचाल्यम्।
यज्जायतेऽन्यत् खलु पूर्वजाते ज्ञेयं तदध्यर्बुदमर्बुदज्ञैः ।।
यद्द्वन्द्वजातं युगपत् क्रमाद् वा द्विरर्बुदं तच्च भवेदसाध्यम् ।। १७ ।।
न पाकमायान्ति कफाधिकत्वान्मेदोऽधिकत्वाच्च विशेषतस्तु।
दोषस्थिरत्वाद् ग्रथनाच्च तेषां सर्वार्बुदान्येव निसर्गतस्तु ।। १८ ।।

Prognosis : Even of the aforesaid curable types (such as the *Vātaja*, etc.), the following types of *Arbuda* (tumours) should be likewise regarded as incurable, those which appear in the cavity of a *Srota* channel or an artery, or any vulnerable point of the body and are characterised by any sort of secretion and also immovable, should be deemed incurable. An *Arbuda* (tumour) cropping up on one existing from before is called *Adhyarbuda*, which should be likewise deemed as incurable. A couple of contiguous *Arbuda* (tumours) cropping up simultaneously or one after another is called *Dviarbuda*, which should be held as equally incurable (with one of the foregoing types). An *Arbuda* (tumour) of whatsoever type, never suppurates owing to the exuberance of the deranged *Kapha* and fat as well as in consequence of the immobility, condensation and compactness of the deranged *Doṣas* (*Vāyu*, *Pitta* and *Kapha* involved in the case, or out of a specific trait of its own nature. **17-18**

वातः कफश्चैव गले प्रवृद्धौ मन्ये तु संसृत्य तथैव मेदः।
कुर्वन्ति गण्डं क्रमशः स्वलिङ्गैः समन्वितं तं गलगण्डमाहुः ।। १९ ।।

Definition of *Galagaṇḍa* (Goitre) : The deranged and aggravated

Vāyu in combination with the deranged and augmented *Kapha* and fat of the locality affects the two tendons of the neck (*Manyās*) and gradually gives rise to a swelling about that part of the neck characterised by the specific symptoms of the deranged *Doṣas* (*Vāyu* or *Kapha*) and principles involved in the case. The swelling is called *Galgaṇḍa* (Goitre). **19**

तोदान्वितः कृष्णसिरावनद्धः श्यावोऽरुणो वा पवनात्मकस्तु।
मेदोऽन्वितश्चोपचितश्च कालाद् भवेत् प्रदिग्धे च गलेऽरुजश्च।। २०।।
पारुष्ययुक्तश्चिरवृद्ध्यपाको यदृच्छया पाकमियात् कदाचित्।
वैरस्यमास्यस्य च तस्य जन्तोर्भवेत् तथा तालुगलप्रशोषः।। २१।।
स्थिरः सवर्णोऽल्परुगुग्रकण्डूः शीतो महांश्चापि कफात्मकस्तु।
चिराभिवृद्धिं कुरुते चिराद् वा प्रपच्यते मन्दरुजं कदाचित्।
माधुर्यमास्यस्य च तस्य जन्तोर्भवेत् तथा तालुगलप्रलेपः।। २२।।

Symptoms of the *Doṣa*-origined Types : The swelling or tumour in the *Vātaja* goitre is characterised by a pricking pain (in its inside) marked by the appearance of blue or dark coloured veins (*Sirā*) on its surface. It assumes a vermilion or tawny brown hue. The goitre becomes united with the local fat in course of time, and gains in size, giving rise to a sense of burning in the throat, or is characterised by absence of any pain at all. A *Vātaja* goitre is rough to the touch, slow in its growth, and never or but rarely suppurates. A sense of dryness in the throat and the palate as well as a bad taste in the mouth likewise marks this type. The swelling in the *Kaphaja* Type assumes a large shape and becomes hard, firm, cold and of the same colour (white). There is but slight pain and the patient feels an irresistible inclination to scratch the part. It is slow in its progress and suppuration is rare and tardy. A sweet taste is felt in the mouth and the throat and the palate seem as if smeared with a sort of sticky mucous. **20-22**

स्निग्धो मृदुः पाण्डुरनिष्टगन्धो मेदःकृतो नीरुगथातिकण्डूः।
प्रलम्बतेलाऽबुवदल्पमूलो देहानुरूपक्षयवृद्धियुक्तः।
स्निग्धास्यता तस्य भवेच्च जन्तोर्गलेऽनुशब्दं कुरुते च नित्यम्।। २३।।

Symptoms of the *Medaja* Type : The swelling is glossy, soft (heavy --D.R.) and pale-coloured. It emits a fetid smell and is characterised by excessive itching and an absence of pain. It is short at its root and hangs down from the neck in the shape of a pumpkin (*Alābu*), gradually gaining its full rotundity at the top. The size of the goitre is proportionate to the growth or loss of flesh of the body. The face of the patient looks as if it has been anointed with oil and a peculiar rumbling sound is constantly heard in the throat. **23**

कृच्छ्रच्छ्वसन्तं मृदुसर्वगात्रं संवत्सरातीतमरोचकार्त्तम्।
क्षीणन्तु वैद्यो गलगण्डिनं तु भिन्नस्वरञ्चैव विवर्जयेत् तु।। २४।।

Prognosis : A case of goitre attended with difficult respiration, a softening of the whole body, weakness, a nonrelish for food, loss of voice as well as the one which is more than of a year's duration should be abandoned by the physician as incurable. **24**

निबद्धः श्वयथुर्यस्य मुष्कवल्लम्बते गले।
महान् वा यदि वा ह्रस्वस्तं गण्डमिति निर्दिशेत्।। २५।।

Metrical Text : A pendent swelling whether large or small and occurring about the region of the throat and resembling the scrotum in shape is called a *Gala-Gaṇḍa*. **25**

इति सुश्रुतसंहितायां निदानस्थाने ग्रन्थ्यपच्यर्बुदगलगण्डनिदानम्।

Thus ends the eleventh Chapter of the Nidāna Sthāna in the Susrutā Saṁhitā which treats of the Nidāna of Granthi, Scrofula, etc.

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NIDĀNA-STHĀNA

CHAPTER XII

द्वादशोऽध्यायः।

अथातो वृद्ध्युपदंशश्लीपदानां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Nidāna* of *Vṛddhi* (hydrocele, hernia, scrotal tumours etc.), *Upadaṅśa* (disease of the genital organ, and *Ślīpada* (elephantiasis). **1**

वातपित्तश्लेष्मशोणितमेदोमूत्रान्त्रनिमित्ताः सप्त वृद्धयो भवन्ति।
मूत्रान्त्रनिमित्ते वृद्धी वातसमुत्थे केवलमुत्पत्तिहेतुरन्यतमः।। २।।

Classes : There are seven different types of *Vṛddhi* such as the *Vātaja, Pittaja, Kaphaja, Raktaja, Medaja, Mūtraja* and the *Āntra-vṛddhi*. Of these both the *Mūtraja-vṛddhi* (hydrocele or extravagation of the urine, and *Āntra-vṛddhi* types, though owing their origin to the deranged condition of the bodily *Vāyu*, have been so named after the organic matters or anatomical parts (urine, iliac colon etc.) involved in them. **2**

अधःप्रकुपितोऽन्यतमो हि दोषः फलकोशवाहिनीरभिप्रपद्य धमनीः फल-कोषयोर्वृद्धिं जनयति, तां वृद्धिमित्याचक्षते।। ३।।

तासां भविष्यतीनां पूर्वरूपाणि बस्तिकटीमुष्कमेढ्रेषु वेदना मारुतनिग्रहः फलकोषशोफश्चेति।। ४।।

Definition and Premonitory Symptoms : Any of the deranged *Doṣa* (*Vāyu, Pitta*, etc.) lying in the lower regions of the body may resort to the spermatic cords (*Dhamanī*) and give rise to a swelling and inflammation of Phalacosha (scrotal sac) which is called *Vṛddhi* (scrotal enlargement etc.). A pain in the bladder, scrotum, penis and the waist (*Kaṭī*) incarceration of the *Vāyu* and the swelling of the scrotum, are the premonitory symptoms of the disease. **3-4**

तत्रानिलपरिपूर्णां बस्तिमिवाततां परुषामनिमित्तानिलरुजां वातवृद्धिमाचक्षते, पक्वोदुम्बरसङ्काशां ज्वरदाहोष्मवतीञ्चाशुसमुत्थानपाकां पित्तवृद्धिम्, कठिनामल्पवेदनां शीतां कण्डूमतीं श्लेष्मवृद्धिम्, कृष्णस्फोटावृतां पित्तवृद्धिलिङ्गां रक्तवृद्धिम्, मृदुस्निग्धां कण्डूमतीमल्पवेदनां तालफलप्रकाशां मेदोवृद्धिम्, मूत्रसन्धारणशीलस्य मूत्रवृद्धिर्भवति, सा गच्छतोऽम्बुपूर्णा दृतिरिव क्षुभ्यति मूत्रकृच्छ्रवेदनां वृषणयोः श्वयथुं कोशयोश्चापादयति, तां मूत्रवृद्धिं विद्यात्।। ५।।

The *Doṣa*-origined Types : The type in which the scrotum becomes distended with *Vāyu* like an inflated air-drum, marked by roughness of (its surface) and the presence of a varied sort of *Vātaja* pain (in its interior) without any apparent cause is called *Vataja Vṛddhi*. The swollen scrotum, of the *Pittaja Vṛddhi*, assumes the colour of a ripe *Audumbara* fruit and is attended with fever, a burning sensation and heat in the affected part. It is of a marked rapid growth and speedy suppuration (of the scrotum). The swollen organ in the *Kaphaja Vṛddhi* becomes hard and cold to the touch accompanied by little pain, and itching (in the affected part). In the *Raktaja* type the swollen scrotum is covered over with black vesicles, all other symptoms of the type being identical with those of the *Pittaja* one. In the *Medaja* type the swollen scrotum looks like a ripe *Tāla* fruit and becomes soft, glossy, slightly painful and associated with itching. The *Mūtraja-vriddhi* (hydrocele) owes its orgin to a habit of voluntary retention of urine, its characteristic symptoms being softness and fluctuation on the surface of the swollen scrotum like a skin-bladder filled with water, painful urination, pain in the testes and swelling of the scrotum. **5**

भारहरणबलवद्विग्रह-वृक्षप्रपतनादिभिरायासविशेषैर्वायुरभिप्रवृद्धः प्रकुपितश्च स्थूलान्त्रस्येतरस्य चैकदेशं द्विगुणमादायाधो गत्वा वङ्क्षणसन्धिमुपेत्य ग्रन्थिरूपेण स्थित्वाऽप्रतिक्रियमाणे च कालान्तरेण फलकोशं प्रविश्य मुष्कशोफमापादयति, आध्मातो बस्तिरिवाततः प्रदीर्घः स शोफो भवति, सशब्दमवपीडितश्चोर्ध्वमुपैति, विमुक्तश्च पुनराध्मायते, तामन्त्रवृद्धिमसाध्यामित्याचक्षते।। ६।।

Āntra-vṛddhi (Inguinal hernia) : The local *Vāyu* enraged and unusually aggravated by lifting a great load, wrestling with a stronger person, violent physical strain or a fall from a tree and such like physical labour doubles up a part of the small intestine and presses it down into the inguinal regions lying there strangulated in the form of a knot (*Granthi*) which is known as *Āntra-vṛddhi* (inguinal hernia). The part not properly attended to at the outset descends into the scrotum which becomes ultimately elongated and intensely swollen and looks like an inflated air-bladder. It (hernia) ascends upwards under pressure, making a peculiar sound, (gurgling); while let free it comes down and again gives rise to the swelling of the scrotum. This disease is called *Āntra-vṛddhi* and is incurable. **6**

तत्रातिमैथुनादतिब्रह्मचर्याद् वा तथाऽतिब्रह्मचारिणीं चिरोत्सृष्टां रजस्वलां दीर्घरोमां कर्कशरोमां सङ्कीर्णरोमां निगूढरोमामल्पद्वारां महाद्वारामप्रियामकामामचौक्षसलिलप्रक्षालितयोनिमप्रक्षालितयोनिं योनिरोगोपसृष्टां स्वभावतो वा दुष्टयोनिं वियोनिं वा नारीमत्यर्थमुपसेवमानस्य तथा करजदशनविषशूकनिपातनाद्वन्धयाद् हस्ताभिघाताच्चतुष्पदीगमनादचौक्षसलिलप्रक्षालनादवपीडनाच्छुक्रमवेग विधारणान्मैथुनान्ते वाऽप्रक्षालनादिभिर्मेढ्रमागम्य प्रकुपिता दोषाः क्षतेऽक्षते वा श्वयथुमुपजनयन्ति, तमुपदंशमित्याचक्षते।। ७।।

स पञ्चविधस्त्रिभिर्दोषैः पृथक् समस्तैरसृजा चैकः।। ८।।

The *Upadanśa* : An inflammatory swelling of the genital, whether ulcerated or not is called *Upadanśa*[1]. The disease owes its origin to the action of the local *Doṣas*, aggravated by promiscuous and excessive sexual intercourse or by entire abstinence in sexual matter;

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[1] *Upadanśa* is not syphilis whole to whole. Certain types of *Upadanśa* such as the *Raktaja* and *Sānnipātika* types which entail the destruction of the organs concerned exhibit certain symptoms which are common to syphilis as well. The secondary eruptions and tertiary symptoms of syphilis are not mentioned by the *Āyurvedic Ṛṣis* who used to treat it only with vegetable medicines and this fact intimates the probability that the secondary and tertiary symptoms of syphilis might not arise by their efficient and able treatment from the very beginning, preventing the absorption of the poison into the system. The practice of ablution, so common among the *Hindūs*, might be taken into consideration as one of the important preventive factors. *Maharṣi Caraka* has comprised it within the chapter on 'Senile Impotency'. --Ed.

or by visiting a woman, who had observed a vow of lifelong continence or one who has not long known a man, or one in her menses or one with an extremely narrow or spacious vulva, or with rough or harsh or large pubic hairs; or by going unto a woman whose parturient canal is studded with hairs along its entire length; or by visiting a woman not amorously disposed towards the visitor and vice versa; or by knowing a woman who washes her private parts with foul water or neglects the cleanliness of those parts, or suffers from any of the vaginal diseases, or one whose vagina is naturally foul; or by going unto a woman in any of the natural fissures of her body other than the organ of copulation (*Vi-yoni*); or by pricking the genital with finger nails, or biting it with the teeth, or through poisonous contact, or through practice of getting the (penis abnormally elongated by pricking the) bristles of a water parasite (*Śūka*) into its body; or by practising masturbation, or any unnatural offence with female quadrupeds; or by washing the genitals with filthy or poisonous water; orthrough neglect to wash the parts after coition, or voluntary suppression of a natural flow of semen or urine or through any hurt or pressure on the organ etc. The inflammation of the genital thus engendered is called *Upadaṅśa*. The disease admits of being divided into five distinct types, such as, the *Vātaja, Pittaja, Kaphaja, Tridoṣaja* and the *Raktaja*. **7-8**

तत्र वातिके पारुष्यं त्वक्परिपुटनं स्तब्धमेढ्रता परुषशोफता विविधाश्च वातवेदनाः; पैत्तिके ज्वरः श्वयथुः पक्वोदुम्बरसङ्कशस्तीव्रदाहः क्षिप्रपाकः पित्तवेदनाश्च; श्लैष्मिके श्वयथुः कण्डूमान् कठिनःस्निग्धः श्लेष्मवेदनाश्चः रक्तजे कृष्णस्फोटप्रादुर्भावोऽत्यर्थमसृकप्रवृत्तिः पित्तलिङ्गान्यत्यर्थं ज्वरदाहौ शोषश्च; याप्यश्चैव कदाचित् ; सर्वजे सर्वलिङ्गदर्शनमवदरणं च शेफसः क्रिमिप्रादुर्भावो मरणञ्चेति।। ९।।

The Symptoms of different Types : The roughness of the genitals, the bursting or cracking of the integuments of the penis and prepuce etc., numbness and swelling of the affected part which is perceived rough to the touch and the presence of a varied sort of pain similar to the deranged *Vāyu* are the characteristic indications of the *Vātaja* type. In the *Pittaja* type fever sets in (from the very beginning), the penis becomes swollen and assumes the colour of a ripe Indian fig (reddish-yellow), attended with a sort of intolerable burning sensation. The process of suppuration is rapid and a variety of pain similar to the deranged *Pitta*, (distinguishes it from the other forms of the disease). The penis becomes swollen, hard and glossy in the *Kaphaja* type marked by itching and a variety of pain characteristic of the deranged *Kapha*. In the blood-origined type (*Raktaja*) the organ bleeds heavily and is covered with the eruptions of large black vesicles. Fever, thirst, (*Śoṣa*), burning sensations and other characteristic symptoms of the deranged *Pitta* are also present. Palliation is all that can be occasionally effected in these cases. Symptoms specifically relating to each of the *Vātaja, Pittaja* and *Kaphaja* types concurrently manifest themselves in the *Sānnipātika* type of Upadaṅśa. The organ cracks, the ulcers or chancers become infested with parasites and death comes in to put a stop to the suffering of its wretched victim. **9**

कुपितास्तु दोषा वातपितश्लेष्माणोऽधःप्रपन्ना वङ्क्षणोरुजानुजङ्घास्ववतिष्ठमानाः कालान्तरेण पादमाश्रित्य शनैः शोफं जनयन्ति, तं श्लीपदमित्याचक्षते। तत् त्रिविधं वातपित्तकफनिमित्तमिति।। १०।।

Ślīpada (Elephantiasis) : The disease in which the deranged *Vāyu, Pitta* and *Kapha*, taking a downward course, are lodged in the thighs, knee-joints, legs and the inguinal regions and spread to the feet in course of time and gradually give rise to a swelling therein, is called *Ślīpada*. There are three types of *Ślīpada* due to the actions of the deranged *Vāyu*, *Pitta* and *Kapha*. **10**

तत्र वातजं खरं कृष्णं परुषमनिमित्तानिलरुजं परिस्फुटति च बहुशः, पित्तजन्तु पीतावभासमीषन्मृदुज्वरदाहप्रायञ्च। श्लेष्मजन्तु श्वेतं स्निग्धावभासं मन्दवेदनं भारिकं महाग्रन्थिकं कण्टकैरुपचितञ्च।। ११।।

The Symptoms of the different Types : The swollen parts assume a black colour in the *Vātaja* type and are felt rough and uneven to the touch. A sort of spasmodic pain without any apparent reason is felt (at intervals in the seat of the disease), which largely begins to crack or burst. The *Pittaja* type is characterised by a little softness and yellowish hue (of the diseased localities) and often attended with fever, and burning sensation. In the *Kaphaja* type the affected localities become white, glossy, slightly painful, heavy, contain large nodules (*Granthis*) and are studded over with crops of papillae. **11**

तत्र संवत्सरातीतमतिमहद् वल्मीकजातं प्रस्रुतमिति वर्जनीयानि।। १२।।

Prognosis : A case of elephantiasis of a year's growth as well as the one which is characterised by excessive swelling (of the affected parts), exudation and vegetation of knotty excrescences resembling the summits of an ant-hill should be given up as incurable. **12**

भवति चात्र

त्रीण्यप्येतानि जानीयात् श्लीपदानि कफोच्छ्रयात्।
गुरुत्वञ्च महत्त्वञ्च यस्मान्नास्ति विना कफात्।। १३।।
पुराणोदकभूयिष्ठाः सर्वर्तुषु च शीतलाः।
ये देशास्तेषु जायन्ते श्लीपदानि विशेषतः।। १४।।

Memorable Verses : A preponderance of the deranged *Kapha* marks the three tyes of the disease, in as much as, the heaviness and largeness (of the swelling) can not be brought about by any other factor than *Kapha*. The disease is similar to countries in which large quantities of old rain-water remain stagnant during the greater part (lit. all seasons) of the year making them damp and humid in all seasons. **13-14**

पादयोर्हस्तयोश्चापि श्लीपदं जायते नृणाम्।
कर्णाक्षिनासिकौष्ठेषु केचिदिच्छन्ति तद्विदः।। १५।।

The disease is usually found to be confined to the legs and hands of men but cases are on record in which it has extended to the ear, nose, lips and the regions of the eyes. (Penis--*Mādhava-Nidāna*). **15**

इति सुश्रुतसंहितायां निदानस्थाने वृद्ध्युपदंशश्लीपदनिदानं नाम द्वादशोऽध्यायः।। १२।।

Thus ends the twelfth Chapter of the Nidānasthāna in the Suśruta Saṁhitā which treats of the Nidāna of scrotal tumours, hernia, Upadaṅśa and elephantiasis.

●

NIDĀNA-STHĀNA

CHAPTER XIII

त्रयोदशोऽध्यायः।

अथातः क्षुद्ररोगाणां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Nidāna* of *Kṣudraroga* (diseases which are known by the general name of minor ailments). 1

समासेन चतुश्चत्वरिंशत् क्षुद्ररोगा भवन्ति। तद्यथा-अजगलिल्का, यवप्रख्याऽन्धालजी, विवृता, कच्छपिका, वल्मीकमिन्द्रवृद्धा, पनसिका, पाषाणगर्दभो, जालगर्दभः, कक्षा, विस्फोटकोऽग्निरोहिणी, चिप्पं कुनखोऽनुशयी, विदारिका, शर्करार्बुदं, पामा, विचर्चिका, रकसा, पाददारिका, कदरमलसेन्द्रलुप्तौ, दारुणकोऽरुंषिका, पलितं, मसूरिका, यौवनपिडका, पद्मिनीकण्टको, जतुमणिर्मशकश्चर्मकीलस्तिलकालकः, न्यच्छं, व्यङ्गं, परिवर्त्तिकाऽवपाटिका, निरुद्धप्रकशो, निरुद्धगुदोऽहिपूतनं, वृषणकच्छूर्गुदभ्रंशश्चेति।। २।।

These diseases are generally divided into forty-four distinct varieties or types such as : *Ajagallikā, Yavaprakhyā, Andhālajī, Vivṛtā, Kacchapikā, Valmīka, Indravṛddhā, Panasikā, Pāṣāṇa-gardabha, Jāla-gardabha, Kakṣā, Visphoṭaka, Agni-rohiṇī, Cippa, Kunakha, Anuśayī, Vidārikā, Śarkarā-Arbuda, Pāmā, Vicarcikā, Rakasā, Pādadārikā, Kadara, Alasa, Indralupta, Dāruṇaka, Aruṅṣikā, Palita, Masūrikā, Yauvana-piḍakā, Padminī-kaṇṭaka, Jatumaṇi, Maśaka, Carmakīla, Tilakālaka, Nyacchya, Vyaṅga, Parivartikā, Avapāṭikā, Niruddha-Prakaśa, Sanniruddha-guda, Ahipūtana, Vṛṣaṇa-kacchū,* and *Guda-bhraṅśa*[1]. **2**

स्निग्धा सवर्णा ग्रथिता नीरुजा मुद्गसन्निभा।
कफवातोत्थिता ज्ञेया बालानामजगल्लिका।। ३।।
यवाकारा सुकठिना ग्रथिता मांससंश्रिता।
पिडका श्लेष्मवाताभ्यां यवप्रख्येति सोच्यते।। ४।।
घनामवक्त्रां पिडकामुन्नतां परिमण्डलाम्।
अन्धालजीमल्पपूयां तां विद्यात् कफवातजाम्।। ५।।
विवृतास्यां महादाहां पक्वोदुम्बरसन्निभाम्।
विवृतामिति तां विद्यात् पित्तोत्थां परिमण्डलाम्।। ६।।

Metrical Texts : The species of pimples or eruptions which are shaped like the *Mudga* pulse and are glossy, knotty and painless is called *Ajagallikā*. They are of the same colour (as the surrounding skin) and their origin is usually ascribed to the action of the deranged *Kapha* and *Vāyu*. The disease is common in infants.[2] *Yavaprakhyā* : The eruptions which are shaped like the barley-corns, extremely hard, thick at the middle, knotty and affect (lit.--confined to) the flesh are called *Yavaprakhyā*. They are due to the action of the deranged *Vāyu* and *Kapha*. *Andhālajī* : The dense, raised, slender-topped eruptions which appear in circular patches without opening and exude a slight pus are called *Andhālajī*. They are due to the action of the deranged *Vāyu* and *Kapha*, *Vivṛtā* : Pustules or eruptions, which are coloured like a ripe fig. fruit and are flat-topped and appear in circular patches with an intolerable burning sensation, are called *Vivṛtā*. They are due to the action of the deranged *Pitta*. **3-6**

ग्रन्थयः पञ्च वा षड् वा दारुणाः कच्छपोन्नताः।
कफानिलाभ्यामुद्भूतां विद्यात् तां कच्छपीमिति।। ७।।
पाणिपादतले सन्धौ ग्रीवायामूर्ध्व जत्रुणि।
ग्रन्थिर्वल्मीकवद् यस्तु शनैः समुपचीयते।। ८।।
तोदक्लेदपरीदाह कण्डूमद्भिर्व्रणैर्वृतः।
व्याधिर्वल्मीक इत्येष कफपित्तानिलोद्भवः।। ९।।

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1. *Brahmadeva* comprising, *Garddavikā, Irvelikā, Gandhapiḍikā* and *Tilakālaka* in the list reads it as consisting of thirty-four different species. *Jejjaṭa* does not hold the four forms of disease commencing with *Garddavika*, etc. as included within the list. *Gayādāsa*, finding them included in all the recensions reads *Garddabhikā*, etc. as included within the list of *Kṣudra Roga* and *Pāmā* etc. as included within the list of *Kṣudra Kuṣṭha*.
2. They afflict certain infants. --*Ḍalaṇa*

Kacchapikā **:** A group of five or six hard, elevated, nodular eruptions (*Granthis*), arranged in the shape of a tortoise (which may appear on the surface of any part of the body), are called *Kacchapikā*. They are due to the action of the deranged *Kapha* and *Vāyu*. *Valmīka* : The knotty undurated eruptions (*Granthis*) which gradually appear on the soles, palms, joints, neck and on the regions above clavicles and resemble an ant-hill in shape, slowly gaining in size are called *Valmīka*. Ulcers attended with pricking pain, burning, itching sensations and exuding mucopurulent discharges appear around the aforesaid eruptions (*Granthis*). The disease is due to the action of the deranged *Kapha*, *Pitta* and *Vāyu*. **7-9**

पद्मपुष्करवन्मध्ये पिडकाभिः समाचिताम्।
इन्द्रवृद्धान्तु तां विद्यात् वातपित्तोत्थितां भिषक्।। १०।।
कर्णौपरिसमन्ताद् वा पृष्ठे वा पिडकोग्ररुक्।
शालूकवत् पनसिकां तां विद्यात् श्लेष्मवातजाम्।। ११।।
हनुसन्धौ समुद्भूतं शोफमल्परुजं स्थिरम्।
पाषाणगर्दभं विद्याद् बलासपवनात्मकम्।। १२।।

Indravṛddhā **:** Pimples or eruptions (*Piḍakā*) arising (on the surface of the body), arranged in the same circular array as marks the distribution of the seed (sacks) in a lotus flower are called *Indravṛddhā* by the physicians. The disease is caused by the action of the deranged *Vāyu* and *Pitta*. *Panasikā* : Eruptions (*Piḍakā*) of a sort of extremely painful pustules all over the back or the ears which resemble the *Kumuda* bulb in shape, are called *Panasikā*. They are due to the action of the deranged *Kapha* and *Vāyu*. *Pāṣāṇa-Gardabha* : A slightly painful and non-shifting hard swelling, which appears on the joint of the jawbones, (*Hanu-sandhi* is called *Pāṣāṇa-Gardabha*. The disease is the effect of the deranged *Kapha* and *Vāyu*. **10-12**

विसर्पवत् सर्पति यो दाहज्वरकरस्तनुः।
अपाकःश्वयथुः पित्तात् स ज्ञेयो जालगर्दभः।। १३।।
(पिडिकामुत्तमाङ्गस्थां वृत्तामुग्ररुजाज्वराम्।
सर्वात्मकां सर्वलिङ्गां जानीयादिरिवेल्लिकाम्)।। १४।।
बाहुपार्श्वांसकक्षासु कृष्णस्फोटां सवेदनाम्।
पित्तप्रकोपात् संभूतां कक्षामिति विनिर्दिशेत्।। १५।।

(एकामेवंविधां दृष्ट्वा पिटिकां स्फोटसन्निभाम्।
त्वग्गतां पित्तकोपेन गन्धनामां प्रचक्षते)।। १६।।
अग्निदग्धनिभाः स्फोटाः सज्वराः रक्तपित्ततः।
क्वचित् सर्वत्र वा देहे स्मृता विस्फोटका इति।। १७।।

Jāla-Gardabha **:** A thin and superficial swelling, which like erysipelas is of a shifting or progressive character and is further attended with fever and a burning sensation and which is but rarely found to suppurate, is called *Jāla-Gardabha*.[1] The disease results from the deranged *Pitta*. Pimples produced in the head and which are rounded, associated with severe pain and fever origined by all the *doṣas* having symptoms of all *doṣas* should be known as *Irivellikā*. The disease characterised by the eruptions of black and painful vesicles (*Sphoṭa*) on the back, sides, and on the region about the arm-pits, is called *Kakṣā*. The disease is likewise attributed to the action of the aggravated *Pitta* only one pimple resembling vericles located in the skin origined by aggravated *Pitta* is termed as *Gandhanāma*. *Visphoṭaka* -- The disease in which eruptions of burnlike vesicles (*Sphoṭa*) crop up on the whole surface of the body, or on that of any particular locality, attended with fever, is called *Visphoṭaka*. The disease is the effect of vitiated blood and *Pitta*. **13-17**

कक्षाभागेषु ये स्फोटा जायन्ते मांसदारुणाः।
अन्तर्दाहज्वरकरा दीप्तपावकसन्निभाः।।१८।।
सप्ताहाद् वा दशाहाद् वा पक्षाद् वा घ्नंन्ति मानवम्।
तामग्निरोहिणीं विद्यादसाध्यां सन्निपाततः।। १९।।

Agnī-Rohiṇī[2] **:** Vesicles (*Sphoṭa*) having the appearance of burns and cropping up about the waist (*Kakṣā*) by bursting the local flesh, and which is attended with fever and a sensation as if a blazing fire is burning in the inside (of the affected part), are called *Agni-Rohiṇī*. The disease is caused by the concerted action of the three

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1. The circular raised spots studded with vesicles are called *Gardabhā*. They are reddish and painful and produced by the action of *Vāyu* and *Pitta*. *Gayādāsa* reads it so.
2. *Ḍalhaṇa* quotes from another *Tantra* that the morbific principles in men, aggravated through the action of the enraged and augmented *Pitta* and blood, give rise to vesicles (blisters) like red-hot charcoal by breaking open the flesh at the waist, attended with extreme pain, high fever and an insufferable burning

deranged *Doṣas* (*Vāyu*, *Pitta* and *Kapha*). It is incurable and ends in the death of the patient either on the seventh[1], tenth or fifteenth day (of its first appearance). **18-19**

नखमांसमधिष्ठाय पित्तं वातश्च वेदनाम्।
करोति दाहपाकौ च तं व्याधिं चिप्पमादिशेत्।
तदेव क्षतरोगाख्यं तथोपनखमित्यपि।। २०।।
अभिघातात् प्रदुष्टो यो नखो रूक्षोऽसितः खरः।
भवेत् तं कुनखं विद्यात् कुलीनमिति संज्ञितम्।। २१।।
गम्भीरामल्पसंरम्भां सवर्णामुपरिस्थिताम्।
कफादन्तःप्रपाकां तां विद्यादनुशयीं भिषक्।। २२।।
विदारीकन्दवद् वृत्तां कक्षावङ्क्षणसन्धिषु।
रक्तां विदारिकां विद्यात् सर्वजां सर्वलक्षणाम्।। २३।।

***Cippa* :** The deranged *Vāyu* and *Pitta* vitiating the flesh of the finger-nails, give rise to a disease which is characterised by pain, burning and suppuration. The disease called *Cippa*, is also denominated as *Upanakha* and *Kṣataroga*. *Kunakha* : The nails of fingers becoming rough, dry, black, and injured through the action of the *Doṣas* enraged through the effect of a blow, are called *Kunakha* (bad nails). It is also called *Kulīna Anuáyī* : A small swelling (on the surface of the body) which is of the same colour (as the surrounding skin), but is deep-seated, and suppurates in its deeper strata, is called *Anusayi* by the physicians. The disease is the effect of the deranged *Kapha*. *Vidārikā* : A round reddish swelling rising either on the axiliary or inguinal regions in the shape of a gourd (*Vidārikanda*) is known as *Vidārikā*. The disease is due to the concerted action of the deranged *Vāyu*, *Pitta* and *Kapha* and is characterised by symptoms similar to each of them. **20-23**

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sensation which, if not properly remedied, bring on death within a fortnight, or ten days of their first appearance. These (vesicles) are called *Vahni-Rohiṇi*. And again from another work he cites that a case of *Vahni-Rohiṇi* due to the action of the deranged *Kapha* proves fatal within a fortnight, that due to the deranged *Pitta*, within ten days, and that due to the deranged *Vāyu*, within a week.

[1] The patient dies on the seventh day in a case of disease marked by the dominant *Vāyu*, on the tenth day in a case marked by the dominant *Pitta* and on the fifteenth day in a case of dominant deranged *Kapha*.

प्राप्य मांससिरास्नायुः श्लेष्मा मेदस्तथाऽनिलः।
ग्रन्थिं कुर्वन्ति भिन्नोऽसौ मधुसर्पिर्वसानिभम्।। २४।।
स्रवत्यास्रावमत्यर्थं तत्र वृद्धिं गतोऽनिलः।
मांसं विशोष्य ग्रथितां शर्करां जनयेत् पुनः।। २५।।
दुर्गन्धं क्लिन्नमत्यर्थं नानावर्णं ततः सिराः।
स्रवन्ति सहसा रक्तं तद् विद्याच्छर्करार्बुदम्।। २६।।
पामाविचर्च्यौ कुष्ठेषु रकसा च प्रकीर्तिता।। २७।।

***Śarkarārbuda* :** The deranged *Vāyu* and *Kapha* having recourse to and affecting the flesh, veins (*Sirā*), ligaments (*Snāyū*) and fat give rise to a sort of cyst (*Granthi*) which when it bursts exudes a copious secretion in its nature somewhat like honey, clarified butter or *Vasā*. The aforesaid *Vāyu*, when aggravated through excessive secretion, dries and gathers the flesh up again in the shape of (a large number of) gravel-like concretions (*Śarkarā*) known accordingly as *Śarkarābuda*. A fetid secretion of varied colour is secreted from the veins (*Sirā*) in these *Granthis* which are sometimes found to bleed suddenly. The three varieties of the skin disease called *Pāmā* (Eczema), *Vicarcikā* (Psoriasis) and *Rakasā* have already been discussed under the head of *Kuṣṭha* (Chapter. V) **24-27**

परिक्रमणशीलस्य वायुरत्यर्थरूक्षयोः।
पादयोः कुरुते दारीं सरुजां तलसंश्रिताम्।। २८।।
शर्करोन्मथिते पादे क्षते वा कण्टकादिभिः।
मेदोरक्तानुगैश्चैव दोषैर्वा जायते नृणाम्।। २९।।
सकीलकठिनो ग्रन्थिर्निम्नमध्योन्नतोऽपि वा।
कोलमात्रः सरुक् स्रावी जायते कदरस्तु सः।। ३०।।
क्लिन्नाङ्गुल्यन्तरौ पादौ कण्डूदाहरुगन्वितौ।
दुष्टकर्दमसंस्पर्शादलसं तं विनिर्दिशेत्।। ३१।।

***Pādadārikā* :** The soles and feet of a person of extremely pedestrian habits become dry (and lose their natural serous moisture). The local *Vāyu* thus aggravated gives rise to peculiar painful cracks (*Dāri* in the affected parts) which are called *Pādadārikā*. ***Kadara* :** The knotty (*Granthi*), a painful, hard growth raised at the middle or sunk at the sides, which exudes a secretion and resembles an Indian plum (*Kola*--in shape), and appearing at the soles (palms according to--

Bhoja) of a person as an outcome of the vitiated condition of the local blood and fat produced by the deranged *Doṣas* incidental to the pricking of a thorn etc. or of gravel is called a *Kadara* (corns). *Alasa* : An affection, caused by contact of poisonous mire and appearing between the toes, which is characterised by pains, burning, itching and exudation, is called *Alasa*. **28-31**

रोमकूपानुगं पित्तं वातेन सह मूर्च्छितम्।
प्रच्यावयति रोमाणि ततः श्लेष्मा सशोणितः।। ३२।।
रुणद्धि रोमकूपांस्तु ततोऽन्येषामसम्भवः।
तदिन्द्रलुप्तं खालित्यं रुज्येति च विभाव्यते।। ३३।।

***Indralupta* :** The dranged *Vāyu* and *Pitta* having recourse to the roots of the hairs bring about their gradual falling off, while the deranged blood and *Kapha* of the locality fill up those pores or holes, thus barring their fresh growth and recrudescence. The disease is called *Indralupta,*[1] *Rujya* or *Khālitya* (Alopecia). **32-33**

दारुणा कण्डुरा रूक्षा केशभूमिः प्रपाट्यते।
कफवातप्रकोपेण विद्याद् दारुणकन्तु तम्।। ३४।।
अरूंषि बहुवक्त्राणि बहुक्लेदीनि मूर्ध्नि।
कफासृक्क्रिमिकोपेन नृणां विद्यादरुंषिकाम्।। ३५।।

***Dāruṇaka* :** The disease in which the hairy parts of the body (roots of hairs) become hard, dry and characterised by an itching sensation is called *Dāruṇaka*. The disease is due to the action of the deranged *Kapha* and *Vāyu*. *Aruṅṣikā* : Ulcers (*Aruṅṣi*) attended with mucopurulent discharges and furnished with a number of mouths or outlets and appearing on the scalps of men as the result of the action of local parasites and of the deranged blood and *Kapha* (of the locality) are called *Aruṅṣikā*. **34-35**

क्रोधशोकश्रमकृतः शरीरोष्मा शिरोगतः।
पित्तञ्च केशान् पचति पलितं तेन जायते।। ३६।।
दाहज्वररुजावन्तस्ताम्राः स्फोटाः सपीतकाः।
गात्रेषु वदने चान्तर्विज्ञेयास्ता मसूरिकाः।। ३७।।

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[1] Women are generally proof against this disease owing to their delicate constitution and to their being subjected to the monthly discharge of vitiated blood and at the same time to their undergoing no physical exercise, and hence there is little chance of the bodily *Pitta* being deranged and bringing on this disease.

Palita : The heat and *Pitta* of the body having recourse to the region of the head owing to overwork, fatigue, and excessive grief or anger, tend to make the hair prematurely grey, and such silvering of the hair (before the natural period of senile decay) is called *Palita*. *Masūrikā* (variola) : The yellow or copper-coloured pustules or eruptions attended with pain, fever and burning and appearing all over the body, on (the skin of) the face and inside the cavity of the mouth are called *Masūrikā*. **36-37**

शाल्मलीकण्टकप्रख्याः कफमारुतशोणितैः।
जायन्ते पिडका यूनां वक्त्रे या मुखदूषिकाः ।। ३८।।
कण्टकैराचितं वृत्तं कण्डूमत् पाण्डुमण्डलम्।
पद्मिनीकण्टकप्रख्यैस्तदाख्यं कफवातजम्।। ३९।।
नीरुजं सममुत्सन्नं मण्डलं कफरक्तजम्।
सहजं रक्तमीषच्च श्लक्ष्णं जतुमणिं विदुः।। ४०।।

Yauvana-piḍakā--(*Mukhadūṣikā*) : The pimples like the thorns of a *Śalmalī* tree, which are found on the face of young men through the deranged condition of the blood, *Vāyu* and *Kapha*, are called *Yauvana-piḍakā*[1] or pimples of youth. *Padminī-Kaṇṭaka* : The circular, greyish patches or rash-like eruptions studded over with thorny papilla of the skin resembling the thorns on the stem of the lotus marked by itching are called *Padminī-kaṇṭaka*. The disease is due to the deranged condition of the *Vāyu* and *Kapha*. *Jatumaṇi* (mole) : The reddish, glossy, circular, and painless, congenital marks (*Sahaja*) or moles on the body not more elevated (than the surrounding skin) are called *Jatumaṇi*. The disease is due to the deranged condition of the blood and *Kapha*. **38-40**

अवेदनं स्थिरञ्चैव यस्य गात्रेषु दृश्यते।
माषवत् कृष्णमुत्सन्नमनिलान्मषकं दिशेत्।। ४१।।
कृष्णानि तिलमात्राणि नीरुजानि समानि च।
वातपित्तकफोद्रेकात् तान विद्यात् तिलकालंकान्।। ४२।।
मण्डलं महदल्पं वा श्यावं वा यदि वा सितम्।
सहजं नीरुजं गात्रे न्यच्छमित्यभिधीयते।। ४३।।

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[1] According to certain authorities it is due to the absorption of blood by *Vāyu* and *Pitta*.

समुत्थाननिदानाभ्यां चर्मकीलं प्रकीर्त्तितम्।। ४४।।
क्रोधायासप्रकुपितो वायुः पित्तेन संयुतः।
सहसा मुखमागम्य मण्डलं विसृजेत् ततः।
नीरुजं तनुकं श्यावं मुखे व्यङ्गं तमादिशेत्।। ४५।।

Maṣaka (Lichen) : The hard, painless, black and elevated eruptions on the body (skin) resembling the *Māṣa* pulse in shape, caused by the aggravated condition of the bodily *Vāyu* are called *Maṣaka*. *Tilakālaka* : The black painless spots on the skin about the size of a sesamum seed and level with the skin are called *Tilakālaka*. This disease is caused due to drying up of the *Vāyu*, *Pitta* and *Kapha*.[1] *Nyaccha* : The congenital, painless, circular, white or brown (*Śyāva*) patches on the skin, which are found to be restricted to a small or comparatively diffused area of the skin, are called *Nyaccha*. *Carmakīla* (hypertrophy of the skin) : The causes and symptoms of the disease known as *Carmakīla* have been already described (under the head of the *Arśa-Nidāna*). *Vyaṅga* : The *Vāyu* being aggravated through wrath and over-fatiguing physical exercise, and surcharged with *Pitta*, and suddenly appearing on the face of a person, causes thin, circular, painless and brown-coloured patches or stains. They are known by the name of *Vyaṅga*. **41-45**

मर्दनात् पीडनाच्चापि तथैवात्यभिघाततः।
मेढ्रचर्म यदा वायुर्भजते सर्वतश्चरः।। ४६।।
तदा वातोपसृष्टन्तु चर्म प्रतिनिवर्त्तते।
मणेरधस्तात् कोशश्च ग्रन्थिरूपेण लम्बते।। ४७।।
सवेदनः सदाहश्च पाकञ्च व्रजति क्वचित्।
मारुतागन्तुसम्भूतां विद्यात् तां परिवर्त्तिकाम्।।
सकण्डूः कठिना चैव सैव श्लेष्मसमुत्थिता।। ४८।।

The *Parivartikā* : The vital *Vāyu* (*Vyāna*) aggravated by such causes as excessive massage (masturbation), pressure, or local trauma, attacks the integuments of the penis (prepuce) which being thus affected by the deranged *Vāyu* forms into a knot-like structure and hangs down from the glans penis. The disease known as *Parivartikā* or Phymosis is due to the action of the deranged *Vāyu* aggravated by any extraneous factor. It is marked by pain and burning sensation; and sometimes suppurates. When the knotty growth becomes hard and is accompanied by itching, then it is caused by the aggravated *Kapha*. **46-48**

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[1] According to others the spot goes by the name of *Nilika*, if it is black-coloured and appears anywhere other than on the face.

अल्पीयःखां यदा हर्षाद् बालां गच्छेत् स्त्रियं नरः।
हस्ताभिघातादथवा चर्मण्युद्वर्त्तिते बलात्।।४९।।
मर्दनात् पीडनाद् वाऽपि शुक्रवेगविघाततः।
यस्यावपाटच्यते चर्म तां विद्यादवपाटिकाम्।।५०।।
वातोपसृष्टमेवन्तु चर्म संश्रयते मणिम्।
मणिश्चर्मोपनद्धस्तु मूत्रस्त्रोतो रुणद्धि च।।५१।।
निरुद्धप्रकशेतस्मिन् मन्दधारमवेदनम्।
मूत्रं प्रवर्त्तते जन्तोर्मणिर्न च विदीर्यते।।५२।।
निरुद्धप्रकशं विद्याद् दुरुढाञ्चावपाटिकाम्।।५३।।

Avapāṭikā **:** When the integuments of the prepuce is abnormally and forcibly turned back by such causes as coition under excitement, with a girl (before menstruation and before the rupture of the hymen and consequently with a narrow external orifice of the vagina) or masturbation or pressure or a blow on the penis, or a voluntary retention of a flow of semen or forcible opening of the prepuce, the disease is called *Avapāṭikā* or paraphymosis. *Niruddha-prakaśa* : The prepuce affected by the deranged *Vāyu* entirely covers up the glans penis and thus obstructs and covers up the orifice of the urethra. In cases of partial obstruction a thin jet of urine is emitted with a slight pain. In cases of complete closing the emission of urine is stopped without causing any crack or fissure in the glans penis in consequence. The disease is called *Niruddha-prakaśa* which is due to the deranged *Vāyu* and is marked by pain (in the glans penis). **49-53**

वेगसन्धारणाद् वायुर्विहतो गुदमाश्रितः।
निरुणद्धि महत् स्त्रोतः सूक्ष्मद्वारं करोति च।।५४।।
मार्गस्य सौक्ष्म्यात कृच्छ्रेण पुरीषं तस्य गच्छति।
सन्निरुद्धगुदं व्याधिमेनं विद्यात् सुदुस्तरम्।।५५।।
शकृन्मूत्रसमायुक्तेऽधौतेऽपाने शिशोर्भवेत्।
स्विन्नस्यास्नाप्यमानस्य कण्डूं रक्तकफोद्भवा।।५६।।

कण्डूयनात् ततः क्षिप्रं स्फोटः स्त्रावश्च जायते।
एकीभूतं व्रणैर्घोरं तं विद्यादहिपूतनम्।।५७।।

***Niruddhaguha* :** The *Vāyu* (*Apāna*) obstructed by the repression of a natural urging towards defecation stuffs the rectum, thus producing constriction of its passage and consequent difficulty of defecation. This dreadful disease is known as *Niruddha-guda* (stricture of the rectum) which is extremely difficult to cure. *Ahipūtana* : A sort of itch-like eruptions appearing about the anus of a child owing to a deposit of urine, perspiration, feces etc. consequent on the neglect in cleansing that part. The eruptions which are the effects of the deranged blood and *Kapha* soon assume an Eczematous character and exude a purulent discharge on account of constant scratching. The Eczema (*Vraṇa*) soon spreads, and coalesces and proves very obstinate in the end. The disease is called *Ahipūtana*. **54-57**

स्नानोत्सादनहीनस्य मलो वृषणसंश्रितः।
प्रक्लिद्यते यदा स्वेदात् स कण्डूं जनयेत् सदा।।५८।।
तत्र कण्डूयनात् क्षिप्रं स्फोटः स्त्रावश्च जायते।
प्राहुर्वृषणकच्छूं तां श्लेष्मरक्त प्रकोपजाम्।।५९।।
प्रवाहणातिसाराभ्यां निर्गच्छति गुदं बहिः।
रूक्षदुर्बलदेहस्य गुदभ्रंशं तमादिशेत्।।६०।।

***Vriṣaṇa-kacchū* :** When the filthy matter, deposited in the scrotal integuments of a person who is negligent in washing the parts or in the habit of taking daily ablutions, is moistend by the local perspiration, it gives rise to an itching sensation in the skin of the scrotum, which is speedily turned into running Eczema by onstant scratching of the parts. The disease is called *Vriṣaṇa-kacchū* and is due to the aggravated condition of the *Kapha* and blood. *Guda-Bharaṅśa* : A prolapse or falling out of the anus (due to the *Vāyu*) in a weak and lean patient through straining, urging or flow of stool as in dysentery is called *Guda-Bhraṅśa* or prolapsus ani. **58-60**

इति सुश्रुतसंहितायां निदानस्थाने क्षुद्ररोगनिदानं नाम त्रयोदशोध्यायः।।१३।।

Thus ends the thirteenth Chapter of the Nidāna Sthāna in the Suśruta Saṁhitā which treats of the Nidāna of minor ailments.

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NIDĀNA-STHĀNA

CHAPTER XIV

चतुर्दशोऽध्यायः।

अथातः शूकदोषनिदानं व्याख्यास्यामः।
यथोवाच भगवान् धन्वन्तरिः।। १।।

Now we shall discourse on the *Nidāna* of the disease known as *Śūkadoṣa*. **1**

लिङ्गवृद्धिमिच्छतामक्रमप्रवृत्तानां शूकदोषनिमित्ता दश चाष्टौ च व्याध्यो जायन्ते। तद्यथा-सर्षपिका, अष्ठीलिका, ग्रथितं, कुम्भीका, अलजी, मृदितं, सम्मूढपिडका, अवमन्थ, पुष्करिका, स्पर्शहानिः, उत्तमा, शतपोनकः, त्वक्पाकः, शोणितार्बुदं, मांसार्बुदः मांसपाकः, विद्रधिः, तिलकालकश्चेति।। २।।

Any of the eighteen different types of the disease may affect the genital (penis) of a man who foolishly resorts to the practice of getting it abnormally elongated and swollen by plastering it with *Śūka* (a kind of irritating water insect) and not in the usual officinal way.

Classification : Diseases, which result from such malpractices, are known as--*Sarṣapikā, Aṣṭhīlikā, Grathita, Kumbhīkā, Alajī, Mṛdita, Sāṁmūḍha-piḍakā, Avamantha, Puṣkarikā, Sparśahāni, Uttamā, Śataponaka, Tvakapāka, Śoṇitārbuda, Māṅsārbuda, Māṅsapāka, Vidradhi* and *Tilakālaka*. **2**

गौरसर्षपतुल्या तु शूकदुर्भग्नहेतुका।
पिडकाकफरक्ताभ्यां ज्ञेया सर्षपिका बुधैः।। ३।।

कठिना विषमैरन्तैर्मारुतस्य प्रकोपतः।
शूकैस्तु विषसंभुग्नैः पिडकाऽष्ठीलिका भवेत्।। ४।।
शूकैर्यत् पूरितं शश्वद् ग्रथितं तत् कफोत्थितम्।। ५।।
कुम्भीका रक्तपित्तोत्था जाम्बवास्थिनिभाऽशुभा।। ६।।

Metrical Texts : The tiny herpetic eruptions (*Piḍakā*) which resemble the seeds of white mustard in shape and size, (and are found to crop up on the male organ of generation) on account of a deranged condition of the blood and *Kapha*, as the result of an injudicious application of *Śūka* plasters are called *Sarṣapikā* by the wise. Eruptions of hard stone-like pimples, (*Piḍakā*) irregular at their sides or edges and which are caused by the aggravation of the local *Vāyu* by the use of a plaster of the poisonous *Śūka*, are called *Aṣṭhīlikā*. The knotty *Granthis* (nodules) on the penis owing to its being frequently stuffed with the bristles of a *Śūka* insect are called *Grathita*. This type is caused by the deranged action of the *Kapha*. A black wart resembling the stone or seed of a jambolin fruit in shape is called *Kumbhīkā*. This type is due to the deranged condition of the blood and *Pitta*. **3-6**

अलजीलक्षणैर्युक्तामलजीं च वितर्कयेत् ।। ७।।
मृदितं पीडितं यत् तु संरब्धं वायुकोपतः ।। ८।।
पाणिभ्यां भृशसंमूढे संमूढपिडका भवेत् ।। ९।।
दीर्घा बह्वचश्च पिडका दीर्यन्ते मध्यतस्तु याः ।
सोऽवमन्थः कफासृग्भ्यां वेदनारोमहर्षकृत् ।। १०।।

An *Aljī* (incidental to an injudicious application of *Śūka* on the penis) exhibits symptoms, which are identical with those manifested by a case of *Alajī* in *Prameha* (Ch. vi). A wart (papilloma) attended with swelling of the part and caused by the aggravated *Vāyu* on the hard and inflamed penis causing pressure (on the urethra) is called *Mṛdita*. The pustule or eruption appearing on the penis on account of its being extremely pressed by the hand (for the insertion of the hairs of the *Śūka*) in its dorsum is called *Sammūḍha-piḍakā*. (It is the outcome of the aggravated *Vāyu*[1]). A large number of elongated pustules on the penis (incidental to an application of *Śūka* to the part) which burst at the middle, causing pain and shivering, is called *Avamantha* (epithelioma). **7-10**

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[1] According to *Ḍalhaṇa* it is due to the action of *Vāyu* and blood.

पित्तशोणितसम्भूता पिडका पिडकाचिता।
पद्मपुष्करसंस्थाना ज्ञेया पुष्करिकेति सा।। ११।।
जनयेत् स्पर्शहानिन्तु शोणितं शूकदूषितम्।। १२।।
मुद्गमाषोपमा रक्ता पिडका रक्तपित्तजा।
उत्तमैषा तु विज्ञेया शूकाजीर्णनिमित्तजा।। १३।।
छिद्रैरणुमुखैर्वस्तु चितं मेढ्रं समन्ततः।
वातशोणितजो व्याधिर्विज्ञेयः शतपोनकः।। १४।।
पित्तरक्तकृतो ज्ञेयस्त्वक्पाको ज्वरदाहवान्।। १५।।

The *Puṣkarikā* type of the disease is marked by the erruptions of small pimples around the principal one. The type has its origin in the deranged condition of the blood and *Pitta* and is so called from the part of the excrescenses being arranged in rings or circles like the petals of a lotus flower in shape. A complete anesthesia (of the affected organ) owing to the vitiated blood by the injudicious application of a *Śūka* is called *Sparśa-hāni*. *Piḍakās* appearing on the penis like mudga and *māṣa* are red caused due to the vitiation of the local blood and *Pitta* by such constant applications are called *Uttamā*. That disease in whcih there are multiple tiny openings around the penís is due to vitiation of *Vāta* and *śonita* is known as *śataponka*. There is fever with a burning sensation in the affected organ. The disease is due to the vitiated condition of the blood and *Pitta* is known as *Tvakapāka*. **11-15**

कृष्णैः स्फोटैः सरक्ताभिः पिडकाभिश्च पीडितम्।
यस्य वास्तु रुजश्चोग्रा ज्ञेयं तच्छोणितार्बुदम्।। १६।।
मांसदोषेण जानीयादर्बुदं मांससम्भवम्।। १७।।
शीर्यन्ते यस्य मांसानि यस्य सर्वाश्च वेदनाः।
विद्यात् तं मांसपाकन्तु सर्व्वदोषकृतं भिषक्।। १८।।

The type of the disease in which the penis is marked by the eruption of black vesicles and is covered over with a large number of red pimples or pustules with an excruciating pain in the ulcerated region of the organ is called *Śoṇitārbuda*. The vegetation of a fleshy tumour on the penis (incidental to a blow on the organ to alleviate the pain of inserting the hairs of the *Śūka* insect into its body), is called *Māṅsārbuda*. A suppuration as well as sloughing of the penis attended with different kinds of severe pain is called *Māṅsa-pāka*. This type is caused by the concerted action of the deranged *Vāyu*, *Pitta* and *Kapha*. **16-18**

विद्रधिं सन्निपातेन यथोक्तमभिनिर्दिशेत्।। १९।।
कृष्णानि चित्राण्यथवा शूकानि सविषाणि च।
पातितानि पचन्त्याशु मेढ्रं निरवशेषतः।। २०।।
कालानि भूत्वा मांसानिशीर्यन्ते यस्य देहिनः।
सन्निपातसमुत्थानं तं विद्यात् तिलकालकम्।। २१।।

The specific symptoms of a *Tridoṣaja Vidradhi* as described before (Chap. ix) mark the one which affects the penis (owing to an unjudicious application of the highly poisonous irritant *Śūka* to the organ). The disease is called *Vidradhi*. A process of general suppuration and sloughing of the organ marks the type which is produced by the application of a black *Śūka* or by varied coloured insect of the same species. The type is called *Tilakālaka*, and should be regarded as *Tridoṣaja* one. **19-21**

तत्र मांसार्बुदं यच्च मांसपाकश्च यः स्मृतः।
विद्रधिश्च न सिध्यन्ति ये च स्युस्तिलकालकाः।। २२।।

Prognosis : Of the above enumerated malignant diseases of the penis, those known as *Māṅsārbuda, Māṅsapāka, Vidradhi* and *Tilakālak* should be deemed as incurable. **22**

इति सुश्रुतसंहितायां निदानस्थाने शूकदोषनिदानं नाम चतुर्दशोऽध्यायः।। १४।।

Thus ends the fourteenth Chapter of the Nidāna Sthāna in the Suśruta Saṁhitā which treats of Nidāna of different types of Śūkadoṣa.

●

NIDĀNA-STHĀNA

CHAPTER XV

पञ्चदशोऽध्यायः ।

अथातो भग्नानां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।। १।।

Now we shall discourse on the *Nidāna* of *Bhagna* (fractures and dislocations etc. of bones). 1

पतनपीडनप्रहाराक्षेपणव्यालमृगदशनप्रभृतिभिरभिघातविशेषैरनेकविधमस्थ्नां भग्नमुपदिशन्ति। तत् तु भङ्गजातमनुसार्यमाणं द्विविधमेवोत्पद्यतेसन्धिमुक्तं काण्डभग्नञ्च।। २।।

Various kinds of fracture may be caused from a variety of causes, such as by a fall, pressure, blow, violent jerking or by the bites of ferocious beasts etc. These cases may be grouped under the two main subdivisions such as *Sandhi-Mukta* (dislocation) and *Kāṇḍa-Bhagna* (fracture of a *kāṇḍa*). 2

तत्र सन्धिमुक्तम्-उत्पिष्टं विश्लिष्टं विवर्त्तितमवक्षिप्तमतिक्षिप्तं तिर्यक्क्षिप्तमिति षड्विधम्।। ३।।

Cases of Sandhi-mukta (dislocation) may be divided into six different types, such as the *Utpliṣṭa, Viśliṣṭa, Vivartita, Avakṣipta, Atikṣipta* and *Tiryakkṣipta*. 3

तत्र प्रसारणाकुञ्चनविवर्त्तनाक्षेपणाशक्तिरुग्ररुजत्वं स्पर्शासहत्वञ्चेति सामान्यं सन्धिमुक्तलक्षणमुक्तम्।। ४।।

General features of a dislocation : Incapability of extension, flexion, movement, circumduction and rotation (immobility, considered in respect of the natural movements of the joints), of the dislocated limb, which becomes extremely painful and cannot bear the least touch. These are said to be the general symptoms of a dislocation. **4**

विशेषेणोत्पिष्टे सन्धावुभयतः शोफो वेदनाप्रादुर्भावो विशेषतश्च नानाप्रकारा वेदना रात्रौ प्रादुर्भवन्ति। विश्लिष्टेऽल्पः शोफो वेदनासातत्यं सन्धिविक्रिया च। विवर्तिते तु सन्धि पार्श्वापगमनाद् विषमाङ्गता वेदना च। अवक्षिप्ते सन्धिविश्लेषस्तीव्ररुजत्वञ्च। अतिक्षिप्ते द्वयोः सन्ध्यस्थ्नोरतिक्रान्तता वेदना च। तिर्यक्क्षिप्ते त्वेकास्थिपार्श्वापगमन-मत्यर्थं वेदना चेति।। ५।।

Diagnostic symptoms of a dislocation : In case of a friction of a joint by two articular extremeties (*Utpliṣṭa*) a swelling is found to appear on either side of the articulation attended with a variety of pain at night. A little swelling accompanied by a constant pain and disordered function of the dislocated joint, marks the case of simple-looseness (*Visliṣṭa*) of the articulaton; while pain and unevenness of the joint owing to the displacement of the connected bones distinguish a case of *Vivartita* (lateral displacement). An excruciating pain, and looseness of the dislocated bone are the symptoms which characterise a case in which a dislodged bone is seen to drop or hang down from its joint (*Avakṣipta*). In a case of abnormal projection (*Ati-kṣipta*), the dislocated bone is removed away from its joint which becomes extremely painful. A case of oblique dislocation (*Tiryak-kṣipta*) is marked by the projection or displacement of the bone on one side accompanied by a sort of intolerable pain. **5**

काण्डभग्नमत ऊर्ध्वं वक्ष्यामः-कर्कटकमश्वकर्णं चूर्णितं पिच्चित-मस्थिच्छल्लितं काण्डभग्नं मज्जानुगतमतिपातितं वक्रं छिन्नं पाटितं स्फुटितमिति द्वादशविधम्।। ६।।

Different kinds of *Kānda Bhagna* : Now we shall describe the *Kāṇḍa-Bhagna* (fracture etc.). Frcatures may be divided into twelve different kinds which are known as, *Karkaṭaka, Aśvakarṇa, Curṇita, Piccita, Asthi-cchallita, Kāṇḍa-bhagna, Majjānugata, Atipātita, Vakra, Chinna, Pāṭita* and *Sphuṭita*. **6**

श्वयथुबाहुल्यं स्पन्दन विवर्त्तनस्पर्शासहिष्णुत्वमवपीड्यमाने शब्दः

स्त्रस्ताङ्गता विविधवेदनाप्रादुर्भावः सर्वास्ववस्थासु न शर्मलाभ इति समासेन काण्डभग्नलक्षणमुक्तम्।। ७।।

General Symptoms of *Kāṇḍa-bhagna* : A violent swelling (about the seat of fracture) with throbbings or pulsations, abnormality in the position (of the fractured limb), which cannot bear the least touch, crepitus under pressure, a looseness or dropping of the limb, the presence of a variety of pain and a sense of discomfort in all positions are the indications which generally mark all kinds of fracture (*Kāṇḍa-bhagna*). 7

विशेषतस्तु संमूढमुभयतोऽस्थि मध्ये भग्नं ग्रन्थिरिवोन्नतं कर्कटकम्। अश्वकर्णवदुद्गतमश्वकर्णकम्। स्पृश्यमानं शब्दवच्चूर्णितमवगच्छेत्। पिच्चितं पृथुतां गतमनल्पशोफम्। पार्श्वयोरस्थि हीनोद्गतमस्थिच्छल्लितम्। वेल्लते प्रकम्पमानं काण्डभग्नम्। अस्थ्यवयवोऽस्थिमध्यमनुप्रविश्य मज्जानमुन्नह्यतीति मज्जानुगतम्। अस्थि निःशेषतश्छिन्नमतिपातितम्। आभुग्नमविमुक्तास्थि वक्रम्। अन्यतरपार्श्वावशिष्टं छिन्नम्। पाटितमणुबहुविदारितं वेदनावच्च। शूकपूर्णमिवाध्मातं विपुलं विस्फुटीकृतं स्फुटितमिति। तेषु चूर्णितच्छिन्नातिपातितमज्जानुगतानि कृच्छ्रसाध्यानि, कृशवृद्धबालानां क्षतक्षीणकुष्ठश्वासिनां सन्ध्युपगतञ्चेति।। ८।।

Diagnostic Symptoms : The case where a fractured bone, pressed or bent down at its two articular extremities, bulges out at the middle so as to resemble the shape of a knot (*Granthi*), is called *Karkaṭa*. The case where the fractured bone projects upward like the ear of a horse is called *Aśvakarṇa*. The fractured bone is found to be shattered into fragments in a case of the *Curṇita* or comminuted kind which can be detected both by palpation and crepitation. A smashed condition of the fractured bone marks a case of the *Piccita* kind which is often found to be marked by a great swelling. The case where the covering or skin of the bone (periosteum) is cast or splintered off is called the *Asthi-cchallita*. The case where the completely broken or severed bones are found to project through the local skin, trembles by movement is called *Kāṇḍa-bhagna* (compound). The case where a fragment of the fractured or broken bone is found to pierce into the bone and dig out the marrow, is called *Majjānugata*, (Impacted fracture). The case where the fractured bone droops or hangs down is called *Ati-pātita*. The case where the unloosened bone (from its position) is bent down in the form of an arch is called *Vakra*. The case where only one articular extremity of the bone is severed is called *Chinna*. The case where the bone is slightly fractured and pierced with a large number of holes, is called *Pāṭita*, an excruciating pain being the leading indication. The case where the bone largely cracked and swollen becomes painful as if stuffed with the bristles of a *Śūka* insect is called *Sphuṭita* (Green-stick fracture). Of the several kinds of fracture, cures are effected with extreme difficulty in a case of the *Curṇita, Chinna, Ati-pātita* or *Majjānugata* kind. A case of displacement or laxation occuring in a child or in an old or weak patient or in one suffering from asthma (*Śvasa*) or from any cutaneous affection (*Kuṣṭha*) or *Kṣata-Kṣīṇa* disease is difficult to cure. **8**

भवन्ति चात्र।

भिन्नं कपालं कट्यांतु सन्धिमुक्तं तथा च्युतम्।
जधनं प्रतिपिष्टञ्चवर्जयेत् तच्चिकित्सकः।। ९।।
असंश्लिष्टं कपालंतु ललाटे चूर्णितञ्च यत्।
भग्नं स्तनान्तरे शङ्खे पृष्ठे मूर्ध्नि च वर्जयेत्।। १०।।
आदितो यच्च दुर्जातमस्थि सन्धिरथापि वा।
सम्यग्यमि-(संहि)-तमप्यस्थि दुर्न्यासाद्दुर्निबन्धनात्।
सङ्क्षोभाद्वाऽपि यद् गच्छेद् विक्रियां तत् तु वर्जयेत्।। ११।।

Memorable verses : The following cases are to be given up as hopeless -- viz fracture of the pelvic bone (or of bones that are of this description, wherever they may be situated); dislocation of the pelvic joints; compound fracture of the thigh bone or of the flat bones); fracture into small pieces of the frontal bone or its dislocation; simple fracture of the chest-bones, back-bone and temporal and cranial bones. If the dislocations and fractures be improperly set from the outset (*Ādito*)[1] or if the union be anyhow disturbed there is no hope for recovery. **9-11**

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[1] The word *Ādito* may be taken into the sense of congenital mal-formation which is beyond remedy.

मध्यस्य वयसोऽवस्थास्तिस्त्रो याः परिकीर्त्तिताः ।
तत्र स्थिरो भवेज्जन्तुरुपक्रान्तो विजानता ।। १२ ।।

If fractures happen at any time of the first three stages of adult life which has been described before (vide *Sūtrasthāna* Chap. XXXV.) and if they are set up by an able surgeon they have a great chance of being united. **12**

तरुणास्थीनि नम्यन्ते भज्यन्ते नलकानि तु।
कपालानि विभिद्यन्ते स्फुटन्ति रुचकानि च।। १३ ।।

The cartilaginaus bones bend, the tubular bones break the flat bones get fissured and *Ruchaka*[1] (small bones) get cracked. **13**

इति सुश्रुतसंहितायां निदानस्थाने भग्ननिदानं नाम पञ्चदशोऽध्यायः।। १५ ।।

Thus ends the fifteenth Chapter of the Nidāna Sthāna in the Suśruta Saṁhitā which treats of the Nidāna of dislocation and fractures.

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[1] The presence of particle *'ca'* denotes *Valya-asthi*.

NIDĀNA-STHĀNA

CHAPTER XVI

षोडशोऽध्यायः।

अथातो मुखरोगाणां निदानं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Nidāna* of *Mukharoga* (diseases which affect the cavity of the mouth in general). **1**

मुखरोगाः पञ्चषष्टिः सप्त स्वायतनेषु। तत्रायतनानि-ओष्ठौ, दन्तमूलानि, दन्ताः, जिह्वा, तालु, कण्ठः, सर्वाणि चेति।।२।।

तत्राष्टावोष्ठयोः, पञ्चदश दन्तमूलेषु, अष्टौ दन्तेषु, पञ्च जिह्वायाम्, नव तालूनि, सप्तदश कण्ठे, त्रयः सर्वेष्वायतनेषु।।३।।

General Classifications : Sixty five[1] different forms of mouth disease are known in practice. They are found to attack seven different localities viz. the lips, the gums of the teeth, tongue, palate, throat and the entire cavity; of these eight are located to the lips; fifteen, to the roots of the teeth; eight to the teeth; five to the tongue; nine to the palate; seventeen to the throat; and three to the entire oral cavity. **2-3**

तत्रौष्ठप्रकोपा वातपित्तश्लेष्मसन्निपातरक्तमांसमेदोऽभिघात-निमित्ताः।।४।।

Diseases of the lips : The eight forms which affect the lips, are either *Vātaja, Pittaja, Kaphaja, Sānnipātika, Raktaja, Māṅsaja, Medaja* or *Abhighātaja* (Traumatic). **4**

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[1] According to others sixty-seven--but *Dalhaṇa* does not support this.

कर्कशौ परुषौ स्तब्धौ कृष्णौ तीव्ररुगन्वितौ।
दाल्येते परिपाट्येते ह्योष्ठौ मारुतकोपतः।।५।।
आचितौ पिडकाभिस्तु सर्षपाकृतिभिर्भृशम्।
सदाहपाकसंस्रावौ नीलौ पीतौ च पित्ततः।।६।।
सवर्णाभिस्तु चीयेते पिडकाभिरवेदनौ।
कण्डूमन्तौ कफाच्छूनौ पिच्छिलौ शीतलौ गुरू।।७।।
सकृत् कृष्णौ सकृत् पीतौ सकृच्छ्वेतौ तथैव च।
सन्निपातेन विज्ञेयावनेकपिडकाचितौ।।८।।

The *Vātaja* Type : The lips become dry, rough, numbed, black, extremely painful and the affected part seems as if it were smashed and pulled out or cracked by the action of the aggravated *Vāyu*. In the *Pittaja* type -- the lips become blue or yellow-coloured and studded with (a large number of small) mustard-seed-like eruptions, which suppurate and exude a purulent discharge attended with a burning sensation (in the locality). In the *Kaphaja* type -- the affected lips are covered with small eruptions, which are of the same colour as the surrounding part, and become slimy, heavy or thick, cold and swollen. Pain is absent in this type and the patient feels an irresistible inclination to scratch the parts. In the *Sānnipātaja* type -- the lips change colour, becoming black, yellow, or ash-coloured (white) at intervals and are found to be studded with various sorts of eruptions. **5-8**

खर्जूरफलवर्णाभिः पिडकाभिः समाचितौ।
रक्तोपसृष्टौ रुधिरं स्रवतः शोणितप्रभौ।।९।।
मांसदुष्टौ गुरू स्थूलौ मांसपिण्डवदुद्गतौ।
जन्तवश्चात्र मूर्च्छन्ति सृक्कस्योभयतो मुखात्।।१०।।
मेदसा घृतमण्डाभौ कण्डूमन्तौ स्थिरौ मृदू।
अच्छस्फटिकसङ्काशमास्रावं स्रवतो गुरू।।११।।
क्षतजाभौ विदीर्येते पाट्येते चाभिघाततः।
ग्रथितौ च समाख्यातावोष्ठौ कण्डूसमन्वितौ।।१२।।

The *Raktaja* type : (Produced by the vitiated condition of the blood) the affected lips look as red as blood and profusely bleed and crops of date coloured (chocolate-coloued) eruptions appear on thier surface. In the *Māṅsaja* type (due to the vitiated condition of the local flesh), the lips become heavy, thick and gathered up in the form of a lump of flesh. The angles of the mouth become infested with parasites which germinate and spread themselves in the affected parts. In the *Medaja* (fat-origined) type the lips become numbed, soft, heavy and marked by an itching sensation. The skin of the inflamed surface becomes glossy and looks like the surface layer of clarified butter exuding a thin crystal-like (transparent) watery discharge. In the *Abhighātaja* (Traumatic) type, the lips become knotty and marked by an itching sensation and seem as if pierced into or cut open with an axe and (become cracked and fissured. **9-12**

दन्तमूलगतास्तु-शीतादो, दन्तपुप्पुटको, दन्तवेष्टकः, शौषिरो, महाशौषिरः, परिदर, उपकुशो, दन्तवैदर्भो, वर्द्धनोऽधिमांसो, नाड्यः पञ्चेति।। १३।।

Disease of the roots of the teeth : Diseases which are located to the roots of the teeth, are known as *Śītāda, Danta-pupputaka, Danta-veṣṭaka, Śauṣira, Maha-Sauṣira, paridara, Upakuśa, Danta-vaidarbha, Vardhana, Adhimāṅsa* and the five sorts of the *Nāḍī* (sinus). 13

शोणितं दन्तवेष्टेभ्यो यस्याकस्मात् प्रवर्त्तते।
दुर्गन्धीनि सकृष्णानि प्रक्लेदीनि मृदूनि च।। १४।।
दन्तमांसानि शीर्यन्ते पचन्ति च परस्परम्।
शीतादो नाम स व्याधिः कफशोणितसम्भवः।। १५।।
दन्तयोस्त्रिषु वा यस्य श्वयथुः सरुजो महान्।
दन्तपुप्पुटको ज्ञेयः कफरक्तनिमित्तजः।। १६।।
स्रवन्ति पूयरुधिरं चला दन्ता भवन्ति च।
दन्तवेष्टः स विज्ञेयो दुष्टशोणितसम्भवः।। १७।।
श्वयथुर्दन्तमूलेषु रुजावान् कफरक्तजः।
लालास्त्रावी स विज्ञेयः कण्डूमान् शौषिरो गदः।। १८।।
दन्ताश्चलन्ति वेष्टेभ्यस्तालु चाप्यवदीर्यते।
दन्तमांसानि पच्यन्ते मुखञ्च परिपीड्यते।
यस्मिन् स सर्वजो व्याधिर्महाशौषिरसंज्ञकः।। १९।।

Śītāda (Scurvy) : The gums of the teeth suddenly bleed and become foul smelling black, and slimy. They become soft and gradually slough off. The disease has its origin in the deranged condition of the local blood and *Kapha*. *Danta-pupputaka* (gum boil) : The disease in which the roots of two or three teeth at a time is marked by a violent swelling and pain is called *Danta-pupputaka*. The disease is due to the vitiated condition of the blood and *Kapha*. *Danta-veṣṭaka* : The teeth become loose and mobile in the gums, which exude a discharge of blood and pus. this disease is due to the vitiated blood of the locality. *Śauṣira* : The disease in which an itching painful swelling appears at the root of the gums attended with copious flow of saliva is called *Śauṣira* (Alveolar abscess). It is caused by the deranged blood and *Kapha* of the locality. *Mahā-Śauṣira* : The disease in which the teeth become loose, and mobile from the gums, the palate is cracked and fissured, the gums are suppurated and whole-mouth cavity becomes painful is called *Mahaśauṣira*, this condition is the outcome of the concerted action of the deranged *Doṣas* of the body. **14-19**

दन्तामांसानि शीर्यन्ते यस्मिन् ष्ठीवति चाप्यसृक्।
पित्तासृक्कफजो व्याधिर्ज्ञेयः परिदरो हि सः।। २०।।
वेष्टेषु दाहः पाकश्च तेभ्यो दन्ताश्चलन्ति च।
आघट्टिताः प्रस्रवन्ति शोणितं मन्दवेदनाः।। २१।।
आध्मायन्ते स्त्रुते रक्ते मुखं पूति च जायते।
यस्मिन्नुपकुशः स स्यात् पित्तरक्तकृतो गदः।। २२।।

Paridara : The disease in which the gums become decayed and blood comes on spitting is called *Paridara* (bleeding gums). The disease has its origin in the deranged condition of the blood, *Kapha* and *Pitta*. *Upakuśa* : The disease in which the gums become marked by a burning sensation and suppuration and the teeth become loose and shaky (in their gums) in consequence and bleed at the least shaking, is called *Upakuśa*. There is a slight pain, and the entire cavity of the mouth becomes swollen and emits a fetid smell; this disease is due to the vitiated condition of the blood and *Pitta*. **20-22**

घृष्टेषु दन्तमूलेषु संरम्भो जायते महान्।
भवन्ति च चला दन्ताः स वैदर्भोऽभिघातजः।। २३।।
मारुतेनाधिको दन्तो जायते तीव्र वेदनः।
वर्धनः स मतो व्याधिर्जाते रुक् च प्रशाम्यति।। २४।।

हानव्ये पश्चिमे दन्ते महाञ्छोथो महारुजः।
लालास्त्रावी कफकृतो विज्ञेयः सोऽधिमांसकः।। २५ ।।
दन्तमूलगता नाड्यः पञ्च ज्ञेया यथेरिताः।। २६ ।।

***Danta-Vaidarbha* :** The disease which is due to the friction of the gums marked by the appearance of a violent swelling about the portion (so rubbed and in which) the teeth become loose and can be moved about, is called *Danta-vaidarbha* which is due to an extraneous cause such as a blow etc. *Vardhana* : the disease which is marked by the advent of an additional tooth (the last molar) due to the action of the deranged *Vāyu* with a specific excruciasting pain of its own, is called *Vardhana* or eruption of the Wisdom tooth. The pain subsides with the cutting of the tooth. *Adhimāṅsa* : the disease in which a violent and extremely painful large swelling appears about the root of the tooth, and is situated in the farthest end of the cavity of the cheek-bone accompanied by a copious flow of saliva is called *Adhimāṅsa* or Epulis. It is due to the deranged *Kapha*. The five sorts of *Nāḍi* (sinus) which affect the roots of the teeth (are either *Vātaja*, *Pittaja, Kaphaja, Sānnipātaja* or *Abhighātaja*), their symptoms being respectively identical with those of the types of *Nāḍi-vraṇa*. **23-26**

दन्तगतास्तु–दालनः, क्रिमिदन्तको, दन्तहर्षो, भञ्जनकः, दन्तशर्करा, कपालिका, श्यावदन्तको, हनुमोक्षश्चेति।। २७।।

Diseases to the teeth proper : Diseases which are restricted to the teeth proper are named as, *Dālana, Krimi-dantaka, Danta harṣa, Bhañjanaka, Danta Śarkarā, Kapālikā, Śyāva-dantaka* and *Hanu-mokṣa*. **25**

दाल्यन्ते बहुधा दन्ता यस्मिंस्तीव्ररुगन्विताः।
दालनः स इति ज्ञेयः सदागतिनिमित्तजः।। २८।।
कृष्णश्छिद्री चलः स्त्रावी ससंरम्भो महारुजः।
अनिमित्तरुजो वाताद् विज्ञेयः क्रिमिदन्तकः।। २९।।
दशनाः शीतमुष्णञ्च सहन्ते स्पर्शनं न च।
यस्य तं दन्तहर्षन्तु व्याधिं विद्यात् समीरणात्।। ३०।।
वक्त्रं वक्रं भवेद् यस्मिन् दन्तभङ्गश्च तीव्ररुक्।
कफवातकृतो व्याधिः स भञ्जनकसंज्ञितः।। ३१।।

शर्करेव स्थिरीभूतो मलो दन्तेषु यस्य वै।
सा दन्तानां गुणघ्नी तु विज्ञेया दन्तशर्करा।। ३२।।
दलन्ति दन्तवल्कानि यदा शर्करया सह।
ज्ञेया कपालिका सैव दशनानां विनाशिनी।। ३३।।
योऽसृङ् मिश्रेण पित्तेन दग्धो दन्तस्त्वशेषतः।
श्यावतां नीलतां वाऽपि गतः स श्यावदन्तकः।। ३४।।
वातेन तैस्तैर्भावैस्तु हनुसन्धिर्विसंहतः।
हनुमोक्ष इति ज्ञेयो व्याधिरर्दितलक्षणः।। ३५।।

Dālana **:** The disease in which the teeth seem as if being cleft as under with a violent pain is called *Dālana* or toothache, the origin of which is ascribed to the action of the aggravated state of the bodily *Vāyu, Krimi-dantaka* : The disease in which the teeth are eaten into by worms, is called *Krimi-dantaka* (caries) The teeth become loose and perforated by black holes accompanied by a copious flow of saliva. The appearance of an extremely diffused swelling (about the roots of decayed teeth) with a sudden aggravaton of the accompanying pain without any apparent cause is also one of its specific features. *Danta-harṣa* : The disease in which the teeth cannot bear the heat, cold or touch is called *Danta-harṣa*. It is due to the deranged condition of *Vāyu*. *Bhañjanaka* : The disease in which the face is distorted, the teeth are broken and the accompanying pain is severe, is called *Bhañjanaka* (degeneration of the teeth). The disease is due to the deranged condition of the *Vāyu* and *Kapha*. *Sarkarā* : The disease, in which tartar, formed on the teeth and hardened (by the action of the deranged *Vāyu*), lie in a crystallised form at the roots of the teeth, is called *Danta-Śarkarā* (Tartar). Such deposits tend to destroy the healthy growth and functions of the teeth. *Kapālikā* : The disease in which the preceding crystallised deposits get cemented together and afterwards separate from the teeth taking away a part of their coating (enamel) is called *Kapālikā* (calcareous deposit) which naturally makes an erosion into and destroys the teeth *Śyāva-dantaka* : The disease, in which the teeth variously scorched by the action of the deranged *Pitta* and blood assumes a blackish or blue colour, is named as *Śyāva-dantaka* (black teeth). *Hanu-mokṣa* : The disease in which the *Vāyu* aggravated (by such causes, as by loud talking, chewing of hard substances, or immoderate yawning) produces the dislocation of the jawbones is called *Hanu-mokṣa*. It is identical with *Arddita* as regards its symptoms. **28-35**

जिह्वागतास्तु-कण्टकास्त्रिविधास्त्रिभिर्दोषैरलास उपजिह्विका चेति।। ३६।।

Diseases of the tongue : The five kinds of diseases which affect the organ of taste are the three sorts of *Kaṇṭakas* due to the three deranged *Doṣas* (*Vātaja, Pittaja* and *Kaphaja*), *Alāsa* and *Upa-jihvikā*. **36**

जिह्वाऽनिलेन स्फुटिता प्रसुप्ता भवेच्च शाकच्छदनप्रकाशा।
पित्तेन पीता परिदह्यते च चिता सरक्तैरपि कण्टकैश्च।
कफेन गुर्वी बहुला चिता च मांसोद्गमैः शाल्मलिकण्टकाभैः।। ३७।।
जिह्वातले यः श्वयथुः प्रगाढः सोऽलाससंज्ञ कफरक्तमूर्त्तिः।
जिह्वां स तु स्तम्भयति प्रवृद्धो मूले तु जिह्वा भृशमेति पाकम्।। ३८।।
जिह्वाग्ररूपः श्वयथुर्हि जिह्वामुन्नम्य जातः कफरक्तयोनिः।
प्रसेककण्डूपरिदाहयुक्ता प्रकथ्यतेसाऽवुपजिह्विकेति।। ३९।।

The three *Kaṇṭakas* : In the *Vātaja Kaṇṭaka* type the tongue becomes cracked, loses the sense of taste and becomes rough like a teak leaf (giving the organ a warty appearance). In the *Pittaja Kaṇṭaka* form the tongue is coloured yellow and studded over with furred blood-coloured papillae with the burning sensation (of the *Pitta* in them). In the *Kaphaja Kaṇṭaka* type the tongue becomes heavy, thick and grown over with vegetation of slender fleshy warts in the shape of *Sālmali* thorns. *Alāsa* : The severe inflammatory swelling about the under surface of the tongue is called *Alāsa*, which if allowed to grow on unchecked gives rise to numbness and immobility of the organ and tends to a process of rapid suppuration at its base. The disease is caused by the deranged blood and *Kapha*. The *Upā-jihvikā* : The disease in whicch a (cystic) swelling shaped like the tip of the tongue appears about the under-surface of that organ by raising it a little is called *Upa-jihvikā* (Ranula). The accompanying symptoms are salivation, burning and itching sensation in the affected organ; these are due to the deranged *Kapha* and blood (of the locality). **37-39**

तालुगतास्तु-गलशुण्डिका, तुण्डिकेरी, अध्रुषः, मांसकच्छपः, अर्बुदं, मांससङ्घातः, तालुपुप्पुटः, तालुशोषः, तालुपाक इति।। ४०।।

Disease of the palate : Diseases which are common to the part of the palate are named as *Gala-śuṇḍikā, Tuṇḍikerī, Adhruṣa, Māṅsa-kaccchapa, Arbuda, Māṅsa-saṅghāta, Tālu-pupputa, Tālu-śoṣa* and *Tālu-pāka*. **40**

श्लेष्मासृग्भ्यां तालुमूलात् प्रवृद्धो दीर्घः शोफो ध्मातबस्तिप्रकाशः।
तृष्णाकासश्वासकृत् संप्रदिष्टो व्याधिर्वैद्यैः कण्ठशुण्डीति नाम्ना।। ४१।।
शोफः स्थूलस्तोददाहप्रपाकी प्रागुक्ताभ्यां तुण्डिकेरी मता तु।
शोफः स्तब्धो लोहितस्तालुदेशे रक्ताज्ज्ञेयः सोऽध्रुषो रुग्ज्वराढ्यः।। ४२।।
कूर्मोत्सन्नोवेदनोऽशीघ्रजन्माऽरक्तो ज्ञेयः कच्छपः श्लेष्मणा स्यात्।
पद्माकारं तालुमध्ये तु शोफं विद्याद्रक्तादर्बुदं प्रोक्तलिङ्गम्।। ४३।।
दुष्टं मांसं श्लेष्मणा नीरुजञ्च ताल्वन्तःस्थं मांससङ्घातमाहुः।
नीरुक् स्थायी कोलमात्रः कफात् स्यान्मेदोयुक्तात् पुप्पुटस्तालुदेशे।। ४४।।
शोषोऽत्यर्थं दीर्यते चापि तालुः श्वासो वातात् तालुशोषः सपित्तात्।
पित्तं कुर्यात् पाकमत्यर्थघोरं तालुन्येनं तालुपाकं वदन्ति।। ४५।।

Gala-suṇḍikā : The diffused and elongated swelling, caused by the deranged blood and *Kapha*, which first appears about the root of the palate and goes on extending till it looks like an inflated skin-bladder is called *Gala-śuṇḍika* (tonsilitis) by physicians. Thirst, cough, difficult breathing are the indications of the disease. *Tuṇḍikerī* : A thick swelling resembling the fruit of the *Tuṇḍikerī* plant in shape and appearing about the root of the palate attended with a burning, piercing or pricking pain and suppuration is called *Tuṇḍikerī* (abscess of the tonsil). *Adhruṣa* : A red, numbed swelling appearing about the same region, as the effect of the vitiated blood of the locality, attended with severe fever and pain, is known by the name of Adhrusha. *Māṅsa-kacchapa* : A brownish and slightly painful swelling somewhat shaped like the back of a tortoise (and appearing about the region of thesoft palate) is called *Māṅsa-kacchapa*. The disease is slow in its growth or development and is due to the deranged *Kapha*. *Arbuda* : A swelling shaped like the petal of the lotus lily and appearing in the region of the soft palate as an outcome of the aggravated condition of the local blood is called *Arbuda*. The swelling is identical with the *Raktabuda* as described before. *Māṅsa-Saṅghāta* : A vegetation of morbid flesh at the edge or extremity of the soft palate through the action of the deranged *Kapha* is called *Māṅsa-Saṅghāta*. It is painless. *Tālu-papputa* : A painless permanent swelling like the shape of the *Kola* fruit (plum) caused by the deranged fat and *Kapha* at the region of the soft palate is called *Tālu-papputa*. *Tālu-śoṣa* : The disease of the soft palate in which there is excessive dryness with dyspnoea and a severe piercing pain in the affected part is called *Tālu-śoṣa*, which has its origin in the aggravated condition of the bodily *Vāyu* acting in concert with the deranged *Pitta*. *Tālu-pāka* -- The disease in which the deranged *Pitta* sets up a very severe suppurative process in the soft palate is called *Tālu-pāka*. **41-45**

कण्ठगतास्तु — रोहिण्यः पञ्च, कण्ठशालूकमधिजिह्वो वलयो बलास एकवृन्दो वृन्दः शतघ्नी गिलायुर्गलविद्रधिर्गलौघः स्वरघ्नो मांसतानो विदारी चेति।। ४६।।

The diseases of the throat and larynx : The diseases common to the throat and the larynx are seventeen in number and are known as the five types of *Rohiṇī, Kaṇṭha-Śālūka, Adhijihva, Valaya, Balāsa, Eka-vṛnda, Vṛnda, Śataghnī, Gilāyu, Gala-vidradhi, Galaugha, Svaraghna, Māṅsatāna,* and *Vidārī*. **46**

गलेऽनिलः पित्तकफौ च मूर्च्छितौ पृथक् समस्ताश्च तथैव शोणितम्।
प्रदूष्य मांसं गलरोधिनोऽङ्कुरान् सृजन्ति यान् साऽसुहरा तु रोहिणी।। ४७।।

General features of *Rohiṇīs* : The aggravated *Vāyu, Pitta, Kapha*, either seperately or in combination or blood may affect the mucous of the throat and give rise to vegetations of fleshy papillae, which gradually obstruct the passage of the throat and bring on death. The disease is called *Rohiṇī* (Diphtheria). **47**

जिह्वां समन्ताद् भृशवेदना ये मांसाङ्कुराः कण्ठनिरोधिनः स्युः।
तां रोहिणीं वातकृतां वदन्ति वातात्मकोपद्रवगाढयुक्ताम्।। ४८।।
क्षिप्रोद्गमा क्षिप्रविदाहपाका तीव्रज्वरा पित्तनिमित्ततः स्यात्।
स्रोतोनिरोधिन्यपि मन्दपाका गुर्वी स्थिरा सा कफसम्भवा वै।। ४९।।

The *Vātaja Rohiṇī* : A vegetation of extremely painful fleshy

Aṅkuras (nodules), crops up all over the tongue which tend to obstruct the passage of the throat and are usually accompanied by other distressing symptoms characteristic of the deranged *Vāyu*. *Pittaja-Rohiṇī* : The *Aṅkuras* (nodules) in this present type are marked by speedy growth and suppuration, and are accompanied by a burning sensation and high fever. *Kaphaja Rohiṇī* : The *Aṅkuras* (nodules) become heavy, hard and characterised by slow suppuration gradually obstructing the passage of the throat. **48-49**

गम्भीरपाकाऽप्रतिवारवीर्या त्रिदोषलिङ्गा त्रयसम्भवा स्यात्।
स्फोटाचिता पित्तसमानलिङ्गाऽसाध्या प्रदिष्टा रुधिरात्मिकेयम्।। ५०।।

The *Sānnipātika* Type : Suppuration takes place in the deeper strata of the membrane accompanied by all the dangerous symptoms similar to the three *Doṣās*. It is rarely amenable to treatment. *Raktaja* Type : Symptoms characteristic of the *Pittaja* type of the disease are present and the fleshy outgrowth formed in the throat, is found to be covered with small vesicles. This type is incurable. **50**

कोलास्थिमात्रः कफसम्भवो यो ग्रन्थिर्गले कण्टकशूकभूतः।
खरः स्थिरः शस्त्रनिपातसाध्यस्तं कण्ठशालूकमिति ब्रुवन्ति।। ५१।।
जिह्वाग्ररूपः श्वयथुः कफात् तु जिह्वाप्रबन्धोपरि रक्तमिश्रात्।
ज्ञेयोऽधिजिह्वः खलु रोग एष विवर्जयेदागतपाकमेनम्।। ५२।।
बलास एवायतमुन्नतञ्च शोफं करोत्यन्नगतिं निवार्य।
तं सर्वथैवाप्रतिवारवीर्यं विवर्ज्जनीयं वलयं वदन्ति।। ५३।।
गले तु शोफं कुरुतः प्रवृद्धौ श्लेष्मानिलौ श्वासरुजोपपन्नम्।
मर्मच्छिदं दुस्तरमेतदाहुर्बलाससंज्ञं निपुणा विकारम्।। ५४।।

Kaṇṭha-Śālūka **:** The disease in which a hard rough nodular growth (*Granthi*) in the shape of a plum-stone crops up in the throat, which seems as if it has been stuffed with the bristle of a *Śūka* insect or been pricked by thorns is called *Kaṇṭha-Śāluka*. The disease is due to the action of the deranged *Kapha*. It is amenable to surgical treatmen only. *Adhijihva* : A small swelling like the tip of the tongue caused by the deranged blood and *Kapha* over the root of the tongue is called *Adhijihva*, which should be given up as soon as suppuration sets in. *Valaya* : A circular or ring-shaped raised swelling due to deranged *Kapha* obstructing or closing up the upper end of the oesophagus (structure of oesophagues) is called *Valaya*. It cannot be cured and hence should be given up. *Balāsa* : The disease in whcih the unusually aggravated *Vāyu* and *Kapha* give rise to a swelling in the throat, which is extremely painful and causes a difficulty of respiration, ultimately producing symptoms of complete asphyxia is called *Balāsa* by learned physicians and is very difficult to cure. **51-54**

वृत्तोन्नतो यः श्वयथुः सदाहः कण्ड्वन्वितोपाक्यमृदुर्गुरुश्च ।
नाम्नैकवृन्दः परिकल्पितोऽसौ व्याधिर्बलासक्षतजप्रसूतः ।। ५५ ।।
समुन्नतं वृत्तममन्ददाहं तीव्रज्वरं वृन्दमुदाहरन्ति ।
तञ्चापि पित्तक्षतजप्रकोपाद् विद्यात् सतोदं पवनात्मकन्तु ।। ५६ ।।

***Eka-vṛnda* and *Vṛnda*[1] :** The disease in which a circular, raised, heavy and slightly soft swelling appears in the throat attended with itching, a slightly burning sensation and non suppurating is called *Eka-vṛnda*. The disease is due to the effect of vitiated blood and *Kapha*. The disease in which a round elevated swelling attended with high fever and a slightly burning sensation is formed in the throat through the aggravated condition of the blood and *Pitta* is called *Vṛnda*. A piercing pain in the swelling points to its *Vātaja* origin. **55-56**

वर्त्तिर्घना कण्ठनिरोधिनी या चिताऽतिमात्रं पिशितप्ररोहैः ।
नानारुजोच्छ्रायकरी त्रिदोषाज् ज्ञेया शतघ्नीव शतघ्न्यसाध्या ।। ५७ ।।

***Śataghnī* :** The disease in which, through the concerted action of the deranged *Vāyu, Pitta* and *Kapha*, a hard throat obstructing *Varti* (jagged membrane) edged like a *Śataghnī*[1] and densely beset with fleshy excrescences is formed along the inner lining of that pipe is denominated as *Śataghnī*. Various kinds of pains, (characteristics of each of the deranged *Vāyu*, *Pitta* and *Kapha*) are present in this type which should be necessarily considered as irremediable. 57

ग्रन्थिर्गले त्वामलकास्थिमात्रः स्थिरोऽल्परुक्स्यात् कफरक्तमूर्तिः ।
संलक्ष्यते सक्तमिवाशनञ्च स शस्त्रसाध्यस्तु गिलायुसंज्ञः ।। ५८ ।।

***Gilāyu* :** Thedisease in which the aggraavated *Kapha* and blood give rise to a hard and slightly painful glandular swelling in the throat to the size of the stone of the *Āmalaka* fruit is called *Gilāyu*. A sensation as if a morsel or bolus of food is stuck in the throat is experienced and which is curable by surgery only. **58**

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[1] The diseases of the throat are 17 in number. Taking *Vṛnda* as a separate disease they amount to 18; but *Vṛnda*, affecting similar place and being similar in appearance with but a slight distinction of symptoms, is only a particular state of *Eka-vṛnda*, and not a separate disease.

सर्वं गलं व्याप्य समुत्थितो यः शोफो रुजो यत्र च सन्ति सर्वाः।
स सर्वदोषो गलविद्रधिस्तु तस्यैव तुल्यः खलु सर्वजस्य।।५९।।
शोफो महानन्नजलावरोधी तीव्रज्वरो वातगतेर्निहन्ता।
कफेन जातो रुधिरान्वितेन गले गलौघः परिकीर्त्यतेऽसौ।।६०।।
योऽतिप्रताम्यन् श्वसिति प्रसक्तं भिन्नस्वरः शुष्कविमुक्तकण्ठः।
कफोपदिग्धेष्वनिलायनेषु ज्ञेयः स रोगः श्वसनात् स्वरघ्नः।।६१।।

Gala-vidradhi **:** The disease in which an extensive swelling occurs along the whole inner lining of the throat, owing to the concerted action of the deranged *Vāyu, Pitta* and *Kapha* is called *Gala-vidradhi* which exhibits all the features present in a *Vidradhi* of the *Sānnipātika* type. *Galaugha* : The disease in which a large swelling occurs in the throat so as to completely obstruct the passae of any solid or liquid food and also that of *Udāna-vāyu* (choking the pharynx, larynx and the mouth of the esophagus), attended with a high fever is called *Galaugha*, the origin of which should be ascribed to the action of the deranged blood and *Kapha*. *Svaraghna* : The disease in which the patient faints owing to the choking of the larynx by the deranged *Kapha* which is marked by stertorous breathing, hoarseness, dryness and paralysed condition of the throat is called *Svaraghna* which has its origin in the deranged *Vāyu*. **59-61**

प्रतानवान् यः श्वयथुः सुकष्टो गलोपरोधं कुरुते क्रमेण।
स मांसतानः कथितोऽवलम्बी प्राणप्रणुत् सर्वकृतो विकारः।। ६२।।

Māṅstāna **:** The disease in which a pendent, spreading and extremely painful swelling appears in the throat which gradually obstructs the pipe is called *Māṅsatāna*. It invariably proves fatal and is caused by the deranged *Vāyu, Pitta* and *Kapha*. **62**

सदाहतोदं श्वयथु सरक्तमन्तर्गले पूतिविशीर्णमांसम्।
पित्तेन विद्याद् वदने विदारीं पार्श्वे विशेषात् स तु येन शेते।। ६३।।

Vidārī **:** The disease in which a copper-coloured swelling occurs in the throat, marked by a pricking and burning sensation, and the flesh of the throat gets putrefied and sloughs off (and emits a fetid smell) is called *Vidārī*. The disease is of a *Pittaja* origin and is found to attack that side of the throat on which the patient is in the habit of lying. **63**

सर्वसरास्तु वातपित्तकफशोणितनिमित्ताः ।। ६४ ।।

The disease in the entire cavity : Cases which are found to invade the entire cavity of the mouth (without being restricted to any particular part thereof) may be either due to *Vāta, Pitta, Kapha* or *Rakta* and are known by the general name -- *Sarva-Sara*. **64**

स्फोटैः सतोदैर्वदनं समन्ताद् यस्याचितं सर्वसरः स वातात् ।
रक्तैः सदाहैस्तनुभिः सपीतैर्यस्याचितं चापि स पित्तकोपात् ।। ६५ ।।
कण्डूयुतैरल्परुजैः सवर्णैर्यस्याचितञ्चापि स वै कफेन ।
रक्तेन पित्तोदित एक एव कैश्चित् प्रदिष्टो मुखापाकसंज्ञः ।। ६६ ।।

In the *Vātaja type* the entire cavity of the mouth is studded with vesicles attended with a pricking sensation in their inside. In the *Pittaja* type a large number of small yellow or red-coloured vesicles attended with a burning sensation crops up on the entire (mucous membrane lining the cavity of the mouth. In the *Kaphaja* variety a similar crop of slightly painful, itching vesicles of the same colour as the skin (is found on the entire inner surface of the mouth). The blood-origined *Raktaja* type is nothing but a modification of the *Pittaja* one (giving rise to similar symptoms); it is also called *Mukha-pāka* by others. **65-66**

इति सुश्रुतसंहितायां निदानस्थाने मुखरोगनिदानं नाम षोडशोऽध्यायः ।। १६ ।।

Thus ends the sixteenth Chapter of the Nidāna-Sthāna in the Suśruta Saṁhitā which treats of the Nidāna of the diseases of the mouth.

निदानस्थानं समाप्तम् ।। २ ।।

Here ends the Nidana Sthāna.

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ŚĀRĪRA STHĀNA

THE SUŚRUTA SAṀHITĀ

ŚĀRĪRA-STHĀNA

CHAPTER I

प्रथमोऽध्यायः।

अथातः सर्वभूतचिन्ताशारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the Śārīra which treats of the science of Being in general (*Sarva-Bhūta Cintā Śārīra*).

सर्वभूतानां कारणमकारणं सत्त्वरजस्तमोलक्षणमष्टरूपमखिलस्य जगतः सम्भवहेतुरव्यक्तं नाम। तदेकं बहूनां क्षेत्रज्ञानामधिष्ठानं समुद्र इवौदकानां भावानाम्।।२।।

The latent (lit : unmanifest) supreme nature (*Prakṛti*) is the progenitor of all created things. She is self begotten and connotes the three fundamental or primary virtues of *Sattva, Rajas* and *Tamas*. She is imaged or embodied in the eightfold categories of *Avyakta* (unmanifest), *Mahān* (intellect), *Ahaṁkāra* (Supreme Ego) and the five *Tanmātras* or element (protoper sensibles) and is the sole and primary factor in working out the evolution of the universe. The one absolute and original nature is the fundamental stone house of materials, out of which the bodies of all self-conscious (*Karma-Puruṣa*) working agents (agents who came into being through the dynamical energy of their acts of *Karmas*) have been evolved in the same manner as all water, whether confined in a tank or a reservoir, or coursing free through the channels of streams and of mighty rivers, have been welled up from the one and shoreless primioridal ocean. **2**

तस्मादव्यक्तान्महानुत्पद्यते तल्लिङ्ग एव। तल्लिङ्गाच्च महतस्तल्लक्षण एवाहङ्कार उत्पद्यते। स च त्रिविधः वैकारिकस्तैजसो भूतादिरिति।। ३।।

Out of that latent unmanifest (*Avyakata*) or original nature (impregnated by the atoms or elemental units of consciousness or Puruṣas) Supreme Intellect or *Mahān* has been evolved. This *Mahān* or supreme intellect is of similar character as of unmanifest and associated with the three fundamental attributes (*Sattva, Rajas* and *Tamas*) of the latent (*Avyakta*) or original nature.[1] *Ahaṁkāra* or supreme ego in its turn may be grouped under three subheads as the *Vaikārika Taijasa* (operative) or *Rājasaika* and *Bhūtādi* (illusive or *Tāmasika*). **3**

तत्र वैकारिकादहङ्कारात् तैजससहायात् तल्लक्षणान्येवैकादशेन्द्रियाण्युत्पद्यन्ते। तद्यथा–श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणवाग्घस्तोपस्थपायुपादमनांसीति। तत्र पूर्वाणिपञ्च बुद्धीन्द्रियाणि, इतराणि पञ्च कर्म्मेन्द्रियाणि, उभयात्मकं मनः।। ४।।

The eleven organs of cognition, communication or sense perception have emanated from the aforesaid *Vaikārika Ahaṁkāra* with the cooperation of *Taijasa* or *Rajasa*. They are the ears, skin, eyes, tongue, nose, speech, hands, genitals, anus, feet and the mind (*Manaḥ*). Of these foregoing organs the first five are intellectual or sense organs (*Buddhī-Indriya*), the other five are operative organs (Karmendriya); The mind (Manaḥ) partakes of the character of both the intellectual and operative organs alike. **4**

भूतादेरपि तैजससहायात् तल्लक्षणान्येव पञ्चतन्मात्राण्युत्पद्यन्ते। तद्यथा- शब्दतन्मात्रं, स्पर्शतन्मात्रं, रूपतन्मात्रं, रसतन्मात्रं, गन्धतन्मात्रमिति। तेषां विशेषाः शब्दस्पर्शरूपरसगन्धाः। तेभ्यो

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[1] *Sattva, Rajas* and *Tamas* : Adhesion, cohesion and disintegration in the Physical plane; affection, love and hate in the moral; emancipation, spiritual affinity and sin in the Psychic.

Simply phenomenal or the simple outcome of the phenomenal evolution without being by other specific attributes of matter and hence *Sāttvika* or illuminating or quasi-spiritual.

भूतानि व्योमानिलानलजलोर्व्यः। एवमेषा तत्त्वचतुर्विंशतिर्व्याख्याता।। ५।।

The five *Tanmātras* or Proto element (or the five proper sensibles of hearing, touch, sight, taste and smell) characterised by the Nescience, etc. have been evolved out of the *Bhūtādi* etc. (or *Tāmasa Ahaṁkāra*) concerted with the *Taijasa Ahaṁkāra* through the instrumentality of the *Vaikārika*. The gross or perceptible modifications of these five *Tanmātras* are sound, touch, taste, sight and smell. From the combination of the aforesaid five *Tanmātras* (*Bhūtādi*) taken one at a time, have successively emanated the five gross matters of space such as ether, air, heat (fire), fluid (water), and earth (solid). These twenty four categories combinedly form what is technically known as the twenty four elements (*Tattvas*). Thus we have discoursed on the twenty four fundamental principles (*Caturviṁśatitattvam*). **5**

तत्र बुद्धीन्द्रियाणां शब्दादयो विषयाः; कर्मेन्द्रियाणां यथासङ्ख्यं वचनादानानन्दविसर्गविहरणानि। अव्यक्तं महानहङ्कारः पञ्चतन्मात्राणि चेत्यष्टौ प्रकृतयः; शेषाः षोडश विकाराः। स्वः स्वश्चैषां विषयोऽधिभूतम्; स्वयमध्यात्मं; अधिदैवतन्तु- अथ बुद्धेर्ब्रह्मा, अहङ्कारस्येश्वरः, मनसश्चन्द्रमाः, दिशः श्रोत्रस्य, त्वचो वायुः, सूर्यश्चक्षुषः, रसनस्यापः, पृथिवी घ्राणस्य, वचसोऽग्निः, हस्तयोरिन्द्रः, पादयोर्विष्णुः, पायोर्मित्रः, प्रजापति-रुपस्थस्येति।। ६।।

Hearing, touch, sight, taste and smell respectively form the subjects of the five intellects (*Buddhi*) organs of man, whereas the faculty of speech, handling, pleasure, ejections or evacutation. locomotion successively belong to the (remaining) five operative (*Karma-Indriya*) ones. The original natue (*Avyakta*). *Mahān*[1] (supreme intellect), Supreme Ego (*Ahaṁkāra*), the five sensibles (*Tanmātras*) or the five gross material principles in their nascent stage in evolution form what is included within the eight caterogires of Nature (Prakṛti), the remaining sixteen categories being her modifications (*Vikāra*). The objects of Supreme intellect (*Mahān*) and Supreme Ego (*Ahaṁkāra*) as well as of the sense organs of knowledge and actions are the material principles (*Ādthibhautika*) though they are spiritual in themselves and in their nature.

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[1] *Mahān, Ahaṁkāra* and the five *Tanmātras* are, though modifications of the original Nature in themselves, have been included within the category of Nature (*Prakṛti*) in asmuch as they form the immediately prior or antecedent conditions of the evolution of the phenomenal universe.

The tutelary god of intellect (*Buddhi*) is *Brahmā*. The god *Iśvara* is the presiding deity of the sense of ego (*Ahaṁkāra*); the moon god is that of the mind (*Manaḥ*); the quarters of the heaven, is of the ears; the wind god is that of the skin; the sun is that of the eyes; the water is that of the taste; the earth is that of the smell, the fire is that of the speech; Indra is that of the hands; *Viṣṇu* is that of the legs; *Mitra* is that of the anus and *Prajāpati* is that of the organs of generations. **6**

तत्र सर्व एवाचेतन एष वर्गः; पुरुषः पञ्चविंशतितमः कार्यकारण-संयुक्तश्चेतयिता भवति। सत्यप्यचैतन्ये प्रधानस्य पुरुषकैवल्यार्थं प्रवृत्तिमुपदिशन्ति। क्षीरादींश्चात्र हेतूनुदाहरन्ति।। ७।।

All the aforesaid (twenty-four) categories or elements (*Caturviṁśati-Tatvas*) are devoid of consciousness. Similarly the modifications of the primal cause of *Prakṛti* such as the Mahat etc. are all bereft of consciousness in as much as the cause itself, the *Avyakta* or the original nature is devoid of it. The *Puruṣa* or the self-conscious subjectivity, enters into the primal cause (*Mūla-Prakṛti* or original Nature) and its necessary effect (the evolved out phenomena) and makes them endued with his own essence or self-consciousness. The preceptors and holy sages explain the proposition by an analogy that as the milk in the breast of a mother, though unconscious in itself, originates and flows out for the growth and sustenance of her child; (as the semen in the organism of an adult male though devoid of consciousness, flows out during an act of sexual intercourse); so these twenty-four primary material principles (elements), though unconscious in themselves, tend to contribute towards the making of the self-conscious self or the universal individual (the aggregate of limited or conditional selves) for the purpose of working out his final liberation or emancipation i.e. attainment of the state of pure consciousness or perfect knowledge. **7**

अत ऊर्ध्वं प्रकृतिपुरुषयोः साधर्म्यवैधर्म्ये व्याख्यास्यामः; तद्यथा-उभावप्यनादी, उभावप्यनन्तौ, उभावप्यलिङ्गौ, उभावपि नित्यौ, उभावप्यनपरौ,उभौ च सर्वगताविति। एका तु प्रकृतिरचेतना त्रिगुणा

बीजधर्मिणी प्रसवधर्मिण्यमध्यस्थधर्मिणी चेति, बहवस्तु पुरुषाश्चेतनावन्तोऽगुणा अबीजधर्माणोऽप्रसवधर्माणो मध्यस्थधर्माणश्चेति।। ८।।

Now we shall describe the tracts which the *Puruṣa* (subjective or self-conscious reality) and *Prakṛti* or nature (passive non-conscious eternity) pass in common as well as those wherein they differ from each other.

Traits of commonalty : Both the Puruṣa and *Prakṛti* are eternal realities, both of them are endless, disembodied, without a beginning or origin, eternal, without a second, all-pervading and omni-present.

Traits of diversity : Of the *Puruṣa* and the *Prakṛti*, only the latter is non-conscious and possesses the three fundamental qualities of *Sattva, Rajas* and *Tamas*. *Prakṛti* performs the function of the seed or in otherwords she lies inherent as the seed or the primary cause in the latter phenomenal evolution of the Mahat etc. and contributes the maternal element in the conception, development and birth of the primordial cosmic matter (phenomenal universe), fecundated by the *Puruṣa* (self-conscious subjectivity) in its different stages of evolution. These stages are called *Mahat, Ahaṁkāra* etc; and *Prakṛti* is no indiferent, as the *Puruṣa* is to the pleasures and misery of life. But the *Puruṣa* (units or atoms of consciousness), devoid of the threefold virtues of *Sattva* etc. are non-concerning hence non-producing and bereft of the seed-attributes of lying inherent in all as the primary cause of evolution. They are mere witnesses to the joys and miseries of life, and do not participate in their enjoyment though imprisoned in the human organism. **8**

तत्र कारणानुरूपं कार्यमिति कृत्वा सर्व एवैते विशेषाः सत्त्वरजस्तमोमया भवन्ति, तदञ्जनत्वात् तन्मयत्वाच्च तद्गुणा एव पुरुषा भवन्तीत्येके भाषन्ते।। ९।।

Since an effect is uniform in virtue to its producing cause, the evolutionised effects or products of the *Prakṛti* such as the *Mahat. Ahaṁkāra* etc. must need partake of the three fundamental qualities (*Sattva, Rajas* and *Tamas*) which are predicated of the *Pakṛti*. In other words, these *Mahat, Ahaṁkāra*, etc. are but the modifications of the three fundamental qualities of *Sattva, Rajas* and *Tamas*. Moreover, certain authorities hold that the *Puruṣas* are units of self-consciousness, possessed of the three aforesaid qualities owing to their antecedent conditions or causes (the gross material universe) being permeated with and characterised by them. **9**

वैद्यके तु-

स्वभावमीश्वरं कालं यदृच्छां नियतिं तथा ।
परिणामञ्च मन्यन्ते प्रकृतिं पृथुदर्शिनः ।। १० ।।
तन्मयान्येव भूतानि तद्गुणान्येव चादिशेत् ।
तैश्च तल्लक्षणः कृत्स्नो भूतग्रामो व्यजन्यत ।। ११ ।।
तस्योपयोगोऽभिहितश्चिकित्सां प्रति सर्वदा ।
भूतेभ्यो हि परं यस्मान्नास्ति चिन्ता चिकित्सिते ।। १२ ।।

यतोऽभिहितं — "तत्सम्भवद्रव्यसमूहो भूतादिरुक्तः" (सू.अ.१); भौतिकानि चेन्द्रियाण्यायुर्वेदे वर्ण्यन्ते, तथेन्द्रियार्थाः ।। १३ ।।

Metrical Text (*Vaidyake*) : It is asserted in the *Āyurveda* that it is only the gross-sighted ones and men capable of observing only the superficial appearances, who confound eternal order or sequence of things and events as (*svabhāva*), God (*Iśvara*).[1] Time (*Kāla*), sudden and unlooked for appearances of the phenomena (*Yadṛcchā*), Destiny (*Niyati*) and transformation (*Pariṇāma*) with the original nature (*Prakṛti*). The five different forms of matter (such as Ether etc.) are nothing but the modifications or transformed states of the original nature and are characterised by the three universal qualities of *Sattva, Rajas* and *Tamas* and all created things, whether mobile or immobile, should be considered as alike exponent by the same. In the Science of medicine the cause of a disease in the one sole aim to be achieved by means of administering proper medicinal remedies (matter), and hence the properties of matter are the only fit subject to be dealt with in a book on pharmacy. And further, because the immediately prior cause of the human organism is a proper and congenial admixture of the sperm and ovum (matter), the sense organs are the resultants of phenomenal-evolution of matter, and the objects of sense perception are equally material or phenomenal in their nature.

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[1] The second factor according to *sāṁkhya*, in the order of cosmic evolution, which as the seed of the universe, was hid in the burning disc of the central, primordial Sun, out of which the different solar systems have come into being.

भवति चात्र

इन्द्रियेणेन्द्रियार्थन्तु स्वं स्वं गृह्णाति मानवः।
नियतं तुल्ययोनित्वान्नान्येनान्यमिति स्थितिः।। १४।।

Memorable verse : A man by a particular organ of his body perceives the same matter which forms the proper object of that sense organ in as much as the perceiving sense organ and the perceived sensible are produced by the same material cause. The matter, which specifically forms the object of a particular sense organ, cannot be perceived by the other. We see a flower with the eyes and not with the nose. **14**

न चायुर्वेदशास्त्रेषूपदिश्यन्ते सर्वगताः क्षेत्रज्ञा नित्याश्च। असर्वगतेषु च क्षेत्रज्ञेषु नित्यपुरुषख्यापकान् हेतूनुदाहरन्ति; आयुर्वेदशास्त्रेष्वसर्वगताः क्षेत्रज्ञा नित्याश्च, तिर्यग्योनिमानुषदेवेषु सञ्चरन्ति धर्माधर्मनिमित्तम्। त एतेऽनुमानग्राह्याः परमसूक्ष्माश्चेतनावन्तः शाश्वता लोहितरेतसोः सन्निपातेष्वभिव्यज्यन्ते, यतोऽभिहितं- "पञ्चमहाभूतशरीरिसमवायः पुरुषः" (सू.अ.१) इति। स एष कर्मपुरुषश्चिकित्-साधिकृतः।। १५।।

The Science of medicine does not lay down that the self-conscious Selves (*Kṣetrajña*) are all pervading, but on the contrary it asserts that they are real and eternal and are born in the planes of divine, human or animal existence according to their good or evil deeds in previous life. The existence of these self-conscious entities can be ascertained duly by inference inasmuch as they are extremely subtle in their essence. The self-conscious self is possessed of infinite consciousness, is real and eternally subject to the process of being evolved out into a finite, organic individual through the dynamics of the combined sperm and ovum. The view is further corroborated by a dictum of the *Śruti* which holds that *Puruṣa* (individual) is nothing but a combination of a self-conscious self and the five kinds of matter (*Mahābhūtas*) formed into an organic body. This *Puruṣa* or individual, which is called individual of action (*Karma-Puruṣa*), falls within the scope of the science and art of medicine.[1]

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[1] Here lies the difference between *Sāṅkhya* and *Āyurveda*. While the former

तस्य सुखदुःखे इच्छाद्वेषौ प्रयत्नः प्राणापानावुन्मेषनिमेषौ बुद्धिर्मनः सङ्कल्पो विचारणा स्मृतिर्विज्ञानमध्यवसायो विषयोपलब्धिश्च गुणाः।। १६।।

The attributes of an organic individual : Longing for pleasure, shunning of pain, enemity, energetic undertaking of work, respiration (*Prāṇa*) emission of flatus (*Apāna*), closing and opening of the eyelids, intellect (*Buddhi*), mind (*Manaḥ*), deliberation, discretion, memory, knowledge of art, perseverance, sensation and perception, are the attributes of an organic individual. **16**

सात्त्विकास्तु— आनृशंस्यं संविभागरुचिता तितिक्षा सत्यं धर्म आस्तिक्यं ज्ञानं बुद्धिर्मेधा स्मृतिर्धृतिरनभिषङ्गश्च। राजसास्तु दुःखबहुलताऽटनशीलता धृतिरहङ्कार आनृतिकत्वमकारुण्यं दम्भो मानो हर्षः कामः क्रोधश्च। तामसास्तु-विषादित्वं नास्तिक्यमधर्मशीलता बुद्धेर्निरोधोऽज्ञानं दुर्मेधस्त्वमकर्मशीलता निद्रालुत्वञ्चेति।। १७।।

Distinctive features of the different classes of mental temperaments : An absence of all killing or hostile propensities, a judicious distribution of diet, forbearance, truthfulness, religious, a belief in God, spiritual knowledge, intellect, a good retentive memory, comprehension, and the doing of good deeds irrespective of consequences, are the qualities which grace the mind of a person of a

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discourses on in material character of the soul, the latter commences to discuss on the questions how the material environment in which the soul is said to inhabit is evolved, and how the inclusion of the spiritual within the material organism is effected.

Hence *Suśruta's* Physiology, like that of *Caraka,* is in the strictest sense of the world molecular and his science of life is an attempt at explanation of consciousness from the materialistic standpoint, which agrees with the views of modern western science. Intellect according to *Suśruta* is material and belongs to the same category which the *Sāṅkhya* system of philosophy in its explanation of evolution enumerates originally as seven. The soul, according to *Suśruta,* is an independent existence and is often associated with what is called life. Where there is life, there is a soul and it is not everywhere the same. The soul in *Suśruta* is individual राशिज पुरुषः and takes cognisance of sorrow, disease and death by its union with the body (पञ्च महाभूत शरीरि समवायः पुरुष इत्युच्यते). Hence the living frame together with the soul that is said to inhabit it forms the subject-matter of *Āyurvedic* medical treatment. - Ed.

Sāttvika temperament. Feeling of much pain and misery, a roving spirit, non-comprehension, vanity, untruthfulness, nonclemency, pride, an over winning confidence in one's own excellence, lust, anger and hilarity are the attributes which mark a mind of the *Rājasika* cast. Despondency, stupidity, disbelief in the existence of God, irreligious stupification and perversity of intellect, lethargy in action and sleepiness are the qualities whcih mark a mind of a *Tāmasika stamp*. **17**

आन्तरिक्षास्तु-शब्दः शब्देन्द्रियं सर्वच्छिद्रसमूहो विविक्तता च; वायव्यास्तु-स्पर्शः स्पर्शेन्द्रियं सर्वचेष्टासमूहः सर्वशरीरस्पन्दनं लघुता च; तैजसास्तु-रूपं रूपेन्द्रियं वर्णः सन्तापो भ्राजिष्णुता पक्तिरमर्षस्तैक्ष्ण्यं शौर्यञ्च; आप्यास्तु-रसो रसनेन्द्रियं सर्वद्रवसमूहोगुरुता शैत्यं स्नेहो रेतश्च; पार्थिवास्तु-गन्धो गन्धेन्द्रियं सर्वमूर्त्तसमूहो गुरुता चेति।। १८।।

The distinctive traits of the five material of Elements of the world : The properties of *Ākāśa* (ether) are sound, the sense of hearing, porosity and different evolution of the veins, ligaments etc. into their characterised species (*Viviktatā*). The properties of *Vāyu* (etherin) are touch, the skin, all functional activies of the organism, throbbing of the whole body (*Spandana*) and lightness. The properties of *Teja* (fire or heat) are form, the eyes, colours, heat, illumination, digestion, anger, generation of instantaneous energy and valour. The properties of *Āpa* (water or liquid) are taste, the tongue, fluidity, heaviness, coldness, olioginousness and semen. The properties or modifications of *Pṛthvī* (the earth matter or solid) are smell, the nose, embodiment and heaviness. **18**

तत्र सत्त्वबहुलमाकाशम् , रजोबहुलो वायुः, सत्त्वरजोबहुलोऽग्निः, सत्त्वतमोबहुला आपः, तमोबहुला पृथिवीति।। १९।।

Of these the ether or *Akāśa* abounds in attributes of the *Sāttvika* stamp, the *Vāyu* or etherin in *Rājasika*, the *Teja* in *Sāttvika* and *Rājasika*, the water in *Sāttvika* and *Tāmasika* and the earth in *Tāmasa* attributes. **19**

श्लोकौ चात्र भवतः—

अन्योऽन्यानुप्रविष्टानि सर्वाण्येतानि निर्दिशेत्।
स्वे स्वे द्रव्ये तु सर्वेषां व्यक्तं लक्षणमिष्यते।। २०।।

अष्टौ प्रकृतयः प्रोक्ता विकाराः षोडशैव तु।
क्षेत्रज्ञश्च समासेन स्वतन्त्रपरतन्त्रयोः।। २१।।

There are Memorable verses : These qualities are found to characterise and enter the successive elements in the order of their enumeration. The specific attributes of these elements are manifested in the substances which are respectively originated from them. The term *Prakṛti* or original nature connotes the eight categories (of *Avyakta, Mahān, Ahaṁkāra* and the five *Tanmātras*) and the rest of the twenty four fundamental principles are its modifications. The *Puruṣa* forms the twentyfifth principle. These twentyfive fundamental principles of cosmogony have been dealt with in the present treatise (*Śalya-Tantra*) as well as in the other treatise (*Śālākya-Tantra* and *Sāṁkhya* Philosophy). **20-21**

इति सुश्रुतसंहितायां शारीरस्थाने सर्वभूतचिन्ताशारीरं
नाम प्रथमोऽध्यायः।। १।।

Thus ends the first Chapter of the Śārīra Sthāna in the Suśruta Saṁhitā which deals with the science of Being in general.

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ŚĀRĪRA-STHĀNA

CHAPTER II

द्वितीयोऽध्यायः

अथातः शुक्रशोणितशुद्धिशारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Śārīra* which treats of the purification of semen and cataminal fluid etc. (*Śukra-Śoṇita-Śuddhirnāma Śārīra*). 1

वातपित्तश्लेष्मशोणितकुणपग्रन्थिपूतिपूयक्षीणमूत्रपुरीषरेतसः प्रजोत्-पादने न समर्था भवन्ति।। २।।

A man is incapable of begetting children, whose seminal fluid, affected by the aggravated *Vāyu, Pitta* or *Kapha*, emits a cadaverous smell, or has acquired a clotted or shreddy character or which looks like putrid pus, or has become thin, or smells like urine or stool. 2

तेषु वातवर्णवेदनं वातेन, पित्तवर्णवेदनं पित्तेन, श्लेष्मवर्णवेदनं श्लेष्मणा, शोणितवर्णवेदनं कुणपगन्ध्यनल्पञ्च रक्तेन, ग्रन्थिभूतं श्लेष्मवाताभ्याम्, पूतिपूयनिभं पित्तश्लेष्मभ्याम्, क्षीणं प्रागुक्तं पित्तमारुताभ्याम्, मूत्रपूरीषग्रन्थि सन्निपातेनेति। तेषु कुणपग्रन्थिपूतिपूयक्षीणरेतसः कृच्छ्रसाध्याः, मूत्रपूरीषरेतसस्त्वसाध्याः, साध्यमन्यच्चेति।। ३।।

Deranged Semen : Semen vitiated by the deranged *Vāyu* acquires a (reddish-black) colour and gives rise to a pain (piercing and cutting etc.) which characterises the *Vāyu* (at the time of being emitted). Similarly semen deranged by the *Pitta* gets a (yellowish or bluish etc.) colour and produces the specific pain (burning and sucking etc.) of the deranged *Pitta* (at the time of emission). Semen vitiated by the action of the deranged *Kapha* has a (white) colour and produces the pain (itching sensation etc.) similar to the deranged *Kapha* (at the time of its outflow). The semen vitiated by blood is tinged with a bloody hue, produces all kinds of pain similar to the deranged *Śoṇita* (*Pitta*). The semen smells like a putrid corpse and is emitted in large quantities. The shreddy or clotted character of the fluid (*Granthila*) should be ascribed to the action of the deranged *Vāyu* and *Kapha*. If vitiated by the action of the deranged *Pitta* and *Kapha* it looks like putrid pus (*Pūtipūya*). Thin semen is caused by the deranged *Vāyu* and *Pitta* as described before. A concerted action of the deranged *Vāyu*, *Pitta* and *Kapha* causes the semen to smell like urine or fecal matter. Of these, the cadaverously smelling, shreddy and clotted, putird pus-like and thinned semen can be remedied and corrected only with the greatest difficulty; while the one, having the smell of stool or urine, should be regarded as beyond cure. The remaining kinds are curable. **3**

आर्त्तवमपि त्रिभिर्दोषैः शोणितचतुर्थैः पृथग्द्वन्द्वैः समस्तैश्चोपसृष्टमबीजं भवति, तदपि दोषवर्णवेदनादिभिर्विज्ञेयम्। तेषु कुणपग्रन्थिपूतिपूयक्षीण-मूत्रपुरीषप्रकाशमसाध्यं, साध्यमन्यच्चेति।। ४।।

Deranged *Ārtava* : The catamenial fluid (Ārtava) of a woman vitiated by the deranged *Vāyu, Pitta, Kapha* or blood, either separately or in combination of two or more *Doṣas* should be likewise considered as unfit for the purpose of fecundation. Vitiated catamenial fluid exhibits the characteristic colour and pain of the deranged *Doṣas* or blood (underlying at its roots). Of the several kinds (of vitiated catamenial fluids) those which smell like a putrid corpse or fetid pus, or which is clotted, or is thin, or emits the smell of urine or fecal matter, should be deemed as being beyond remedy, the rest being amenable. **4**

भवन्ति चात्र

तेष्वाद्यान् शुक्रदोषांस्त्रीन् स्नेहस्वेदादिभिर्जयेत्।
क्रियाविशेषैर्मतिमांस्तथा चोत्तरबस्तिभिः।। ५।।
पाययेत / नरं सर्पिर्भिषक् कुणपरेतसि।
धातकीपुष्पखदिरदाडिमार्जुनसाधितम्

पाययेदथवा सर्पिः शालसारादिसाधितम्।। ६।।
ग्रन्थिभूते शटीसिद्धं पालाशे वाऽपि भस्मनि।। ७।।
परूषकवटादिभ्यां पूयप्रख्ये च साधितम्।। ८।।
प्रागुक्तं वक्ष्यते यच्च तत् कार्यं क्षीणरेतसि।। ९।।
विट्प्रभे पाययेत् सिद्धं चित्रकोशीरहिङ्गुभिः ।। १०।।
स्निग्धं वान्तं विरिक्तञ्च निरूढमनुवासितम्।
योजयेच्छुक्रदोषार्त्तं सम्यगुत्तरबस्तिना।। ११।।
स्फटिकाभं द्रवं स्निग्धं मधुरं मधुगन्धि च।
शुक्रमिच्छन्ति केचित् तु तैलक्षौद्रनिभं तथा।। १२।।

Memorable Verses : The first three types of seminal deragements of defects should be corrected by an intelligent physican with an application of medicated oil etc. (*Sneha-karma*), diaphoretic measures etc.[1] or uretheral injections (*Uttara-Basti*). A medicated *Ghṛta* prepared with a (decoction and Kalka of) *Dhātakī* flowers, *Khadira, Dāḍima* and *Arjuna* barks should be given to drink to a man whose semen emits a cadaverous smell (*Kunapa*). As an alternative, a medicated *Ghṛta* prepared with (a decoction and legivated paste or Kalka of) the drugs forming the *Śalasārādi* group should be given to him. In a case of clotted and shreddy semen (*Granthi*), the patient should be made to drink a medicated *Ghṛta* prepared with a (decoction and Kalka of) *Śaṭī*, or with an alkaline solution prepared from the ashes of the burnt Palāśa wood. In the case of a pus-like appearance of the fluid the patient should be treated with the medicated *Ghṛta* prepared with (a decoction and Kalka of) the drugs included within the groups of *Parūṣakādi* and *Vatādi* (*Nyāgrodhādi*) *Guṇas*. In a case of thin semen, measures laid down under the same head before, as well as those to be hereafter described should be resorted to. Similarly a medicated *Ghṛta*, prepared with (a decoction and Kalka of) *Citraka* roots, *Uśīra* roots and *Hiṅgu*, should be drunk in a case of the semen smelling like urine or fecal matter. In all cases of seminal disorders as well as in menstrual anomalies, *Uttara-Basti* (uretheral or vaginal injection) should be made after having recourse to the application of medicated oil etc. (*Sneha-karma*, purgatives, emetics, *Āsthāpana* and *Anuvāsana* measures. Semen which is transparent like crystal, fluid, glossy, sweet and emits the smell of honey; or like oil or honey in appearance according to others, should be considered as healthy. **5-12**

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[1] The word "*Ādi*" in the text includes emetics, purgatives, anuvāsana and *Āsthāpana* measures according to their specific *Doṣas*.

विधिमुत्तरबस्त्यन्तं कुर्यादार्त्तवशुद्धये ।
स्त्रीणां स्नेहादियुक्तानां चतसृष्वार्त्तवार्त्तिषु ।
कुर्यात् कल्कान् पिचूंश्चापि पथ्यान्याचमनानि च ।। १३ ।।
ग्रन्थिभूते पिबेत् पाठां त्र्यूषणं वृक्षकाणि च ।। १४ ।।
दुर्गन्धिपूयसङ्काशे मज्जतुल्ये तथाऽऽर्तवे ।
पिबेद् भद्रश्रियः क्वाथं चन्दनक्वाथमेव च ।। १५ ।।
शुक्रदोषहराणाञ्च यथास्वमवचारणम् ।
योगानां शुद्धिकरणं शेषास्वप्यार्त्तवार्त्तिषु ।
अन्नं शालियवं मद्यं हितं मांसञ्च पित्तलम् ।। १६ ।।

Treatment of deranged *Ārtava* : In all the four cases when the catamenial blood would be found to be vitiated (by the deranged *Vāyu, Pitta, Kapha* or *Śoṇita*), the preliminary remedial measures of the application of oil etc. purgatives etc. (*Pañca-karma*) along with UTTAR- Basti should be first employed and then the following measures should be undertaken viz. application of *Kalka*, (legivated paste of drugs). *Picu* (medicated plugs- pessaries etc.), *Pathya* (diet) and *Ācamana* (washes with decoctions) as described under the treatment of Gyonoecological cases etc. In case of appearance of clots of blood (*Granthi*) in place of the healthy menstrual fluid decoction or a pulverised compound of *Pāṭhā, Tryūṣaṇa* and *Vṛkṣaka* (*Kuṭaja*) is indicated. A decoction of *Bhadraśriya*[1] and *Candana* is indicated in the case when the menstural fluid would smell like fetid pus, or contain marrow. The remedies described under the head of seminal disorders, should be likewise prescribed in cases of menstrual anomalies caused by the action of the deranged *Vāyu*, *Pitta* and *Kapha* according to the requirements of each individual case under treatment. *Śāli*-rice, *barley*, wine and meat with cholagogue properties should be deemed as a wholesome diet in these cases. **13-16**

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[1] *Bhadraśriya* is *Sricandana* according to *Ḍalhaṇa* or white Sandal wood according to *Gayādāsa*.

शशासृक्प्रतिमं यत् तु यद् वा लाक्षारसोपमम् ।
तदार्त्तवं प्रशंसन्ति यद्वासो न विरञ्जयेत् ।। १७/१८ ।।

Traits of pure and healthy menstrual blood : The catamenial blood (Ārtava) which is red like the blood of a hare, or the washings of shellac and leaves no stains on cloths (which may be washed off by simply soaking them in water) should be considered as healthy. **17-18**

तदेवातिप्रसङ्गेन प्रवृत्तमनृतावपि ।
असृग्दरं विजानीयादतोऽन्यद् रक्तलक्षणात् ।। १९ ।।
असृग्दरो भवेत् सर्वः साङ्गमर्दः सवेदनः ।
तस्यातिवृत्तौ दौर्बल्यं भ्रमो मूर्च्छा तमस्तृषा ।
दाहः प्रलापः पाण्डुत्वं तन्द्रा रोगाश्च वातजाः ।। २० ।।
तरुण्या हितसेविन्यास्तमल्पोपद्रवं भिषक् ।
रक्तपित्तविधानेन यथावत् समुपाचरेत् ।। २१ ।।

***Asṛgdara* (Menorrhagia) :** An abnormal or excessive discharge of the menstrual blood (*Ārtava*), or its long persistence even after the wanted time, or its appearance at a premature or unnatural period (as well as contrarity in its colour or properties) is called *Asṛgdara*. All types of the disease (*Asṛgdara*) are attended with an aching in the limbs and a painful flow (of the catamenial fluid). In case of excessive hoemorrhage (from the uterus), symptoms such as weakness, vertigo, loss of consciousness, darkness of vision, or difficult breathing, thirst, burning (sensation of the body), delirium, palor, somnolence and other *Vātaja* troubles (convulsion, hysteria etc.) may set in. A physician should treat a case of *Asṛgdara* with measures and remedies as laid down under the head of *Rakta-Pitta* (hoemorrhage) in a case when the patient is young (of sixteen years), careful in her diet, and the disease unattended with severe complications. **19-21**

दोषैरावृतमार्गत्वादार्त्तवं नश्यति स्त्रियाः ।
तत्रमत्स्यकुलत्थाम्ल-तिलमाषसुरा हिताः ।
पाने मूत्रमुदश्विच्च दधि शुक्तञ्च भोजने ।। २२ ।।
क्षीणं प्रागीरितं रक्तं सलक्षणचिकित्सितम् ।
तथाऽप्यत्र विधातव्यं विधानं नष्टरक्तवत् ।
एवमदुष्टशुक्रः शुद्धार्तवा च ।। २३ ।।

Amenorrhoea : In a case of suppression of mensturation (*Amenorrhoea*) caused by the obstruction of the deranged *Doṣas* (*Vāyu* and *Kapha*) in the passage, the patient should be advised to take fish, *Kulattha* pulse, *Māṣa* pulse, *Kāñjika* (fermented sour gruel etc.), *Tila,* wine (*Surā*), cow's urine, whey, half diluted *Takra*, curd and *Śukta* for her diet. The symptoms and treatment of thin and scanty menstruation have been described before. Still in such a case measures laid down for the treatment of *Naṣṭa-Rakta* (amenorrhoea) may be adopted. Under a course of treatment described as before, the semen or the catamenial blood of a person would be resorted to their healthy and normal condition. **22-23**

ऋतौ प्रथमदिवसात् प्रभृति ब्रह्मचारिणी दिवास्वप्नाञ्जनाश्रुपातस्नानानुलेपनाभ्यङ्गनखच्छेदनप्रधावनहसनकथनातिशब्दश्रवणावलेखनानिलायासान्परिहरेत्। किं कारणम्? दिवा स्वपन्त्याः स्वापशीलः, अञ्जनादन्धः, रोदनाद् विकृतदृष्टिः, स्नानानुलेपनाद् दुःखशीलः, तैलाभ्यङ्गात् कुष्ठी, नखापकर्तनात् कुनखी, प्रधावनाच्चञ्चलः, हसनाच्छ्यावदन्तौष्ठतालुजिह्वः, प्रलापी चातिकथनात्, अतिशब्दश्रवणाद् बधिरः, अवलेखनात् खलतिः, मारुतायाससेवनादुन्मत्तो गर्भो भवतीत्येवमेतान् परिहरेत्।। २४।।

A woman with (healthy) catamenial flow should forego the bed of her husband during the first three days of her uncleanness, as well as day sleep and collyrium. She shall not shed tears nor bathe, nor smear her person (with sandal paste etc.), nor anoint her body, nor spare her nail, nor run, nor indluge in loud and excessive laughter and talk, nor should she hear loud noise, nor comb her hair, nor expose herself to wind, nor do anyfatiguing work at all; because if a woman sleeps in the day time (during the first three days of her period) her child of subsequent conception becomes sleepy or somnolent. The woman who applies collyrium along her eyelids (during these days), gives birth to a blind child; by shedding tears (during her period) a woman gives birth to a child of defective eye-sight; by bathing or semaring her body (with sandal paste etc.) a miserable one; by anointing her body a leper (*Kuṣṭhī*); by sparing her nails a child with bad nails; by running a restless one; by indulging in excessive laughter, a child with brown (*Syāva*) teeth or palate or tongue; by excessive talking a garrulous child or one of incoherent speech; by hearing loud sounds, a deaf child; by combing her hair, a bald one; whereas by exposure to the wind or by doing fatiguing work (during the first three days of her period) she gives birth to an insane child (conceived immediately after it). Hence these acts (day sleep etc.) are to be avoided. **24**

दर्भसंस्तरशायिनीं करतलशरावपर्णान्यतमे भोजिनीं हविष्यं, त्र्यहञ्च भर्त्तुः संरक्षेत्। ततः शुद्धस्नातां चतुर्थेऽहन्यहतवासःसमलङ्कृतां कृतमङ्गल-स्वस्तिवाचनां भर्त्तारं दर्शयेत् तत् कस्य हेतोः?।। २५।।

Regimen to be observed in her menses : A woman in her menses should lie down on a matress made of *Kuśa* blades (during the first three days of her uncleanness), shuld take her food from her own blended palms or from earthen sauces, or from trays made of leaves. She should live on a course of *Haviṣya* (*Ghṛta*) diet and forswear during the time, even the sight of her husband. After this period, on the fourth day she should take a ceremonial ablution, put on a new (untorn) garment and ornaments and then visit her husband after having uttered the words of necessary benediction. What is the purpose of all that? **25**

पूर्वं पश्येदृतुस्नाता यादृशं नरमङ्गना।
तादृशं जनयेत् पुत्रं भर्त्तारं दर्शयेदतः।। २६।।
ततो विधानं पुत्रीयमुपाध्यायः समाचरेत्।
कर्मान्ते च क्रमं ह्येनमारभेत विचक्षणः।। २७।।

Metrical Text : A child conceived after the period resembles the man whom she first sees after ablution on the fourth day of her menses; hence she should see none but her husband[1] at that time (so that the child may resemble his father). After that the priest shall perform the rites (*Garbhādhāna* ceremony), to help the conception of a male child and after the ceremony a wise husband should observe the following rules of conduct. **26-27**

ततोऽपराह्णे पुमान् मासं ब्रह्मचारी सर्पिः स्निग्धः सर्पिः क्षीराभ्यां शाल्योदनं भुक्त्वा मासं ब्रह्मचारिणीं तैलस्निग्धां तैलमाषोत्तराहारां नारीमुपेयात् रात्रौ सामाभिरभिविश्वास्य, विकल्प्यैवं चतुर्थ्यां

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[1] In the case of the husband being absent at the time, she should look at the sun.

षष्ठ्यामष्टम्यां दशम्यां द्वादश्याञ्चोपेयादिति पुत्रकामः।। २८।।

Conduct of Husband : A husband wishing to beget a son by his wife, should not visit her bed for a month (before the day of the next flow). Then on the fourth day of her uncleanness, he should anoint or lubricate his body with *Ghṛta*, should partake of a food in the afternoon or evening composed of boiled *Śāli* rice, milk and clarified butter and then visit the bed of his wife. The wife also, in her turn, should observe a similar vow of sexual abstinence (*Brahma-cāriṇī*) for a month before that day on which she should anoint or lubricate her body with oil and having taken meal of *Māṣa* pulse mixed with oil and then meet her husband at night. The husband then having uttered the appropriate *Veda Mantras* and having awakened confidence in the wife, should go unto her on the fourth, sixth, eighth, tenth or on the twelfth night of her menses for the progenation of a male child. **28**

एषूत्तरोत्तरं विद्यादायुरारोग्यमेव च।
प्रजासौभाग्यमैश्वर्य्यं बलञ्च दिवसेषु वै।। २९।।

अतः परं पञ्चम्यां सप्तम्यां नवम्यामेकादश्याञ्च स्त्रीकामः। त्रायोदशी-प्रभृतयो निन्द्याः।। ३०।।

Metrical Text : A visit to the wife on any of these nights leads to the continual increase of the wealth, health, strength progeny and the duration of the husband's life. On the other hand, a visit to one's wife on the fifth, seventh, ninth or eleventh day of her flow leads to the conception of a female child. The thirteenth and the remaining days (till the next course) are condemned as regards intercourse. **29-30**

तत्र प्रथमे दिवसे ऋतुमत्यां मैथुनगमनमनायुष्यं पुंसां भवति; यश्च तत्राधीयते गर्भः स प्रसवमानो विमुच्यते। द्वितीयेऽप्येवं सूतिकागृहे वा, तृतीयेऽप्येवमसम्पूर्णाङ्गोऽल्पायुर्वा भवति। चतुर्थे तु सम्पूर्णाङ्गो दीर्घायुश्च भवति। न च प्रवर्त्तमाने रक्ते बीजं प्रविष्टं गुणकरं भवति, यथा नद्यां प्रतिस्रोतः प्लावि द्रव्यं प्रक्षिप्तं प्रतिनिवर्त्तते नोर्ध्वं गच्छति तद्वदेतद्द्रष्टव्यम्। तस्मान्नियमवर्ती त्रिरात्रं परिहरेत्। अतः परं मासादुपेयात्।। ३१।।

Prohibited Period etc. : A going unto one's wife on the first day of her monthly course tends to shorten one's life and a child born of the act dies immediately after its delivery. The same result is produced by a visit on the second day, or the child dies lying-in room i.e. ten days of its birth; A visit on the third day leads to the child's being deformed and short-lived. A child which is the fruit of a visit on the fourth day lives long, will be well developed and remain in the full vigour of health. The semen cast in the womb of a woman during the continuance of her monthly flow does not become fruitful because it is carried back and flows out in the same manner as a thing thrown into a stream does not go against but is carried away with the current. Hence a husband should foreswear the company of his wife during the first three days of her uncleanness, when she also should observe a vow of sexual abstinence. After the menses husband may visit the wife till the end of the month. **31**

लब्धगर्भायाश्चैतेष्वहःसु लक्ष्मणावटशुङ्गसहदेवाविश्वदेवानामन्यतमां क्षीरेणाभिषुत्य त्रींश्चतुरो वा बिन्दून् दद्याद् दक्षिणे नासापुटे पुत्रकामायै, न च तान् निष्ठीवेत्।। ३२।।

After the impregnation on any of these nights, three or four drops (of the expressed juice) of any of the following drugs such as *Lakṣmaṇā, Vata-Śuṅgā, Sahadevā* or *Viśvadevā,* mixed with milk should be poured into the right nostril of the enceinte for the conception of a male child and care should be taken that she does not spit it away. **32**

ध्रुवं चतुर्णां सान्निध्याद् गर्भः स्याद् विधिपूर्वकम्।
ऋतुक्षेत्राम्बुबीजानां सामग्रयदङ्कुरो यथा।। ३३।।
एवं जाता रूपवन्तः सत्त्ववन्तश्चिरायुषः।
भवन्त्यृणस्य मोक्तारः सत्पुत्राः पुत्रिणे(णो) हिताः।। ३४।।

Metrical Text : A co-ordination of the four factors of menstrual period (*Ṛtu*), healthy womb (*Kṣetra*), nutrient liquid i.e. chyle of digested food (*Ambu*), healthy semen (*Bīja*) and the proper observance of the rules is necessary for the conception and development of a healthy child just as the proper season (*Ṛtu*), good soil (*Kṣetra*), water (containing nutrient matter) and vigorous seeds (*Bīja*) together with proper care, help the germination of strong and undiseased sprouts. A child which is the fruit of such conception is destined to be beautiful, of vigorous health, generous, long-lived, virtuous, attached to the good of their parents and capable of discharging their parental obligations. **33-34**

तत्र तेजोधातुः सर्ववर्णानां प्रभवः। स यदा गर्भोत्पत्तावब्धातुप्रायो भवति तदा गर्भं गौरं करोति, पृथिवीधातुप्रायः कृष्णं, पृथिव्याकाशधातुप्रायः कृष्णश्यामं, तोयाकाशधातुप्रायो गौरश्यामम्। यादृग्वर्णमाहारमुपसेवते गर्भिणी तादृग् वर्णप्रसवा भवतीत्येके भाषन्ते।। ३५।।

Causes of different colours of the Child : The fiery principle (*Teja-dhātu*) of the organism, which is the originator of all colours of the skin (complexion), happening to mix largely with the watery principle of the body at the time of conception, serves to make the child a fair complexioned one (*Gaura-varṇa*); mixed with a large quantity of the earth principle (*Kṣiti*) of the body, it makes the child a dark complexioned one (*Kṛṣṇa-varṇa*). In combinations with a large quantity of earth and ethereal principles of the organism, it imparts a dusky (*Kṛṣṇaśyāma*) complexion (to the full developed foetus). A similar combination of watery and ettereal principles serves to make the child dusky yellow (*Gaura-śyāma*). Others on the contrary say that the complexion of the child is determined by the colours of the food taken by its mother during the period of gestation. **35**

तत्र दृष्टिभागमप्रतिपन्नं तेजो जात्यन्धं करोति, तदेव रक्तानुगतं रक्ताक्षं, पित्तानुगतं पिङ्गाक्षं, श्लेष्मानुगतं शुक्लाक्षं, वातानुगतं विकृताक्षमिति।। ३६।।

A child is born blind in the failure of the fiery principle (*Teja-dhātu*) of the organism in reaching the region of its still undeveloped eyes (part-where the eyes would be); so also a penetration by the same (*Teja-dhātu*) into its blood accounts for the blood-shot eyes of the child. Entry in the *Pitta* it makes the child a yellow-pupiled one (*Piṅgalākṣa*). Entered its bodily *Kapha* it makes it a white-eyed body and mixed with its bodily *Vāyu*, a child of defective eyesight. **36**

भवन्ति चात्र

घृतपिण्डो यथैवाग्निमाश्रितः प्रविलीयते।
विसर्पत्यार्त्तवं नार्यास्तथा पुंसां समागमे।। ३७।।
बीजेऽन्तर्वायुना भिन्ने द्वौ जीवौ कुक्षिमागतौ।

यमावित्यभिधीयेते धर्मेतरपुरःसरौ।। ३८।।
पित्रोरत्यल्पबीजत्वादासेक्यः पुरुषो भवेत्।
स शुक्रं प्राश्य लभते ध्वजोच्छ्रायमसंशयम्।। ३९।।
यः पूतियोनौ जायेत स सौगन्धिकसंज्ञितः।
स योनिशेफसोर्गन्धमाघ्राय लभते बलम्।। ४०।।
स्वे गुदेऽब्रह्मचर्याद् यः स्त्रीषु पुंवत् प्रवर्त्तते।
कुम्भीकः स च विज्ञेयः, ईर्ष्यकं शृणु चापरम्।। ४१।।

Memorable verses : As a lump of condensed clarified butter melts and expands if placed by the side of a fire, so the ovum (*Ārtava*) of a woman is dislodged and glides away in contact with an adult male[1]. A seed divided into two by the deranged *Vāyu* within the (cavity of the) uterus (*Kukṣi*) gives rise to the birth of *twins*[2], conditioned by the good or evil deeds of their prior existence[3]. A child born of scanty paternal sperm becomes an *Āsekya*[4] and feels no sexual desire (erection) without previously (sucking the genitals and) drinking the semen of another man. A child begotten in a sordid vagina is called a *Saugandhika,*[5] whose organs do not respond to the sexual desire without smelling the genitals of others. The man who first becomes a passive member of an act of sodomy and then again commits sodomy with the woman (he visits) is called a *Kumbhīka*[6] (or *Guda-yoni* and is included within the category of a *Klīva*). **37-41**

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1. *Suśrutā's* theory is that ovulation occurs about the same time as menstruation and rather initiates the latter, and the shed ova are washed out with the menstrual flow, hence there is a possibility of conception on connexion during the period of flow. But when the menstruation stops of itself by the end of the third day, it also indicates that ovulation has ceased and no ovum is left to be fertilized, hence the question arises how can there be conception then on connexion on the fourth day and thereafter ? The explanation (as in the following verse) is that the ovulating organ though quiescent at the time is again stimulated to activity by intercourse with a male and new ova are shed which are ready to be fertilized by the semen.
2. Twins : Yamas.
3. Gayi interprets the term "*Dharmetara*" to mean evil deeds (other than good) and quotes verses from *Śrutis, Śmṛtis* and *Tantras* on expiations of sin in support of his view.
4. Asekya : Impotent.
5. Saugandhika : Impotent.
6. Kumbhīika : Impotent.

दृष्ट्वा व्यवायमन्येषां व्यवाये यः प्रवर्त्तते।
ईर्ष्यकः स च विज्ञेयः, षण्डकं शृणु पञ्चमम्।। ४२।।
यो भार्यायामृतौ मोहादङ्गनेव प्रवर्त्तते।
ततः स्त्रीचेष्टिताकारो जायते षण्डसंज्ञितः।। ४३।।
ऋतौ पुरुषवद् वाऽपि प्रवर्त्तेताङ्गना यदि।
तत्र कन्या यदि भवेत् सा भवेन्नरचेष्टिता।। ४४।।

The man who cannot copulate with a woman without previously seeing the sexual intercourse of another couple is called *Īrṣyaka*[1]. A child born of an act of fecundation foolishly or ignorantly effected during the menses of its mother by its progenitor by holding her on his bosom during the act is called a *Ṣaṇḍa* and invariably exhibits effeminate traits in his character. A daughter born of a woman riding on her husband during the act of sexual intercourse will develop masculine traits in her character. **42-44**

आसेक्यश्च सुगन्धी च कुम्भीकश्चेर्ष्यकस्तथा।
सरेतसस्त्वमी ज्ञेया अशुक्रः षण्डसंज्ञितः।। ४५।।
अनया विप्रकृत्या तु तेषां शुक्रवहाः सिराः।
हर्षात् स्फुटत्वमायान्ति ध्वजोच्छ्रायस्ततो भवेत्।। ४६।।

Semen is developed in the four types of *Klīva* known as *Āsekya, Saugandhika, Kumbhīka* and *Īrṣyaka*, whereas a *Ṣaṇḍa* is devoid of that fluid (*Śukra*). The semen carrying ducts of an *Āsekya* etc. are expanded by the drinking of the semen as above described which helps the erection of his reproductive organ. **45-46**

आहाराचारचेष्टाभिर्यादृशीभिः समन्वितौ।
स्त्रीपुंसौ समुपेयातां तयोः पुत्रोऽपि तादृशः।। ४७।।
यदा नार्यावुपेयातां वृषस्यन्त्यौ कथञ्चन।
मुञ्चन्त्यौ शुक्रमन्योऽन्यमनस्थिस्तत्र जायते।। ४८।।
ऋतुस्नाता तु या नारी स्वप्ने मैथुनमावहेत्।
आर्त्तवं वायुरादाय कुक्षौ गर्भं करोति हि।। ४९।।
मासि मासि विवर्धेत गर्भिण्या गर्भलक्षणम्।
कललं जायते तस्या वर्जितं पैतृकैर्गुणैः।। ५०।।

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[1] Īrṣyak : Impotent.

सर्पवृश्चिककूष्माण्डविकृताकृतयश्च ये।
गर्भास्त्वेते स्त्रियाश्चैव ज्ञेयाः पापकृतो भृशम् ।। ५१।।

The conduct and character of a child and its inclination to particular dietary are determined by those of its parents during the act of fecundation. A boneless (i.e. with cartilaginous bones) monstrosity is the outcome of the sexual act in which both the parties are female and their *Śukra* (sexual secretion) unite some how or other in the womb of one of them. Fecundation may take place in the womb of a woman, dreaming of sexual intercourse in the night of her menstrual ablution. The local *Vāyu* carries the dislodged ovum into the uterus and exhibits symptoms of pregnancy, which develop month after month till the full period of gestation. The offspring of such a conception is a *Kalala* (a thin boneless jelly-like mass) on account of the absence of the paternal elements[1] in its development. Such monstrosities as serpents, scorpions or gourd shaped foetus delivered from thew omb of a woman should be ascribed as the effects of deadly sins. **47-51**

गर्भो वातप्रकोपेण दौहृदे चाऽवमानिते।
भवेत् कुब्जः कुणिः पङ्गुर्मूको मिन्मिण एव च।। ५२।।
मातापित्रोस्तु नास्तिक्यादशुभैश्च पुराकृतैः।
वातादीनाञ्च कोपेन गर्भो विकृतिमाप्नुयात्।। ५३।।

The child of a mother whose wishes are not honoured and gratified during pregnancy stands in danger of being born palmless, hunchbacked, lame, dumb or nasal voiced through the deranged condition of the *Vāyu* of its mother's body. The malformation of a child in the womb should be ascribed to the atheism of its parents, or to the effects of their misdeeds in a prior existence, or to the aggravated condition of the *Vāyu, Pitta* and *Kapha*. **52-53**

मलाल्पत्वादयोगाच्च वायोः पक्वाशयस्य च।
वातमूत्रपुरीषाणि न गर्भस्थः करोति हि ।।५४।।
जरायुणा मुखे च्छन्ने कण्ठे च कफवेष्टिते।
वायोर्मार्गनिरोधाच्च न गर्भस्थः प्ररोदिति ।।५५।।

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[1] Hair, beard, nails, teeth, arteries, veins, ligaments and semen are called paternal elements inasmuch as these are said to be inherited by the child from its father.

निःश्वासोच्छ्वाससंङ्क्षोभस्वप्नान् गर्भोऽधिगच्छति।
मातुर्निश्वसितोच्छ्वाससङ्क्षोभस्वप्नसम्भवान् ।।५६।।

A foetus in uterus does not excrete faeces or urine owing to the scantiness of the feçal matter, etc. in its intestines and also to the obstruction and consequently lessened admission of the *Vāyu* into its lower bowels. A child in the womb does not cry inasmuch as its mouth remains covered with the sheath of the placenta i.e. foetal membranes (*Jarāyu*) and its throat is stuffed with *Kapha*. The processes of respiration, sleeping and movement of the foetus in the womb are effected through those of its mother. **54-56**

सन्निवेशः शरीराणां दन्तानां पतनोद्भवौ।
तलेष्वसम्भवो यश्च रोम्णामेतत् स्वभावतः।।५७।।
भाविताः पूर्वदेहेषु सततं शास्त्रबुद्धयः।
भवन्ति सत्त्वभूयिष्ठाः पूर्वजातिस्मरा नराः।।५८।।
कर्मणा चोदितो येन तदाप्नोति पुनर्भवे।
अभ्यस्ताः पूर्वदेहे ये तानेव भजते गुणान्।।५९।।

The adjustment of the different limbs and organs of the body of a child in the womb at their proper places, the non-development of hair on its palms and soles and the subsequent cutting and falling off of its teeth are spontaneously effected according to the laws of nature after the model of its own species. An honest, pious, erudite man, who has acquired a vast knowledge of the *Śāstras* in his prior existence, becomes largely possessed of mental traits of the *Sāttvika* stamp in this life too and also remembers his prior births (*Jātismara*). Acts similar to those, which a man performs in a prior existence, overtake him also in the next. Similarly in the traits and the termperament which he had developed in a previous existence are likewise sure to be patent in the next. **57-59**

इति सुश्रुतसंहितायां शारीरस्थाने शुक्रशोणितशुद्धिशारीरं नाम द्वितीयोऽध्यायः।।२।।

Thus ends the second Chapter of the Sārīra Sthāna in the Suśruta Saṁhitā which treats of the purification of sperm and ovum.

ŚĀRĪRA-STHĀNA

CHAPTER III

तृतीयोऽध्यायः

अथातो गर्भावक्रान्तिशारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वतरिः ।। १ ।।

Now we shall discourse on the *Śārīra* which treats of decent of embryo etc. (*Garbhāvakrānti Śārīra*). **1**

सौम्यं शुक्रमार्त्तवमाग्नेयमितरेषामप्यत्र भूतानां सान्निध्यमस्त्यणुना विशेषेण, परस्परोपकारात् (परस्परानुग्रहात्) परस्परानुप्रवेशाच्च ।। २ ।।

The male reproductive element (*Śukra*) is endowed with *soma-guṇa* (i.e., thermolytic properties) the female element (*Ārtava*) presents the opposite property and is therefore of *Agni-guṇa* (i.e., thermogenetic properties). The principles of earth, water, fire, air and ether are also present in men in their subtle forms and contribute to the formation of the material parts by their molecular adjustment in the way of being useful to each other, obliging each other and in way of assciating to each other in formation of the body. **2**

तत्र स्त्रीपुंसयोः संयोगे तेजः शरीराद् वायुरुदीरयति। ततस्तेजोनिलसन्निपाताच्छुक्रं च्युतं योनिमभिप्रतिपद्यते संसृज्यते चार्तवेन। ततोऽग्नीषोमसंयोगात् संसृज्यमानो गर्भाशयमनुप्रतिपद्यते क्षेत्रज्ञो वेदयिता स्प्रष्टा घ्राता द्रष्टा श्रोता रसयिता पुरुषः स्रष्टा गन्ता साक्षी धाता वक्ता यः कोऽसावित्येवमादिभिः पर्यायवाचकैर्नामभिरभिधीयते दैवसंयोगादक्षयोऽव्ययोऽचिन्त्यो भूतात्मना सहान्वक्षं सत्त्वरजस्तमोभिर्दैवासुरैरपरैश्च भावैर्वायुनाऽभिप्रेर्यमाणो गर्भाशयमनुप्रविश्यावतिष्ठते।। ३।।

Combination of Self with the impregnated matter : The local *Vāyu* (nerve-force) heightens or aggravates the heat generated by the friction of the sexual organs in an act of copulation. The *Vāyu* and heat thus aggravated tend to dislodge the semen from its sac or receptacle in a man which enters the uterus of a woman through the vaginal canal and there it mixes with the ovum (*Ārtava*) dislodged and secreted by similar causes. The combined ovum and semen are subsequently confined in the uterus (*Garbhāsāya*). After that, He who is known by the epithets of Self-conscious, impressioner (creator of sensations and perceptions), toucher, smeller, seer, hearer, taster, Self or Ego, creator, wanderer, witness, ordainer, speaker, though eternal, unmanifested and incomprehensible in his real nature, takes hold of the five subtle or essential material principles contributed by the united impregnating matter, assumes a subtle shape throughout, marked by the three fundamental qualities of *Sattva, Rajas* and *Tamas* and led away by the *Vāyu*, lies confined in the uterus to be subsequently evolved out in the shape of a god, animal, or monster, as determined by his acts in the former existence. **3**

तत्र शुक्रबाहुल्यात् पुमान्, आर्त्तवबाहुल्यात् स्त्री, साम्यादुभयोर्नपुंसकमिति। ऋतुस्तु द्वादशरात्रं भवति दृष्टार्त्तवः। अदृष्टार्त्तवाऽप्यस्तीत्येके भाषन्ते।। ४।।

Factors which determine sex : The birth of a male-child marks the preponderance of semen over the ovum (in its conception); the birth of a daughter shows the preponderance of the maternal element. A child of no-sex (hermaphrodite) is the product when ovum and sperm are equal (in their quality and quantity). The first twelve nights after the cessation of the flow should be deemed as the proper period for conception, as being the time during which the ova are secreted. Certain authorities hold that there are women who never menstruate to all appearances. **4**

भवन्ति चात्र

पीनप्रसन्नवदनां प्रक्लिन्नात्ममुखद्विजाम्।
नरकामां प्रियकथां स्त्रस्तकुक्ष्यक्षिमूर्धजाम्।। ५।।
स्फुरद्भुजकुचश्रोणि-नाभ्यूरुजघनस्फिचाम्।
हर्षौत्सुक्यपराञ्चापि विद्यादृतुमतीमिति।। ६।।

Memorable verses : The face of a woman (lit : a woman of undetected menstruation) becomes full and lively. A moist and clumsy deposit is found on the body, face, teeth and gums. She feels a desire for sexual intercourse and speaks sweet words. Her eyes, hair and belly droop down. A sort of distinct throbbing is felt in her arms, thighs, mammae, umbilicus, perineum and buttocks. Her sexual desire grows intense and prominent, and its gratification gives her utmost joy and pleasure. These symptoms will at once indicate that a woman has menstruated (internally). **5-6**

नियतं दिवसेऽतीते सङ्कुचत्यम्बुजं यथा।
ऋतौ व्यतीते नार्यास्तु योनिः संव्रियते तथा।।७।।
मासेनोपचितं काले धमनीभ्यां तदार्त्तवम्।
ईषत्कृष्णं विगन्धञ्च वायुर्योनिमुखं नयेत्।।८।।

Just as the petals of a full blown lotus flower are gathered up during the night, so the uterus (*Yoni*) of a woman is folded up (i.e., os of the uterus is closed) after the lapse of the menstrual period (i.e. fifteen days from the date of the flow). The menstrual flow, accumulated in the course of a month, is led in time by the local *Vāyu* through its specific duct (*Dhamanī*) into the mouth of the uterus (*Yoni*) whence it flows out odourless and blackish. **7-8**

तद् वर्षाद् द्वादशात् काले वर्त्तमानमसृक् पुनः।
जरापक्वशरीराणां याति पञ्चाशतः क्षयम्।।९।।

Period of Menstruation : The process (Menstruation) commences at the twelfth year, flowing once in every month and continues till the fiftieth[1] year when it disappears with the sensible decay of the body. **9**

युग्मेषु तु पुमान् प्रोक्तो दिवसेष्वन्यथाऽबला।
पुष्पकाले शुचिस्तस्मादपत्यार्थी स्त्रियं व्रजेत्।।१०।।

A visit[2] to one's wife on even days during the catamenial period

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[1] Some are of opinion that the menstruation continues up to the sixtieth year.

[2] According to *Videha*, menstrual secretion flows less on even days, hence a son is born if the sexual intercourse be made on those days; whereas menstrual secretion becomes more on odd days, so a daughter is born if the intercourse be made on odd days.

(twelve days in all form the cessation of the flow) leads to the conception of a male child while an intercourse on odd days results in the birth of a daughter. Hence a man, seeking a male-issue, should approach his wife for the purpose in a clean body and with a quiet and calm spirit on an even date. **10**

तत्र सद्योगृहीतगर्भाया लिङ्गानि- श्रमो ग्लानिः पिपासा सक्थिसदनं शुक्रशोणितयोरवबन्धः स्फुरणञ्च योनेः ।। ११ ।।

A sense of fatigue and physical langour, thirst, lassitude and weariness in the thighs, suppression of the flow of semen and menstrual secretion (*Śukra* and *Śoṇita*) out of the uterus (*Yoni*), and throbbing in the organ (after coition) are symptoms of a recent fecundation. **11**

स्तनयोः कृष्णमुखता रोमराज्युद्गमस्तथा ।
अक्षिपक्ष्माणि चाप्यस्याः संमील्यन्ते विशेषतः ।। १२ ।।
अकामतश्छर्दयति गन्धादुद्विजते शुभात् ।
प्रसेकः सदनञ्चापि गर्भिण्या लिङ्गमुच्यते ।। १३ ।।

Signs of Pregnancy : (M. T.) : A black rash (areola) around the nipples of the mammae, the rising appearance of a row of hair (as far as the umbilicus), contractions of the eye-wings, sudden vomitings, nausea which does not abate even on smelling perfumes, water brash and a sense of general lassitude are the indications of pregnancy. **13-14**

तदा प्रभृत्येव व्यायामं व्यवायमतितर्पणमतिकर्षणं दिवास्वप्नं रात्रि जागरणं शोकं यानावरोहणं भयमुत्कुटुकासनञ्चैकान्ततः स्नेहादिक्रियां शोणितमोक्षणञ्चाकाले वेगविधारणञ्च न सेवेत् ।। १५ ।।

Prohibited conducts during gestation : Immediately on the ascertainment of her pregnancy, a woman should avoid all kinds of physical labour, sexual intercourse, over eating, fasting, causes of emaciation of the body, day-sleep, keeping of late hours, indulgence in grief, fright, journey by carriage or in any kind of conveyance,

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According to *Bhoja*, a son is born from intercourse on even days and a daughter is born from that on odd days. The birth of a male issue is due to the preponderance of semen virile and that of a female sex is due to the preponderance of menstrual secretion. If both the secretions be equal (in quality and quantity) a hermaphrodite is born.

sitting on her hunches, excessive application of *Sneha-karmas* etc., and venesection at an improper time (i.e., after the eighth month of gestation), and voluntary retention of any natural urging of the body. **15**

दोषाभिघातैर्गर्भिण्या यो यो भागः प्रपीडच्यते।
स स भागः शिशोस्तस्य गर्भस्थस्य प्रपीडच्यते।। १६।।

Metrical Text : The child in the womb feels pain in the same part of its body as the one in which its mother feels any; whether this (pain) may be from an injury or through the effect of any deranged morbific principle (*Doṣa*) of her organism. **16**

तत्र प्रथमे मासि कललं जायते; द्वितीये शीतोष्मानिलैरभिप्रपच्यमानानां महाभूतानां सङ्घातो घनः संजायते; यदि पिण्डः पुमान्, स्त्री चेत् पेशी, नपुंसकं चेदर्बुदमिति। तृतीये हस्तपादशिरसां पञ्च पिण्डका निर्वर्त्तन्तेऽङ्गप्रत्यङ्गविभागश्च सूक्ष्मो भवति। चतुर्थे सर्वाङ्गप्रत्यङ्गविभागः प्रव्यक्तो भवति, गर्भहृदयप्रव्यक्तिभावाच्चेतनाधातुरभिव्यक्तो भवति; कस्मात्? तत्स्थानत्वात्। तस्माद् गर्भश्चतुर्थे मास्यभिप्रायमिन्द्रियार्थेषु करोति। द्विहृदयाञ्च नारीं दौर्हृदिनीमाचक्षते। दौर्हृदविमाननात् कुब्जं कुणिं खञ्जं जडं वामनं विकृताक्षमनक्षं वा नारी सुतं जनयति। तस्मात् सा यद् यदिच्छेत् तत्तत् तस्यै दापयेत्। लब्धदौहृदा हि वीर्यवन्तं चिरायुषञ्च पुत्रं जनयति।। १७।।

Development of the Foetus : In the *first month* of gestation a gelatinous substance is only formed (in the womb); the molecules of the primary elements (*Mahābhūta* - air, fire, earth, water and ether) being acted upon by cold (*Kapha*), heat (*Pitta*) and air (*Vāyu* or nerve-force) are condensed in the *second month*. A lump-like appearance (of that confused matter) indicates the male-sex (of the embryo). An elongated-like shape of the matter denotes that the foetus belongs to the opposite sex; whereas its tumour-like shape (like a *Śālmali*-bud) predicts the absence of any sex (i.e. a hermaphrodite). In the *third month*, five lump-like protuberances appear at the places from where the five organs - namely the two hands, two legs and the head are to be developed and the minor limbs and organs of the body are to be formed in the shape of extremely small papillae. In the *fourth month* all the limbs and organs (of the body of the embryo) become more manifested and the foetus is endowed with consciousness owing to the formation of viscus of the heart. As heart is the seat of consciousness, so as the heart becomes manifested, it is endowed with consciousness and hence it expresses its desire for things of taste, smell etc. (through the longings of its mother). The enciente is called double-hearted (*Dauhṛda*) at the time, whose wishes and desires-not being honoured and gratified-lead to the birth of a paralysed, hump-backed, crooked-armed, lame, dwarfed, defect-eyed, and a blind child. Hence the desires of the enciente should be gratified, which would ensure the birth of a strong, vigorous and longlived son. **17**

भवन्ति चात्र

इन्द्रियार्थांस्तु यान् यान् सा भोक्तुमिच्छति गर्भिणी।
गर्भाबाधभयात् तांस्तान् भिषगाहृत्य दापयेत्।। १८।।
सा प्राप्तदौर्हृदा पुत्रं जनयेत गुणान्वितम्।
अलब्धदौर्हृदा गर्भे लभेतात्मनि वा भयम्।। १९।।
येषु येष्विन्द्रियार्थेषु दौहृदे वै विमानना।
प्रजायेत सुतस्यार्त्तिस्तस्मिंस्तस्मिंस्तथेन्द्रिये।। २०।।

Memorable Verses : A physician should care the longings of a pregnant woman (*Dauhṛda*) to be gratifled in as much as such gratifications would alleviate the discomforts of gestation; her desires being fulfilled ensure the birth of a strong, long-lived, and virtuous son. A non-fulfilment of her desires during pregnncy, proves injurious both to her child and her ownself. A non-gratification of any sensual enjoyment by its mother (*Dauhṛda*) during gestation tends to painfully affect the particular sense-organ of the child. **18-20**

राजसन्दर्शने यस्या दौर्हृदं जायते स्त्रियाः।
अर्थवन्तं महाभागं कुमारं सा प्रसूयते।। २१।।
दुकूलपट्टकौशेय-भूषणादिषु दौर्हृदात्।
अलङ्कारैषिणं पुत्रं ललितं सा प्रसूयते।। २२।।
आश्रमे संयतात्मानं धर्मशीलं प्रसूयते।
देवताप्रतिमायान्तु प्रसूते पार्षदोपमम्।। २३।।
दर्शने व्यालजातीनां हिंसाशीलं प्रसूयते।

गोधामांसाशने पुत्रं सुषुप्सुं धारणात्मकम्।
गवां मांसे च बलिनं सर्वक्लेशसहं तथा।।२४।।
माहिषे दौर्हृदाच्छूरं रक्ताक्षं लोमसंयुतम्।
वराहमांसात् स्वप्नालुं शूरं सञ्जनयेत् सुतम्।।२५।।
मार्गाद् विक्रान्तजङ्घालं सदा वनचरं सुतम्।
सृमराद् विग्नमनसं नित्यभीतञ्च तैत्तिरात्।।२६।।
अतोऽनुक्तेषु या नारी समभिध्याति दौर्हृदम्।
शरीराचारशीलैः सा समानं जनयिष्यति।।२७।।
कर्मणा चोदितं जन्तोर्भवितव्यं पुनर्भवेत्।
यथा तथा दैवयोगाद् दौर्हृदं जनयेद् द्धृदि ।२८।।

Longings and its effects during pregnancy : An enciente longing for a royal interview during her gestation (fourth month) gives birth of a child, who is sure to be rich and to hold a high position in life. Her longing for fine silks, clothes, ornaments etc. indicates the birth of a beautiful child of aesthetic taste. The birth of a pious and self-controlled child is indicated by its mother's longing for a visit to a hermitage. The desire of a pregnant woman to see a divine image or an idol, predicts the birth of a child in her womb who would grace the council of an august assembly in life. Similarly, a desire to see a savage animal on the part of a pregnant woman signifies the presence of a child of savage and cruel temperament in her womb. A desire for the flesh of a *Godhā* indicates the presence of a sleepy, drowsy person in her womb who would be tenaciously fond of good things in life. Similarly a longing for beef on the part of the mother (during gestation) indicates the birth of a strong and vigorous child capable of sustaining any amount of fatigue and physical pain. A longing for buffalo-meat of the mother indicates the birth of a hairy, valiant and red-eyed child (in her womb); a longing for boar-flesh indicates the birth of a drowsy child though valiant; a longing for venison indicates that of an energetic, determined and sylvan-habited child; a longing for *Sṛmara*-meat indicates that of a distracted person; a longing for the flesh of Tittira bird indicates that of a child of timid disposition; whereas a desire on the part of an enciente for the flesh of any particular animal indicates that the child in the womb would be of such stature and would develop such traits of character in life as are similar to that animal. The desires of a woman during her pregnancy are determined by ordained fate and effects of the acts of the child in its prior existence (that are to be happened during the present life). **21-28**

पञ्चमे मनः प्रतिबुद्धतरं भवति। षष्ठे बुद्धिः। सप्तमे सर्वाङ्गप्रत्यङ्गविभागः प्रव्यक्ततरः। अष्टमेऽस्थिरीभवत्योजः, तत्र जातश्चेन्न जीवेन्निरोजस्त्वान्नैर्ऋतभागत्वाच्च, ततो बलिं मांसौदनमस्मै दापयेत्। नवमदशमैकादशद्वादशानामन्यतमस्मिन् जायते। अतोऽन्यथा विकारी भवति।। २९।।

Development of the Foetus : In the *fifth month* the foetus is endowed with mind (*Manaḥ*) and wakes up from the sleep of its subconscious existence. In the *sixth month* cognition (*Buddhi*) comes in. In the *seventh month* all the limbs and members of its body are more markedly developed. The *Ojo-dhātu* (in the heart of the foetus) does not remain stable in the *eighth month*[1]. A child born at that time (eighth month) dies for want of *Ojo-dhātu* soon after its birth, a fact which may be equally ascribed to the agency of the malignant monsters. Hence (in the eighth month of gestation) offerings of meat should be made to the demons and monsters (for the safe continuance of the child). The parturition takes place either in the ninth, tenth, eleventh or twelfth month of conception, otherwise something wrong with the foetus should be apprehended. **29**

मातुस्तु खलु रसवहायां नाड्यां गर्भनाभिनाडी प्रतिबद्धा, साऽस्य मातुराहाररसवीर्यमभिवहति। तेनोपस्नेहेनास्याभिवृद्धिर्भवति। असञ्जाताङ्गप्रत्यङ्गप्रविभागमानिषेकात् प्रभृति सर्वशरीरावयवानुसारिणीनां रसवहानां तिर्यग्गतानां धमनीनामुपस्नेहो जीवयति।। ३०।।

The umbilical chord (*Nāḍī*) of the foetus is found to be attached to the cavity of the vein or artery of its maternal part through which the essence of lymph-chyle (*Rasa*) produced from the assimilated food of the mother, enters its organism and fastens its growth and development (a fact which may be understood from the analogy of percolation or tansudation of blood). Immediately after the completion of the process of fecundation, the vessels (*Dhamanī*) of its maternal body which carry the lymph-chyle (*Rasa*) as run laterally and longitudinally in all directions through it, tend to foster the foetus with their own transudation all through its continuance in the womb. **30**

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[1] Sometimes it passes from the body of the child to that of the mother and vice versa.

गर्भस्य हि सम्भवतः पूर्वं शिरः सम्भवतीत्याह शौनकः, शिरोमूलत्वाद् देहेन्द्रियाणाम्। हृदयमिति कृतवीर्यो, बुद्धेर्मनसश्च स्थानत्वात्; नाभिरिति पाराशर्यस्ततो हि वर्द्धते देहो देहिनः। पाणिपादमिति मार्कण्डेयस्तन्मूलत्वात् चेष्टाया गर्भस्य। मध्यशरीरमिति सुभूतिर्गौतमस्तन्निबद्धत्वात् सर्वगात्रसम्भवस्य। तत् तु न सम्यक्। सर्वाण्यङ्गप्रत्यङ्गानि युगपत् सम्भवन्तीत्याह धन्वन्तरिर्गर्भस्य सूक्ष्मत्वान्नोपलभ्यन्ते वंशाङ्कुरवत् चूतफलवच्च। तद्यथा-चूतफले परिपक्वे केशरमांसास्थिमज्जानः पृथक् पृथग् दृश्यन्ते कालप्रकर्षात्, तान्येव तरुणे नोपलभ्यन्ते सूक्ष्मत्वात्, तेषां सूक्ष्माणां केशरादीनां कालः प्रव्यक्ततां करोति; एतेनैव वंशाङ्कुरोऽपि व्याख्यातः। एवं गर्भस्य तारुण्ये सर्वेष्वङ्गप्रत्यङ्गेषु सत्स्वपि सौक्ष्म्यादनुपलब्धिः; तान्येव कालप्रकर्षात् प्रव्यक्तानि भवन्ति।। ३१।।

Different opinions on the formation of the foetal body : *Śaunaka* says that probably the head of the foetus is first developed since head is the only organ that makes the functions of all other organs possible. *Kṛtavīrya* says, it is the heart that is first developed since heart is the seat of *Manaḥ* and *Buddhi* (mind and intellect). The son of *Parāśara* says that the development of the umbilical region of foetus must necessarily precede (than that of any other part of its body) in as much as it is through umbilical chord that an embryo draws its substance from mother's body. *Mārkaṇḍeya* says that the hands and feet of a foetus are first to be developed since they are the only means of movements in the womb. *Subhūti Gautama* says that the development of the trunk is the earliest in point of time since all other limbs and organs lie and have their origin linked with that part of the body. But all these are not really the fact. *Dhanvantari* holds that the development of all the parts of the body of an embryo goes on simultaneously; and they can not be perceived or detected in their earlier stages of development in the womb owing to their extremely attenuated size like a mango fruit or sprouts of bamboo. As the stone, marrow, pith etc. of a ripe and matured mango-fruit or the sprouts of bamboo, cannot be separately perceived in the earlier stage of their growth but are quite distinguishable in the course of their development, likewise in the early stage of pregnancy the limbs and organs of the body (foetus) are not perceptible of their extremely attenuated stage but become potent (and therefore they are distinctly perceived) in the course of time for their development. **31**

तत्र गर्भस्य पितृजमातृजरसजात्मजसत्त्वजसात्म्यजानि शरीरलक्षणानि व्याख्यास्यामः। गर्भस्य केशश्मश्रुलोमास्थिनखदन्तसिरास्नायुधमनीरेतः प्रभृतीनि स्थिराणि पितृजानि। मांसशोणितमेदोमज्जहृन्नाभियकृत् प्लीहान्त्रगुदप्रभृतीनि मृदूनि मातृजानि। शरीरोपचयो बलं वर्णः स्थितिर्हानिश्च रसजानि। इन्द्रियाणि ज्ञानं विज्ञानमायुः सुखदुःखादिकञ्चात्मजानि। सत्त्वजान्युत्तरत्र वक्ष्यामः। वीर्यमारोग्यं बलवर्णौ मेधा च सात्म्यजानि।। ३२।।

Factors respectively supplied by the paternal and maternal elements : Now we shall describe the parts and principles of the body of a foetus which are respectively contributed by the paternal element, maternal factor, the serum (*Rasaja*), the soul (*Ātmaja*), the mental (*Sattvaja*) and the advantageous physiological conditions (*Sātmyaja*). The hairs of the head and body, beard and moustaches, bones, nails, teeth, veins (sira), nerves, arteries (*Dhamanī*), semen and all the steady and hard substances (in the organism of the child) are contributed by the *paternal element* in the conception *Pitraja*; whereas flesh, blood, fat, marrow, heart, umbilicus, liver, spleen, intestines, aṇus (*Guda*) and all other soft matters in the body owe their origin to the *maternal element* (*Matṛja*); strength, complexion, growth, rotundity and decay of the body are due to the *serum* (*Rasaja*). The sensual organs, conciousness, knowledge, wisdom, duration of life (longivity), pleasure and pain etc. are the outcome of the spiritual element in man (*Ātmaja*). We shall describe the *Sattvaja* features of the body in the next chapter. Valour, healthfulness, strength, glow and memory are the products of a child naturally born with advantageous physiological conditions of the parents (*Sātmyaja*). **32**

तत्र यस्या दक्षिणे स्तने प्राक् पयोदर्शनं भवति, दक्षिणकुक्षिमहत्त्वञ्च, पूर्वञ्च दक्षिणं सक्थ्युत्कर्षति, बाहुल्याच्च पुन्नामधेयेषु द्रव्येषु दौर्हृदमभिध्यायति, स्वप्नेषु चोपलभते पद्मोत्पलकुमुदाम्रातकादीनि

पुन्नामान्येव, प्रसन्नमुखवर्णा च भवति, तां ब्रूयात् पुत्रमियं जनयिष्यतीति; तद्विपर्यये कन्याम्। यस्याः पार्श्वद्वयमुन्नतं पुरस्तान्निर्गतमुदरं प्रागभिहितलक्षणञ्च तस्या नपुंसकमिति विद्यात्। यस्या मध्ये निम्नं द्रोणीभूतमुदरं सा युग्मं प्रसूयत इति।। ३३।।

Signs of male and female conception : An enciente, in whose right mammae the milk is first detected, who first lifts up her right leg at the time of locomotion, whose right flank becomes larger, or who evinces a longing largely for things of masculine names, dreams of having received lotus flowers (red and white), *Utpal,* Kumud, *Āmrātak* or flowers of such masculine denomination in her sleep, or the glow of whose face becomes brighter during pregnancy, may be expected to give birth to a male child; whereas the birth of a daughter or a female child should be pre-assumed from the contrary of the foregoing indications. An enciente whose sides become raised and the forepart of whose abdomen is found to bulge out will give birth to a sex-less (hermaphrodite) child. An enciente, the middle part of whose abdomen becomes sunk or divided in the middle like a leather-bag, will give birth to a twin. **33**

भवन्ति चात्र

देवताब्राह्मणपराः शौचाचारहिते रताः।
महागुणान् प्रसूयन्ते विपरीतास्तु निर्गुणान्।। ३४।।
अङ्गप्रत्यङ्गनिर्वृत्तिः स्वभावादेव जायते।
अङ्गप्रत्यङ्गनिर्वृत्तौ ये भवन्ति गुणागुणाः।
ते ते गर्भस्य विज्ञेया धर्माधर्मनिमित्तजाः।। ३५।।

Memorable verses : Those women who are devout in their worship of the gods and the *Brāhmins* and cherish a clean soul in a clean body during pregnancy are sure to be blessed with good, virtuous and generous children; whereas a contrary conduct during the period is sure to be attended with contrary fruits. The development of the limbs and the members etc. of a foetus in the womb is natural and spontaneous, and the qualities and conditions which mark these organs are determined by the acts of the child which are anterior to its genesis and were done in its prior existence. **34-35**

इति सुश्रुतसंहिताया शारीरस्थाने गर्भावक्रान्तिशारीरं नाम तृतीयोऽध्यायः।। ३।।

Thus ends the third Chapter of the Śārīra Sthāna in the Suśruta Saṁhitā which treats of the generation and pregnancy.

ŚĀRĪRA-STHĀNA

CHAPTER IV

चतुर्थोऽध्यायः

अथातो गर्भव्याकरणशारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Śārīra* which treats of the development of a foetus in the womb, as well as of the factors which contribute to the growth of its different bodily organs and principles (*Garbha-Vyākaraṇa-Śārīra*). 1

अग्निः सोमो वायुः सत्त्वं रजस्तमः पञ्चेन्द्रियाणि भूतात्मेति प्राणाः।।२।।

The *Pitta* (fiery or thermogenic) and *Śleṣma* (lunar principles of the body, the bodily *Vāyu*, the three primary qualities of *Sattva*, *Rajas* and *Tamas* (enlightment, mobility and, inertia), the five sense organs, and the Self (*Karma-Puruṣa*) are termed as the life (*Prāṇāḥ*) of the Foetus. 2

तस्य खल्वेवंप्रवृत्तस्य शुक्रशोणितस्याभिपच्यमानस्य क्षीरस्येव सन्तानिकाः सप्त त्वचो भवन्ति। तासां प्रथमाऽवभासिनी नाम, या सर्ववर्णानवभासयति पञ्चविधाञ्च छायां प्रकाशयति; सा व्रीहेरष्टादशभागप्रमाणा, सिध्मपद्मकण्टकाधिष्ठाना। द्वितीया लोहिता नाम, व्रीहिषोडशभागप्रमाणा तिलकालकन्यच्छव्यङ्गाधिष्ठाना। तृतीया श्वेतानाम, व्रीहिद्वादशभागप्रमाणा, चर्मदलाजगल्लीमषकाधिष्ठाना। चतुर्थी ताम्रा नाम व्रीहेरष्टभागप्रमाणा विविधकिलासकुष्ठाधिष्ठाना।

पञ्चमी वेदिनी नाम व्रीहिपञ्चभागप्रमाणा कुष्ठविसर्पाधिष्ठाना।
षष्ठी रोहिणी नाम व्रीहिप्रमाणा, ग्रन्थ्यपच्यर्बुदश्लीपदगलगण्डाधिष्ठाना।
सप्तमी मांसधरा नाम व्रीहिद्वयप्रमाणा भगन्दरविद्रध्यर्शोऽधिष्ठाना।
यदेतत् प्रमाणं निर्दिष्टं तन्मांसलेष्ववकाशेषु, न ललाटे सूक्ष्माङ्गुल्यादिषु।
यतो वक्ष्यत्युदरेषु व्रीहिमुखेनाङ्गुष्ठोदरप्रमाणमवगाढं विध्येदिति।। ३।।

Folds of Skin : Seven folds or layers of covering (Tvaka--skin) are formed and deposited on the rapidly transforming product of the combination of (semen) *Śukra* and *Śoṇita* (fertilized ovum) which have been thus charged with the individual Soul or Self in the same manner as layers (of cream) are formed and deposited on the surface of (boiling) milk. Of these the first fold or layer is called *Avabhāsini*[1] (reflecting) as it serves to reflect all colours and is capable of being tinged with the hues of all the five material principles of the body. The thickness of this fold measures one eighteen of a *Vrīhi*[2] (paddy grain) and it is the seat of skin diseases, such as Sidhma, Padma-kaṇṭaka etc. The second fold (from the surface) is called *Lohitā*; it measures a one-sixteenth of a *Vrīhi* and is the seat of such (cutaneous affections as Tilakālaka, Nyaccha and Vyaṅga etc. The third fold or layer is called *Śvetā,* which measures in thickness, one twelfth of a Vrīhi, and forms the seat of such diseases as Ajagallī, Carmadala, and Maṣaka etc. The fourth fold or layer is called Tāmrā measuring one-eighth of a Vrīhī and forms the seat of such diseases as the various kinds of Kilāsa and Kuṣṭha etc. The fifth fold or layer is called Vedinī, measuring in thickness one-fifth of a Vrīhi and forms the seat of Kuṣṭha, Visarpa, etc. The sixth fold or layer is called Rohiṇī, which is of equal thickness as a *Vrīhi* (grain), and is the seat of Granthi, Apacī, Arbuda, Ślīpada and Gala-gaṇḍa etc. The seventh fold or layer is called Māṅsa-dharā measuring two Vrīhi in thickness and is the seat of Bhagandara, Vidradhi, and Arśa etc. These dimensions should be understood to hold good of the skin of the fleshy parts of the body, and not of the skin on the forehead, or about the tips of the fingers, inasmuch as there is a surgical dictum to the effect that an incision as deep as the thickness of the thumb may be made into the region of the abdomen with the help of a Vrīhi-mukha (instrument). **3**

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[1] The complexion of a person is due to this first layer; and as the colour of an opaque body is due to the rays that are reflected from its surface, this layer is rightly named *Avabhāsinī* or reflecting layer.

[2] The text runs "*Vriheraṣṭadaśabhāga*", which means eighteen (or so many) parts of a *Vrīhi*; and *Ḍalhaṇa* comments that "*Vrīhi*" stands for a measure equal to the twentieth division of a *Vrīhi* or paddy grain.

कलाः खल्वपि सप्त सम्भवन्ति धात्वाशयान्तरमर्यादाः।। ४।।

The *Kalās* too number seven in all and are situated at the extreme borders (forming encasement and support) of the different fundamental principles (*Dhātus*) of the organism. **4**

भवतश्चात्र।

यथा हि सारः काष्ठेषु छिद्यमानेषु दृश्यते।
तथा धातुर्हिमांसेषु छिद्यमानेषु दृश्यते।।५।।
स्नायुभिश्च प्रतिच्छन्नान् सन्ततांश्च जरायुणा।
श्लेष्मणा वेष्टितांश्चापि कलाभागांस्तु तान् विदुः।। ६।।

Memorable Verses : As the duramen or core of a piece of wood or stem becomes exposed to view by cutting into it, so the root principles (*Dhātus*) of the body may be seen by removing the successive layers or tissues of its flesh. These *Kalās* are extensively covered with *Snāyus* (fibrous tissues), bathed in mucus, and encased in a membranous covering as foetus is completely covered with amniotic sac (Jarāyu). **5-6**

तासां प्रथमा मांसधरा नाम, यस्यां मांसे सिरास्नायुधमनीस्त्रोतसां प्रताना भवन्ति।। ७।।

Mānsadharā-Kalā : Of these *Kalās*, the first is named *Mānsadharā* (fascia), in which flesh is contained (bodily substance of the Kalā) and the Sirā (veins), *Snāyu* (fibrous tissues), *Dhamanī* (arteries) and other *Srotas* (channels) are found to spread and branch out in it. **7**

भवति चात्र

यथा बिसमृणालानि विवर्धन्ते समन्ततः।
भूमौ पङ्कोदकस्थानि तथा मांसे सिरादयः।। ८।।

Memorable Verse : As the roots and stems of a lotus plant respectively situated in the ooze and water (of a tank), do simultaneously grow and expand, so the veins etc. situated in the flesh, grow and ramify. **8**

द्वितीया रक्तधरा नाम मांसस्याभ्यन्तरतः, तस्यां शोणितं विशेषतश्च सिरासु यकृत्प्लीह्नोश्च भवति।। ९।।

***Raktadharā-Kalā* :** The second *Kalā* is called *Rakta-dharā* (Vascular tissue of the blood vessels etc.). The blood is contained in this inside the flesh and is specially situated in the veins (*Sirā*) and in such viscera of the body as the liver and spleen. **9**

भवति चात्र।

वृक्षाद् यथाभिप्रहतात् क्षीरिणः क्षीरमावहेत्।
मांसादेवं क्षतात् क्षिप्रं शोणितं संप्रसिच्यते।। १०।।

Memorable Verse : As a plant containing latex in its tissues, when injured or pricked, exudes milky juice, so blood oozes out instantaneously on the flesh of the body (supplied with the *Raktadharā-kalā*) being injured. **10**

तृतीया मेदोधरा नाम। मेदो हि सर्वभूतानामुदरस्थमण्वस्थिषु च, महत्सु च मज्जा भवति।। ११।।

***Medadharā-Kalā* :** The third *Kalā* is called *Medadharā* (adipose tissue). *Meda* (fat) is present (chiefly) in the abdomen of all animals, as well as in the cartilages (small bones). The fatty substance present in large bones is called *Majjā* (marrow). **11**

भवति चात्र

स्थूलास्थिषु विशेषेण मज्जा त्वभ्यन्तराश्रितः।
अथेतरेषु सर्वेषु सरक्तं मेद उच्यते।। १२।।
शुद्धमांसस्य यः स्नेहः सा वसा परिकीर्त्तिता।। १३।।

Memorable Verse : Marrow is found inside large bone, whereas a substance similar in appearance and found inside other bony structures (cartilages) should be considered as *Meda*, mixed with blood. The fats, present in purely muscular structures, go by the name of *Vasā* (muscle-fat). **12-13**

चतुर्थी श्लेष्मधरा नाम सर्वसन्धिषु प्राणभृतां भवति।। १४।।

***Śleṣmadharā-Kalā* :** The fourth *Kalā* is called *Śleṣmadharā* (Synovial tissues) and is present about all the bone-joints of animals. **14**

भवति चात्र

स्नेहाभ्यक्ते यथा त्वक्षे चक्रं साधु प्रवर्त्तते।
सन्धयः साधु वर्त्तन्ते संश्लिष्टाः श्लेष्मणा तथा।। १५।।

Memorable Verse : As a wheel easily turns upon a well greased axle, so the joints moistened by the mucous (*Śleṣma*) contained in these sacs admit of easy movements. **15**

पञ्चमी पुरीषधरा नाम, याऽन्तःकोष्ठे मलमभिविभजते पक्वाशयस्था।। १६।।

***Purīṣadharā-Kalā* :** The fifth *kalā* is called *Purīṣadharā* and being situated in the *Koṣṭha* (abdomen) serves to separate the faecal refuse in the (*Pakvāśaya*) lower gut (from other ingested matters). **16**

भवति चात्र

यकृत् समन्तात् कोष्ठञ्च तथाऽन्त्राणि समाश्रिता।
उण्डुकस्थं विभजते मलं मलधरा कला।। १७।।

Memorable Verse : This *Kalā* extends about the liver, upper and lower intestines and other abdominal viscera and separates the foeces contained in the lower intestines (*Uṇḍuka*) and hence is called *Maladharā-kalā*. **17**

पष्ठी पित्तधरा नाम, या चतुर्विधमन्नपानमुपयु-(भु)-क्तमामाशयात् प्रच्युतं पक्वाशयोपस्थितं धारयति।। १८।।

***Pittadharā-Kalā* :** The sixth *Kalā* is called *Pittaharā-kalā*; it holds (the chyme derived from) the four kinds of solid and liquid foods (in the *Pitta-sthāna* of biliary region) propelled from the stomach (*Āmaśaya* or *Grahaṇī-Nāḍī*) and on its way to the (*Pakāśaya*) intestines (for the proper action of the digestive juices upon it). **18**

भवति चात्र

अशितं खादितं पीतं लीढं कोष्ठगतं नृणाम्।
तज्जीर्यति यथाकालं शोषितं पित्ततेजसा।। १९।।

Memorable Verse : The four kinds of food, viz. those that are chewed, swallowed, drunk, or licked, and brought into the intestines (*Koṣṭha*) of a man, are digested in proper time through the heating agency (action) of the *Pitta*. **19**

सप्तमी शुक्रधरा नाम,या सर्वप्राणिनां सर्वशरीरव्यापिनी।। २०।।

Śukradharā-Kalā **:** The seventh *Kalā* is called *Śukradharā* (semen-bearing), which extends throughout the entire body of all living creatures. **20**

भवन्ति चात्र

यथा पयसि सर्पिस्तु गुडश्चेक्षौ रसो यथा।
शरीरेषु तथा शुक्रं नृणां विद्याद्भिषग्वरः।। २१।।
द्व्यङ्गुले दक्षिणे पार्श्वे बस्तिद्वारस्य चाप्यधः।
मूत्रस्त्रोतःपथाच्छुक्रं पुरुषस्य प्रवर्त्तते।। २२।।
कृत्स्नदेहाश्रितं शुक्रं प्रसन्नमनसस्तथा।
स्त्रीषु व्यायच्छतश्चापि हर्षात् तत् सम्प्रवर्त्तते।। २३।।

Memorable Verse : The physician should know that like fat (*Sarpi*) in the milk, or sugar in the expressed juice of sugar-cane, the (seat of) semen is coextensive with the whole organism of a man (or animal). The semen passes through the ducts situated about two finger's breadth on either side (vas deferens) and just below the neck of the bladder and finally flows out through the canal. The semen of a man during an act of sexual intercourse with the female under exhilaration comes down from all parts of his body owing to the extreme excitement (engendered by the act). **21-23**

गृहीतगर्भाणामार्त्तववहानां स्त्रोतसां वर्त्मान्यवरुध्यन्ते गर्भेण, तस्माद् गृहीतगर्भाणामार्त्तवं न दृश्यते। ततस्तदधः प्रतिहतमूर्ध्वमागतमपरञ्चोपचीयमानमपरेत्यभिधीयते। शेषञ्चोर्ध्वतरमागतं पयोधरावभिप्रतिपद्यते, तस्माद् गर्भिण्यः पीनोन्नतपयोधरा भवन्ति।। २४।।

The orifices of the Ārtava-carrying channels (vessels of the uterine mucosa) of a pregnant woman are obstructed by the foetus during pregnancy and hence there is no show of menses (during gestation). The menstrual blood thus obstructed in its downward course ascends upwards; a part of its accumulates and goes to the formation of placenta (*Aparā*), while the rest ascends higher up and reaches the breasts; this is the reason why the breasts of a pregnant woman become full and plump. **24**

गर्भस्य यकृत्प्लीहानौ शोणितजौ। शोणितफेनप्रभवः फुप्फुसः, शोणितकिट्टप्रभव उण्डुकः।। २५।।

The spleen and liver of the foetus are formed out of blood; the lungs are made of the froth of the blood; and the *Uṇḍuka* or faecal receptacle, is made of the refuge matter (*Mala*) of the blood. **25**

असृजः श्लेष्मणश्चापि यः प्रसादः परो मतः।
तं पच्यमानं पित्तेन वायुश्चाप्यनुधावति।। २६।।
ततोऽस्यान्त्राणि जायन्ते गुदं बस्तिश्च देहिनः।
उदरे पच्यमानानामाध्मानाद् रुक्मसारवत्।। २७।।
कफशोणितमांसानां सारो जिह्वा प्रजायते।। २८।।
यथार्थमुष्मणा युक्तो वायुः स्रोतांसि दारयेत्।
अनुप्रविश्य पिशितं पेशीर्विभजते तथा।। २९।।
मेदसः स्नेहमादाय सिरास्नायुत्वमाप्नुयात्।
सिराणाञ्च मृदुः पाकः स्नायूनाञ्च ततः खरः।
आशय्याभ्यासयोगेन करोत्याशयसम्भवम्।। ३०।।

Metrical Texts : The intestines (*Āntra*), the bladder (*Basti*), and the anus (*Guda*) of the foetus are formed out of the essence of the blood and *Kapha*, baked by the *Pitta* into which *Vāyu* enters as well. As fire fed by draughts of air refines the dregs of golden ore and transforms it into pure metal, so blood and *Kapha* acted upon by the heat of the *Pitta* are transformed into the shape of the intestines etc. in the abdomen. The tongue is made of the essence of the flesh, blood and *Kapha*. The *Vāyu*, combined with heat (*Pitta*) in adequate proportion, rends through the internal channels into the flesh and transforms them into muscles (*Peśī*). The *Vāyu*, by taking off the oily principles of fat (*Meda*), transforms them into (*sirā*) and (fibrous tissues) *Snāyu*, the underbaked (*Mṛdu*) ones being converted into the *sirā* and the overbaked (*Khara*) ones into the *Snāyu*. The hollow visceras (Āśayas) of the body are developed by the repeated action of Vāyu. **26-30**

रक्तमेदः प्रसादाद् वृक्कौ। मांसासृक्कफमेदः प्रसादाद् वृषणौ। शोणितकफप्रसादजं हृदयं, यदाश्रया हि धमन्यः प्राणवहाः। तस्याधो वामतः प्लीहा फुप्फुसश्च, दक्षिणतो यकृत् क्लोम च। तद् हृदयं

विशेषेण चेतनास्थाननम्, अतस्तस्मिंस्तमसाऽऽवृते सर्वप्राणिनः स्वपन्ति।। ३१।।

The kidneys (*Vṛkkas*) are made out of the essence of the blood and fat. The testes are formed out of the essence of blood, flesh, *Kapha* and fat. The *heart* is formed out of the essence of blood and *Kapha*; and the vessels (*Dhamanīs*) carrying the vital principles of the body are attached to it (heart). The spleen and the lungs are situated below and beneath the heart on the left side, and the liver and *Kloma* (Pancreas?) below and beneath it (heart) on the right. The heart is the special seat of consciousness (*Cetanā*) in all creatures. Sleep sets in when this viscus (heart) of a person becomes enveloped by the effects of the *Tamas* (principles of illusion or nescience). **31**

भवति चात्र

पुण्डरीकेण सदृशं हृदयं स्यादधोमुखम्।
जाग्रतस्तद् विकसति स्वपतश्च निमीलति।।३२।।

Memorable Verse : The heart which is of the the shape of a lotus bud hangs with its apex downward, folding itself up during sleep and expanding with the return of awakening or consciousness. **32**

निद्रान्तु वैष्णवीं पाप्मानमुपदिशन्ति, सा स्वभावत एव सर्वप्राणिनोऽभिस्पृशति। तत्र यदा संज्ञावहानि स्त्रोतांसि तमोभूयिष्ठः श्लेष्मा प्रतिपद्यते तदा तामसी नाम निद्रा सम्भवत्यनवबोधिनी, सा प्रलयकाले। तमोभूयिष्ठानामहःसु निशासु च भवति, रजोभूयिष्ठानामनिमित्तम्, सत्त्वभूयिष्ठानामर्धरात्रे, क्षीणश्लेष्मणामनिलबहुलानां मनः शरीराभितापवताञ्च नैव, सा वैकारिकी भवति।। ३३।।

Sleep and its virtues : Sleep in the illusive energy of God (lit.- the all-pervading deity) and naturally has its way over all created beings. The kind of sleep which sets in when the sensation-carrying channels (*Srotas*) of the body are choked by *Śleṣmā*, which abounds in the quality of *Tamas*, is known as *Tāmasī-nidrā*. It is this sleep which produces unconsciousness at the time of dissolution or death. A man of *Tāmasika*-temperament sleeps both in the day and night; one of the *Rājasika*-temperament sleeps either in the day or in the night; while sleep never visits the eyelids of a man of *Sāttvika*-temperament before midnight. Persons with enfeebled *Kapha* and aggravated *Vāyu*, or suffering from bodily and mental troubles, get little sleep, and if at all, their sleep is of the *Vaikārika* or delirious type (i.e. much disturbed).[1] **33**

भवन्ति चात्र

हृदयं चेतनास्थानमुक्तं सुश्रुत ! देहिनाम्।
तमोऽभिभूते तस्मिंस्तु निद्रा विशति देहिनम्।। ३४।।
निद्राहेतुस्तमः, सत्त्वं बोधने हेतुरुच्यते।
स्वभाव एव वा हेतुर्गरीयान् परिकीर्त्त्यते।। ३५।।
पूर्वदेहानुभूतांस्तु भूतात्मा स्वपतः प्रभुः।
रजोयुक्तेन मनसा गृह्णात्यर्थान् शुभाशुभान्।। ३६।।
करणानान्तु वैकल्ये तमसाऽभिप्रवर्धिते।
अस्वपन्नापि भूतात्मा प्रसुप्त इव चोच्यते।। ३७।।

Memorable Verses : O *Suśruta* ! the heart is said to be the primary seat of consciousness (*Cetanā*) in the animated beings. Sleep overcomes a man whenever the heart is enveloped in the illusive effect of *Tamas*. Sleep is the offspring of *Tamas* and it is the quality of *Sattva* that brings on awakening. This is the fundamental law of Nature. The self-conscious individuality (*Self*), sheltered in the material frame of man which is composed of the five material elements, recollects through the agency of the mind (*Manaḥ*), which abounds in the quality of *Rajas*, the renaissance of his by-gone existences, and awakens up in his psychic plane the pictures of good or evil deeds done by him therein. Dreams are but the embodiment of these recollections. The self or *Jīvātmā*, though he sleeps not himself, is said to be sleeping, whenever the sense organs are overpowered by the illusive energy of *Tamas*. **34-37**

सर्वर्तुषु दिवास्वापः प्रतिषिद्धोऽन्यत्र ग्रीष्मात्, प्रतिषिद्धेष्वपि तु बालवृद्धस्त्रीकर्षितक्षतक्षीण-मद्यनित्ययानवाहनाध्वकर्मपरिश्रान्तानामभुक्तवतां मेदः स्वेदकफरसरक्तक्षीणानामजीर्णिनाञ्च मुहूर्त्तं दिवास्वप्न

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[1] Such persons may get sleep only, when being tired and exhausted they cease to think of their affairs.

C.F. *Caraka* : When the active self of a person, tired in body and mind, loses touch with his worldly affairs, sleep comes to him.

मप्रतिषिद्धम्। रात्रावपि जागरितवतां जागरितकालादर्धमिष्यते दिवास्वप्नम्। विकृतिर्हि दिवास्वप्नो नाम। तत्र स्वपतामधर्मः सर्वदोषप्रकोपश्च, तत्प्रकोपाच्च कासश्वासप्रतिश्यायशिरोगौरवाङ्गमर्दारोचकज्वराग्निदौर्बल्यानि भवन्ति। रात्रावपि जागरितवतां वातपित्तनिमित्तास्त एवोपद्रवा भवन्ति।। ३८।।

Day sleep is forbidden in all seasons of the year, excpt in summer and in the case of infants, old men, and persons enfeebled by sexual excesses, or in *Kṣata-kṣīṇa* diseases and in case of habitual tipplers. A sleep in the day may be enjoyed after the fatigue of a long journey, riding, or physical labour, or on an empty stomach. It may be allowed as well to men suffering from the loss of fat, *Kapha* or blood, to those of scanty perspiration, or of dry or parched constitution; and also to those who have been suffering from indigestion may sleep for a *Muhūrta* (48 minutes) in the day time. Those who have remained awaken late hours in the night may sleep in the day for half the time they remained awaken in the night (and no more). Day sleep is the outcome of perverted nature and all the *Doṣas* of the body are aggravated by a sleep in the day, bringing on many a troublesome complaints such as cough, asthma, catarrh, heaviness of the body, aching or lassitude in the limbs, fever, loss of appetite etc. The keeping of late hours in the night develops symptoms (*Upadrava*) which are similar to the deranged *Vāyu* and *Pitta*. 38

भवन्ति चात्र

तस्मान्न जागृयाद्रात्रौ दिवास्वप्नञ्च वर्जयेत्।
ज्ञात्वा दोषकरावेतौ बुधः स्वप्नं मितं चरेत्।। ३९।।
अरोगः सुमना ह्येवं बलवर्णान्वितो वृषः।
नातिस्थूलकृशः श्रीमान् नरो जीवेत् समाः शतम्।। ४०।।
निद्रा सात्म्यीकृता यैस्तु रात्रौ च यदि वा दिवा[१]।
न तेषां स्वपतां दोषो जाग्रतां वा विधीयते।। ४१।।

Memorable Verses : Hence, one should not sleep in the day nor keep late hours in the night. Having known both these acts to be injurious, the wise should observe moderation in sleep. A conformity

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१. दिवा रात्रौ च ये नित्यं स्वप्नजागरणोचिताः इति पाठान्तरम्।

to the preceding rule of conduct is rewarded with health, good humour, strength, healthful complexion, virility and beauty, with a frame which is neither too fat nor too thin, wealthy and a long life of a hundred years. A day sleep may not prove injurious to those who are habituated to it and conversely keeping late hours at night may not tell upon the health of those to whom it is customary. **39-41**

निद्रानाशोऽनिलात् पित्तान्मनस्तापात् क्षयादपि।
सम्भवत्यभिघाताच्च प्रत्यनीकैः प्रशाम्यति।। ४२।।
निद्रानाशेऽभ्यङ्गयोगो मूर्ध्नि तैलनिषेवणम्।
गात्रस्योद्वर्त्तनञ्चैव हितं संवाहनानि च।। ४३।।
शालिगोधूमपिष्टान्नभक्ष्यैरैक्षवसंस्कृतैः ।
भोजनं मधुरं स्निग्धं क्षीरमांसरसादिभिः।
रसैर्बिलेशयानाञ्च विष्किराणां तथैव च।। ४४।।
द्राक्षासितेक्षुद्रव्याणामुपयोगो भवेन्निशि।
शयनासनयानानि मनोज्ञानि मृदूनि च।
निद्रानाशे तु कुर्वीत तथान्यान्यपि बुद्धिमान्।। ४५।।

An aggravated condition of the bodily *Vāyu* or *Pitta*, an aggrieved state of the mind, loss of vital fluid, and hurt or an injury may bring on insomnia, the remedy being the adoption of measures antagonistic to those which destroy sleep. The following measures are useful in cases of sleeplessness - such as anointing the body, rubbing of oil on the head, soft massages of the body (with cleansing paste) and shampooing; a diet consisting of cakes and pastry made up of *Śāli*-rice and wheat prepared with sugar or other derivatives of sugar-cane, sweet or soothing articles with milk or meat juice or flesh of animals of the *Viṣkira* or *Bileśaya* class, and eating of grapes, sugar and sugar-cane at night, are beneficial (in such cases); so also a soft and pleasant bed, and easy and convenient seats and means of locomotion. Hence, a wise physician should advise those and similar other measures to allay insomnia. **42-45**

निद्रातियोगे वमनं हितं संशोधनानि च।
लङ्घनं रक्तमोक्षश्च मनोव्याकुलनानि च।। ४६।।
कफमेदोविषार्त्तानां रात्रौ जागरणं हितम्।
दिवास्वप्नश्च तृट्शूल-हिक्काजीर्णातिसारिणाम्।। ४७।।

Excessive sleep should be remedied by emetics, *Saṁśodhana* measures fastings, odd letting, and works which tend to disturb the mental equilibrium of man. Keeping up at night is beneficial to persons afflicted with obesity, poison or the deranged *Kapha*; so also a nap in the day is beneficial to people troubled with hiccough, colic pain, diarrohea, indigestion and thirst. **46-47**

इन्द्रियार्थेष्वसंप्राप्तिर्गौरवं जृम्भणं क्लमः।
निद्रार्त्तस्येव यस्येहा तस्य तन्द्रां विनिर्दिशेत्।।४८।।
पीत्वैकमनिलोच्छ्वासमुद्वेष्टन् विवृताननः।
यं मुञ्चति सनेत्रास्त्रं स जृम्भ इति संज्ञितः।।४९।।

Somnolence or Drowsiness etc. : In this kind of light sleep or in the preliminary stage of sleep, the sense organs are overpowered and remain only partially cognisant of their respective objects and all (subjective and objective) symptoms of a sleepy person such as, yawning, sense of fatigue and heaviness of the limbs, present themselves in succession; these are the special features of *Tandrā*. One (prolonged) inhaling of the air through a widely open mouth and subsequent exhaling with the contraction of the limbs and teartul eyes are (all together) called *Jṛmbhā* or yawning. **48-49**

योऽनायासः श्रमो देहे प्रवृद्धः श्वासवर्जितः।
क्लमः स इति विज्ञेय इन्द्रियार्थप्रबाधकः।।५०।।
सुखस्पर्शप्रसंज्ञित्वं दुःखद्वेषणलोलता।
शक्तस्य चाप्यनुत्साहः कर्मस्वालस्यमुच्यते।।५१।।
उत्क्लिश्यान्नं न निर्गच्छेत् प्रसेकष्ठीवनेरितम्।
हृदयं पीड्यते चास्य तमुत्क्लेशं विनिर्दिशेत्।।५२।।
वक्त्रे मधुरता तन्द्रा हृदयोद्वेष्टनं भ्रमः।
न चान्नमभिकाङ्क्षेत ग्लानिं तस्य विनिर्दिशेत्।।५३।।
आर्द्रचर्मावनद्धं वा यो गात्रमभिमन्यते नरः।
तथा गुरु शिरोत्यर्थं गौरवं तद् विनिर्दिशेत्।।५४।।

A sense of fatigue without any physical labour which comes upon a person unaccompanied by hurried respiration is called *Klama*. It obstructs the proper functions of the senses as also the workings of the active organs[1]. An inordinate love of pleasure and a great aversion to pain, attended with an apathy to all sorts of work even with the capacity of carrying them through is called *Ālasya* (laziness). Nausea, without vomiting of ingested food, attended with salivation and formation of sputum, and cardiac distress are the symptoms of *Utkleśa* (heart burn). A sweet taste in the mouth, drowsiness, a beating pain in the heart, dizziness, and non-relish for food are the signs of *Glāni* (langour). A feeling as if the whole body is wrapped in a wet skin, accompanied by an extreme heaviness of the head, is called *Gaurava*. **50-54**

मूर्च्छा पित्ततमः प्राया, रजः पित्तानिलाद् भ्रमः।
तमोवातकफात् तन्द्रा, निद्रा श्लेष्मतमोभवा।।५५।।

Loss of consciousness (*Mūrcchā*) is due to an excess of the deranged *Pitta* and to the quality of the *Tamas*; vertigo (*Bhrama*) is due to an aggravated state of the *Vāyu*, *Pitta* and to the quality of the *Rajas*; drowsiness (*Tandrā*) is due to the *Vāyu, Kapha* and to the quality of the *Tamas*; while sleep (*Nidrā*) is produced by the predominance of *Kapha* and to the quality of the *Tamas* in the organism. **55**

गर्भस्य खलु रसनिमित्ता मारुताध्माननिमित्ता च परिवृद्धिर्भवति।।५६।।

The growth of a foetus in the womb is effected by the serum (*Rasa*) prepared out of the food (assimilated by its mother) incarcerated by the *Vāyu* in the internal passage of its body. **56**

भवन्ति चात्र

तस्यान्तरेण नाभेस्तु ज्योतिः स्थानं ध्रुवं स्मृतम्।
तदाधमति वातस्तु देहस्तेनास्य वर्धते।।५७।।
उष्मणा सहितश्चापि दारयत्यस्य मारुतः।
ऊर्ध्वं तिर्यगधस्ताच्च स्त्रोतांस्यपि यथा तथा।।५८।।
दृष्टिश्च रोमकूपाश्च न वर्धन्ते कदाचन।
ध्रुवाण्येतानि मर्त्यानामिति धन्वन्तरेर्मतम्।।५९।।

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1. Hand, leg, anus and generative organ etc.
2. In the text we find the word "*Indriya*" which refers to both *Jñānendriya* (sensory functions) and *Karmendriya* (motor functions) of the body.)

शरीरे क्षीयमाणेऽपि बर्धेते द्वाविमौ सदा।
स्वभावं प्रकृतिं कृत्वा नखकेशाविति स्थितिः।। ६०।।

Memorable Verses : Be it clearly understood that there exists fire or heat (*Jyoti*) in the umbilical region of the foetus which is fanned by its bodily *Vāyu* and thus contributes to the growth of its body. The same *Vāyu* in combination with the heat (thus generated), expands the upward, downward, and lateral channels (in the body of the embryo) and thus leads to the growth of the foetus. The eyes (*Dṛṣṭi* - aperture of sight) and the hair-follicles of a man do not increase at all (in the general expansion of the body). This is a law of nature, and is the definite opinion of *Dhanvantari*. On the other hand the growth of hair and finger nails continue even when the body enters the stage of decay. This is also a law of nature. **57-60**

सप्त प्रकृतयो भवन्ति। दोषैः पृथक् द्विशः समस्तैश्च।। ६१।।
शुक्रशोणितसंयोगे यो भवेद् दोष उत्कटः।
प्रकृतिर्जायते तेन तस्या मे लक्षणं शृणु।। ६२।।

The Temperaments : The temperaments (*Prakṛti*) of persons may be of seven different types, according to the deranged *Doṣas* of the body are involved therein, either separately or in combination of two or of all the three together. The temperament (*Prakṛti*) of a man is determined by the preponderance of the particular *Doṣas* at the time of his generation (actual combination of the semen and ovum) and is marked by that preponderant *Doṣa*. The characteristics of the different *Prakṛtis* are now described. **61-62**

तत्र वातप्रकृतिः जागरूकः शीतद्वेषी दुर्भगः स्तेनो मत्सर्यनार्यो गान्धर्वचित्तः स्फुटितकरचरणोऽतिरुक्षश्मश्रुनखकेशः क्रोधी दन्तनखखादी च भवति।। ६३।।

अधृतिरदृढसौहृदः कृतघ्नः कृशपरुषो धमनीततः प्रलापी।
द्रुतगतिरटनोऽनवस्थितात्मा वियदपि च गच्छति सम्भ्रमेण सुप्तः।। ६४।।
अव्यवस्थितमतिश्चलदृष्टिर्मन्दरत्नधनसञ्चयमित्रः।
किञ्चिदेव विलपत्यनिबद्धं मारुतप्रकृतिरेष मनुष्यः।। ६५।।
वातिकाश्चाजगोमायु-शशाखूष्ट्रशुनां तथा।
गृध्रकाकखरादीनाम् अनूकैः कीर्त्तिता नराः।। ६६।।

***Vātaja*-Temperament :** A man of *Vātika*-temparament is wakeful, averse to bathing and cold contact, unshapely, thievish, vain, dishonest and fond of music; the soles of his feet, and the palms of his hands are much fissured; has a rough and dry beard, moustache, finger, nails and hairs in him; he is not-tempered and is given to biting his finger nails and grinding his teeth (when asleep). Morally he is impatient, unsteady in his friendship, ungrateful, lean and rough; his body is marked with a large number of prominent veins (*Dhamanī*); he is incoherent in his habit and vacillating in his temper. He is a fast walker and dreams of flying in the sky in his sleep. His eyes are always moving. His mind is never steady. He makes few friends, is capable of accumulating very little money and talks incoherently. The traits of his character etc. seem to resemble those of a goat, jackal, hare, mouse, camel, dog, vulture, crow and of an ass. **63-66**

पित्तप्रकृतिस्तु स्वेदनो दुर्गन्धः पीतशिथिलाङ्गस्ताम्रनखनयनतालुजिह्वौष्ठपाणिपादतलो दुर्भगो वलीपलितखालित्यजुष्टो बहुभुगुष्णद्वेषी क्षिप्रकोपप्रसादो मध्यमबलो मध्यमायुश्च भवति।। ६७।।

मेधावी निपुणमतिर्विगृह्य वक्ता तेजस्वी समितिषु दुर्निवारवीर्यः।
सुप्तः सन् कनकपलाशकर्णिकारान् सम्पश्येदपि च हुताशविद्युदुल्काः।। ६८।।
न भयात् प्रणमेदनतेष्वमृदुः प्रणतेष्वपि सान्त्वनदानरुचिः।
भवतीह सदा व्यथितास्यगतिः स भवेदिह पित्तकृतप्रकृतिः।। ६९।।
भुजङ्गोलूकगन्धर्व-यक्षमार्जारवानरैः ।
व्याघ्रर्क्षनकुलानूकैः पैत्तिकास्तु नराः स्मृताः।। ७०।।

***Pittvaja*-Temperament :** A man of *Pittvaja* temperament perspires copiously emitting a fetid smell. His limbs are loosely shaped and yellowish in colour. The finger nails, eyes, palate, tongue, lips, soles and palms of such a person are copper-coloured. He looks ugly with wrinkles, baldness and grey hair; he eats much, is averse to warmth and irritable in temper, though he cools down very soon. He is a man of middling strength and lives up to middle age. He is intelligent clever and loves to monopolise the conversation (by pulling down any speaker that may be present). He is vigorous and is simply irresistible in battle. He dreams in his sleep of such things as meteors, lightning-flashes, fire, gold, *Palāśa* or *Karṇikāra* plants. He is never overpowered with fear nor bows before a powerful antagonist; he protects the suppliant and is very often afflicted with suppuration in the cavity of the mouth. The traits of his character resemble those of a serpent, owl, a *Gandharva* (heavenly musican), *Yakṣa*, cat, monkey, tiger, bear and of a mongoose. **67-70**

श्लेष्मप्रकृतिस्तु दूर्वेन्दीवरनिस्त्रिंशार्द्रारिष्टकशरकाण्डानामन्यतमवर्णः सुभगः प्रियदर्शनो मधुरप्रियः कृतज्ञो धृतिमान् सहिष्णुरलोलुपो बलवांश्चिरग्राही दृढवैरश्च भवति।। ७१।।

शुक्लाक्षः स्थिरकुटिलातिनीलकेशो लक्ष्मीवान् जलदमृदङ्गसिंह घोषः।
सुप्तः सन् सकमलहंसचक्रवाकान् सम्पश्येदपि च जलाशयान् मनोज्ञान्।। ७२।।
रक्तान्तनेत्रः सुविभक्तगात्रः स्निग्धच्छविः सत्त्वगुणोपपन्नः।
क्लेशक्षमो मानयिता गुरूणां ज्ञेयो बलासप्रकृतिर्मनुष्यः।। ७३।।
दृढशास्त्रमतिः स्थिरमित्रधनः परिगण्य चिरात् प्रददाति बहु।
परिनिश्चितवाक्यपदः सततं गुरुमानकरश्च भवेत् स सदा।। ७४।।
ब्रह्मरुद्रेन्द्र वरुणैः सिंहाश्वगजगोवृषैः।
तार्क्ष्यहंससमानूकाः श्लेष्मप्रकृतयो नराः।। ७५।।

***Kaphaja*-Temperament :** The complexion of a man of *Śleṣmā* temperament resembles either the colour of a blade of grass, blue lotus, polished sword, wet *Ariṣṭa*, or that of the stem of the *Śara* grass. He is comely in appearance, good looking, fond of sweet tastes, grateful, self-controlled, forbearing, not greedy and strong; he does not hastily form any opinion, and is fast in his enmity. His eyes are white; his hair curly and raven black. He is prosperous in life. His voice resembles the rumblings of a rain-cloud, the roar of a lion, or the sound of a *Mṛdaṅga*[1]. He dreams in his sleep of large lakes or pools decked with myriads of full blown lotus flowers, swans and *Cakravākas*. His eyes are slightly red towards the corners, the limbs are proportionate and symmetically developed with a cool effulgence radiating from them. He is possessed of the qualities of the *Sāttvika* stamp, capable of sustaining pain and fatigue and respectful towards his superiors. He possesses faith in the *Śāstras* and is unflinching and unchanging in his friendship; he suffers no vicissitudes of fortune, makes large gifts after

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1. A musical drum.

long deliberation, is true to his word and always obedient to his preceptors. The traits of his character resemble those of *Brahma*, *Rudra*, *Indra*, *Varuṇa*, a lion, horse, an elephant, cow, bull, an eagle, swan and of the similar animals. **71-75**

द्वयोर्वा तिसृणां वाऽपि प्रकृतीनान्तु लक्षणैः।
ज्ञात्वा संसर्गजा वैद्यः प्रकृतीरभिनिर्दिशेत्।। ७६।।

A combination of two different temperaments should be called a double temperament or a *Dvandaja* one; and of all the three temperaments in a person should be stated as a *Sānnipātika* one. **76**

प्रकोपो वाऽन्यथाभावः क्षयो वा नोपजायते।
प्रकृतीनां स्वभावेन जायते तु गतायुषः।। ७७।।
विषजातो यथा कीटो न विषेण विपद्यते।
तद्वत् प्रकृतयो मर्त्त्यं शक्नुवन्ति न बाधितुम्।। ७८।।
प्रकृतिमिह नराणां भौतिकीं केचिदाहुः पवनदहनतोयैः कीर्तितास्तास्तु तिस्रः।
स्थिरविपुलशरीरः पार्थिवश्च क्षमावान् शुचिरथ चिरजीवी नाभसः खैर्महद्भिः।।७९।।

The temperament of a man is never aggravated nor does it suffer any deterioration or abatement. A change, abatement or deterioration in any particular case should be regarded as the harbinger of death. As a worm, breed in poison, is not troubled with it, so the temperament of a person however painful to others does no inconvenience to himself. Several authorities hold that the temperaments of persons have their origin in the material elements of the body and accordingly they classify them as the *Vātika Prakṛti*, the *Taijasa Prakṛti*, and the *Āpya* (watery) *Prakṛti*, the characteristic traits of which respectively correspond to the first three temperaments described above. A man of the *Pārthiva* temperament is large in his stature, and is firm, strong and muscular in his limbs. A man of the *Nābhasa* temperament is pious, long-lived and has large aural cavities. The mental temperaments are classified according to their qualities. **77-79**

शौचमास्तिक्यमभ्यासो वेदेषु गुरुपूजनम्।
प्रियातिथित्वमिज्या च ब्रह्मकायस्य लक्षणम्।। ८०।।
माहात्म्यं शौर्यमाज्ञा च सततं शास्त्रबुद्धिता।
भृत्यानां भरणञ्चापि माहेन्द्रं कायलक्षणम्।। ८१।।

शीतसेवा सहिष्णुत्वं पैङ्गल्यं हरिकेशता।
प्रियवादित्वमित्येतद् वारुणं कायलक्षणम्।।८२।।
मध्यस्थता सहिष्णुत्वमर्थस्यागमसञ्चयौ।
महाप्रसवशक्तित्वं कौबेरं कायलक्षणम्।।८३।।
गन्धमाल्यप्रियत्वञ्च नृत्यवादित्रकामिता।
विहारशीलता चैव गान्धर्वं कायलक्षणम्।।८४।।
प्राप्तकारी दृढोत्थानो निर्भयः स्मृतिमान् शुचिः।
रागमोहभयद्वेषैर्वर्जितो याम्यसत्त्ववान्।।८५।।
जपव्रतब्रह्मचर्यहोमाध्ययनसेविनम्।
ज्ञानविज्ञानसम्पन्नमृषिसत्त्वं नरं विदुः।।८६।।
सप्तैते सात्त्विकाः काया ....
.........................राजसांस्तु निबोध मे।।८७।।

***Sāttvika* Features :** The features of a *Brahma-kāya* person are cleanliness of person and conduct, belief in the existence of God, a constant reader of the *Vedas*, a worship and reverence of elders and preceptors, hospitality and celebration of religious scarifices. Those of a *Mahendra-kāya* person are valour, command, constant discussion of the *Śāstras*, maintenance of servants and dependents and magnanimity. The features of a *Varuṇa-kāya* person are a liking for exposure to cold, forbearance, a brown hue of the pupils, golden colour of the hair and sweet speech. The features of a *Kaubera-kāya* person are, arbitration of disputes, capacity of bearing hardships, earning and accumulation of wealth, and capacity of propagation or fertility. The features of a *Gāndharva-kāya* person are love of garlands and perfumes, fondness of dancing and music, and habit of roaming. The features of *Yāmya-Sattva* person are sense of duty, promptness, firmness of action, fearless memory, purity, and absence of attachment, illusion, vanity and malice. The features of *Ṛṣi-Sattva* man are divine contemplation, observance of vows, complete sexual abstinence, performance of *Homas*, studious knowledge, wisdom and cultivation of divine or spiritual science. These seven types of men should be considered as belonging to the *Sāttvika* group (of *Sāttvika* mental temperament). Now hear me describing the featues of men of *Rājasika* stamp (of mind). **80-87**

ऐश्वर्यवन्तं रौद्रञ्च शूरं चण्डमसूयकम्।
एकाशिनञ्चौदरिकमासुरं सत्त्वमीदृशम्।। ८८।।
तीक्ष्णमायासिनं भीरुं चण्डं मायान्वितं तथा।
विहाराचारचपलं सर्पसत्त्वं विदुर्नरम्।। ८९।।
प्रवृद्धकामसेवी चाप्यजस्राहार एव च।।
अमर्षणोऽनवस्थायी शाकुनं कायलक्षणम्।। ९०।।
एकान्तग्राहिता रौद्रमसूया धर्मबाह्यता।
[1]भृशमात्मस्तवश्चापि राक्षसं कायलक्षणम्।। ९१।।
उच्छिष्टाहारता तैक्ष्ण्यं साहसप्रियता तथा।
स्त्रीलोलुपत्वं नैर्लज्ज्यं पैशाचं कायलक्षणम्।। ९२।।
असंविभागमलसं दुःखशीलमसूयकम्।
लोलुपञ्चाप्यदातारं प्रेतसत्त्वं विदुर्नरम्।। ९३।।
षडेते राजसाः कायाः,.........................
.........................तामसांस्तु निबोध मे।। ९४।।

***Rājasika* Features :** *Asura-Sattva* men are affluent in circumstances, dreadful, valorous, irascible, jealous of other men's excellence, gluttonous and fond of eating along without sharing with any one else. A *Sarpa-Sattva* man is irritable, laborious, coward, angry, double-dealing, and hasty in eating and sexual intercourse. A *Śakuna-Sattva* man is gluttonous, intemperate in sexual matters, irritable and fickle. A *Rākṣasa-Sattva* man is solitary in his habits, fierce, jealous of others excellence, irreligious, extremely vain and ignorant. The characteristics of a *Paiśāca-Sattva* man are eating food partaken of by another, irritability of temper, liking for adventure, shamelessness, and covetousness of female possessions. Those of *Preta-Sattva* man are not like to give his things to others, laziness, miserableness, envious, covetousness, niggardiness. These six belong to the *Rājasika* cast of mind. Now hear me describing the characteristic traits of men of the *Tāmasika* temperaments. **88-94**

दुर्मेधस्त्वं मन्दता च स्वप्ने मैथुननित्यता।
निराकरिष्णुता चैव विज्ञेयाः पाशवा गुणाः।। ९५।।

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१. भृशमात्रं तमश्चापीति पाठान्तरम्।

अनवस्थितता मौर्ख्यं भीरुत्वं सलिलार्थिता।
परस्पराभिमर्दश्च मत्स्यसत्त्वस्य लक्षणम्।।९६।।
एकस्थानरतिर्नित्यमाहारे केवले रतः।
वानस्पत्यो नरः सत्त्व-धर्मकामार्थवर्जितः।।९७।।
इत्येते त्रिविधाः कायाः प्रोक्ता वै तामसास्तथा।
कायानां प्रकृतीर्ज्ञात्वा त्वनुरूपां क्रियां चरेत्।।९८।।
महाप्रकृतयस्त्वेता रजःसत्त्वतमःकृताः।
प्रोक्ता लक्षणतः सम्यग् भिषक् ताश्च विभावयेत्।।९९।।

***Tāmasika* Features :** The features of a *Pāśava-Sattva* man are perverseness of intellect, mind dullness frequent sexual dreams and incapacity of ascertaining or discerning anything. The features of *Matsya-Sattva* man are unsteadiness, stupidity, cowardice, fond of intermissive quarrel and oppression and a longing for water. The features of a *Vanaspati-Sattva* man are fondness of staying at the same place, constant eating and absence of religion, desires, riches and enjoyment. Thus the three types of *Tāmasika* temperament have been described. A physician should take in hand a patient with an eye towards these mental traits etc. then treat accordingly. **95-99**

इति सुश्रुतसंहितायां शारीस्थाने गर्भव्याकरणशारीरं नाम चतुर्थोध्यायः।।४।।

Thus ends the fourth Chapter of the Sārīra Sthāna in the *Suśruta Saṁhitā which treats of foetal developments etc.*

●

ŚĀRĪRA-STHĀNA

CHAPTER V

पञ्चमोऽध्यायः

अथातः शरीरसंख्याव्याकरणं शारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।। १।।

Now we shall discourse on the *Śārīra* which treats of the anatomy of the human body (*Śārīra-Sankhyā-Vyākaraṇa*). 1

शुक्रशोणितं गर्भाशयस्थमात्मप्रकृतिविकारसंमूर्च्छितं गर्भ इत्युच्यते। तं चेतनावस्थितं वायुर्विभजति, तेज एनं पचति, आपः क्लेदयन्ति, पृथिवी संहन्ति, आकाशं विवर्धयति। एवं विवर्धितः स यदा हस्तपादजिह्वाघ्राणकर्णनितम्बादिभिरङ्गैरुपेतस्तदा शरीरमिति संज्ञां लभते। तच्च षडङ्गं—शाखाश्चतस्रो, मध्यं पञ्चमं, षष्ठं शिर इति।। २।।

Definition of *Garbha* and *Śārīra* : The combined semen and ovum (*Śukra* and *Śoṇita*) in the womb, mixed with (the eight categories known as) the *Prakṛti* and (her sixteen modifications known as) *Vikāra*, and ridden in by the *Ātmā* (self-consicous self), is called the foetus. The foetus is associated with consciousness. The *Vāyu* (of the vital force) divides it into different cells. The *Teja* (or the heat latent in the fecundated matter) causes metabolism undergoing in tissues; the *Āpa* (water) keeps it in a liquid state; the *Kṣiti* (earth) causes solidification of different tissues remaining in liquified sfate and the *Ākāśa* (ether) contributes to its growth and development. A fully developed foetus with all its parts, such as the hands, feet, tongue, nose, ears, buttocks etc. and the sense- organs, is called *Śārīra* or body. The body is composed of six main parts, namely, the four extremities (upper and lower), the trunk or middle body, and the head. 2

अतः परं प्रत्यङ्गानि वक्ष्यन्ते मस्तकोदरपृष्ठनाभिललाटनासाचिबुकबस्तिग्रीवा इत्येता एकैकाः कर्णनेत्रनासाभ्रूशङ्खांसगण्डकक्षस्तनवंक्षणवृषणपार्श्वस्फिग्जानुबाहूरुप्रभृतयो द्वे द्वे विंशतिरङ्गुलयः स्रोतांसि च वक्ष्यमाणानि, एष प्रत्यङ्गविभाग उक्तः।। ३।।

Different members of the body : Now we shall describe the *Pratyaṅgas* or members of the body. The head, the belly (Epigastrium), the back the navel (umbilical region) the forehead, the nose, the chin, the bladder, and the throat (neck), occur singly; the ears, the eyes, the nostrils, the eye-brows, the temples, the shoulders, the cheek, the armpits, the breasts, inguinal regions the testes, the sides, the buttocks, the arms, the thighs, the knee-joints and elbow joints etc., occur in pairs. The fingers and toes which number twenty in all, and the interior channels (*Srotas*) of the body, to be presently described, are likewise included within the *Pratyaṅgas*. These are the different *Pratyaṅgas* or members. **3**

तस्य पुनः संख्यानं त्वचः कला धातवो मला दोषा यकृत्प्लीहानौ फुफ्फुस उण्डुको हृदयमाशया अन्त्राणि वृक्कौ स्रोतांसि कण्डरा जालानि कूर्चा रज्जवः सेवन्यः सङ्घाताः सीमन्ता अस्थीनि सन्घयः स्नायवः पेश्यो मर्माणि सिरा धमन्यो योगवहानि स्रोतांसि च।। ४।।

Enumeration of the different limbs and members of the body : The different layers of the skin, the *Kalās*, the *Dhātus* (root principles, such as blood, chyle, etc.), the *Mala* (excrements, the *Doṣas* (mobific principles, such as *Vāyu*, *Pitta* or *Kapha*, the spleen, the liver, the lungs, the colon and caecum (*Uṇḍuka*), the heart, the cavities or viscera (*Āśayas*), the intestines (*Antras*), the *Vṛkkas* (Kidneys) the *Srotas* (internal passages or ducts), the *Kaṇḍara* (ligaments) the *Jālas* (retincula), the *Kūrcas*[1], the *Rajjus* (muscular) the *Sevanīs* (sutures), the *Saṅghātas* (facets), the *Sīmanta* (bony ends), the bones, the joints, the *Snāyu* (nerves), the *Peśi* (muscles), the *Marmas* (vital parts, such as anastomosis of veins and arteries, etc.), the *Śirā* (veins), the *Dhamanī* (arteries), the the *Yogavāhini Srotas*[2], constitute what is collectively called the organism. **4**

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[1] Meetings of muscles, ligaments, veins, nerves and bones as at the annular ligament.

[2] Those, that are in connection with the *Dhamanī*.

त्वचः सप्त, कलाः सप्त, आशयाः सप्त, धातवः सप्त, सप्त सिराशतानि, पञ्च पेशीशतानि, नव स्नायुशतानि, त्रीण्यस्थिशतानि, द्वे दशोत्तरे सन्धिशते, सप्तोत्तरं मर्मशतम्, चतुर्विंशतिर्धमन्यः, त्रयो दोषाः, त्रयो मलाः, नव स्त्रोतांसि, (षोडश कण्डराः, षोडश जालानि, षट् कूर्चाः, चतस्त्रो रज्जवः, सप्त सेवन्यः, चतुर्दश सङ्घाताः, चतुर्दश सीमन्ताः, द्वाविंशतिर्योगवहानि स्त्रोतांसि, द्विकान्यन्त्राणि) चेति, समासः।। ५।।

Their number : The layers of skin (*Tvaka*) number seven in all. There are seven connective tissues of fascia (*Kalās*). The cavities or viscera (*Āśayas*) are seven in all. The root principles (*Dhātu*) of the body are seven in number. There are seven hundred *Sīra* (veins) five hundred *Peśi* (muscles), nine hundred *Snāyu* (nerves), three hundred bones, two hundred and ten *Sandhi* (joints), one hundred and seven *Marmas* (vital parts), twenty-four *Dhamanīs* (arteries etc.), three *Doṣas* (morbific principle - such as the *Vāyu*, *Pitta* and *Kapha*), three kinds of *Mala* (excrements) and nine *Srota* (canals), sixteen *Kaṇḍarā* (ligaments), sixteen *Jālas* (retincula), six *Kūrcas,* four *Rajjus* (muscular sheaths), seven *sevanis* (sutures), fourteen *saṅghātās* (facets), fourteen *sīmantas* (bony ends), twenty two yoga *vāhini* Srotasas, two *Āntras* (intestines) in all in the human organism in brief.**5**

विस्तारोऽत ऊर्ध्वं त्वचोभिहिताः, कला धातवो मला दोषा यकृत्प्लीहानौ फुफ्फुस उण्डुको हृदयं वृक्कौ च।। ६।।

Now all above mentioned body parts are being described in detail. The skin, *Kalā,* the root principles of the body (*Dhātus*) the *Malas* (excrements) the morbific principles (*Doṣas*) such as the *Vāyu* etc. of the body, liver, spleen, lungs, *Uṇḍuka* (calcum), heart and the *Vṛkkas* (kidneys) have been already described (in the preceding chapter). **6**

आशयास्तु, वाताशयः, पित्ताशयः, श्लेष्माशयो, रक्ताशय, आमाशयः, पक्वाशयो, मूत्राशयः, स्त्रीणां गर्भाशयोऽष्टम इति।। ७।।

सार्धत्रिव्यामान्यन्त्राणि पुंसां, स्त्रीणामर्धव्यामहीनानि।। ८।।

The *Āśayas* (cavities or viscrea) : They are named as the *Vātāśaya* (the receptacle of the bodily *Vāyu*), *Pittāśaya* (the receptacle of the *Pitta*), *Śleṣmāśaya* (the receptacle of *Śleṣmā* or *Kapha*), *Raktāśaya* (the receptacle of the blood), *Āmāśaya* (stomach), *Pakvāśaya* (intestines) and the *Mūtrāśava* (bladder). Females have another *Āśaya* (receptacle) in addition to these which is called the *Garbhāśaya* (uterus). The intestines (of an adult) male, measures fourteen cubits (three and a half *Vyāmas*) in length, while those of an adult female measures only twelve cubits (three *Vyāmas*). **7-8**

श्रवणनयनवदनघ्राणगुदमेढ्राणि नव स्त्रोतांसि नराणां बहिर्मुखानि। एतान्येव स्त्रीणामपराणि च त्रीणि;- द्वे स्तनयोरधस्ताद्रक्तवहञ्च।। ९।।

The Srotas or Channels : The nine canals (*Srotas*) of the body, such as the ears, the eyes, the mouth, the nostrils, the anus and the urethra, open on the outside. Females have three more such ducts or canals as the two breasts (milk channels) and the one which carries off the meanstrual blood. **9**

षोडश कण्डराः — तासां चतस्त्रः पादयोस्तावत्यो हस्तग्रीवापृष्ठेषु। तत्र हस्तपादगतानां कण्डराणां नखाः अग्र प्ररोहाः। ग्रीवाहृदयनिबन्धिनीनामधोभागगतानां मेढ्रम्। श्रोणिपृष्ठनिबन्धिनीनामधोभागगतानां बिम्बम्। मूर्धोरुवक्षोंऽसपिण्डादीनाञ्च।। १०।।

The *Kaṇḍarās* : The *Kaṇḍarās* number sixteen in all, of which four are in the legs, four in the hands, four in the neck, and four in the back. The *Kaṇḍarās* of the four extremeties extend to the roots of the nails of the fingers and toes. The four *Kaṇḍarās* of the neck, connecting it with the heart, extend down to the penis. The four *Kaṇḍarās* at the back and in the region of the *Śroṇi* extend down to the buttocks (*Bimba*). These *Kaṇḍarās* terminate above in the head, the thighs, the breast and in the balls of the shoulders respectively (i.e. the *Kaṇḍarās* of the neck terminate above in the head, those of the legs in the thighs, those of the dorsum in the chest and those of the arms in the shoulders. **10**

मांससिरास्नाय्वस्थिजालानि प्रत्येकं चत्वारि चत्वारि। तानि मणिबन्धगुल्फसंश्रितानि परस्परनिबद्धानि परस्परसंश्लिष्टानि परस्परगवाक्षितानि चेति; यैर्गवाक्षितमिदं शरीरम्।। ११।।

The *Jāla* or networks : The *Jāla* or networks are of four kinds, such as the muscular networks, the Vascular networks, ligamentous networks and bony networks. One of each of the four kinds of networks is found about each of the *Maṇibandha* (wrists) and *Gulfa* (ankles). These four kinds of networks are interconnected, intermingle and cross one another in the form of a net-work. The whole body is a chain-work of networks. **11**

षट् कूर्चाः, ते हस्तपादग्रीवामेढ्रेषु। हस्तयोर्द्वौ, पादयोर्द्वौ, ग्रीवामेढ्रयोरेकैकः।। १२।।

महत्यो मांसरज्जवश्चतस्त्रः-पृष्ठवंशमुभयतः पेशीनिबन्धनार्थं द्वे बाह्ये, आभ्यन्तरे च द्वे।। १३।।

The *Kūrcas* : There are six *Kūrcas*[1] in all; of which two are in the hands, two in the feet, one in the neck, and one in the penis. There are four great muscular cords or *Rajjus* which originate from either side of the spinal column, one pair going inwards and another outwards for the purpose of binding the muscles together[2]. **12-13**

सप्त सेवन्यः; सिरसि विभक्ताः पञ्च, जिह्वाशेफसोरेकैका। ताः परिहर्त्तव्याः शस्त्रेण।। १४।।

The *Sevanīs* or Sutures : [3]They are seven in number, e.g. five in the head, one in the tongue and one in the genital. An incision should not be made into any of these sevanīs. **14**

चतुर्दशास्थ्नां सङ्घाताः। तेषां त्रयो गुल्फजानुवङ्क्षणेषु, एतेनेतरसक्थि बाहू च व्याख्यातौ, त्रिकशिरसोरेकैकः।। १५।।

The *Asthi-Saṅghātas* : The *Asthi-saṅghātas* (collection of a number of bones) are fourteen in number. Of these one is found in each of the following positions, viz. the two ankles, the two knees and the two groins; of the remaining eight, six are to be found in similar positions of the upper extremities, namely one in each of the wrists, elbows and axillas; one is in the cranium and another in the region of

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1. The *Kūrcas* (elusters or groups) may be made up of muscles, bones, vessels and ligamentous structure - *Ḍalhṇa*.
2. According to *Gayādāsa* four such cords are found on each side of the spinal column and thus totalling eight in all.
3. *Sevanī* evidently means the central tendinous band which looks like a suture from which the muscles on either side arise.

the *Trika*[1] (thus making up fourteen in all). **15**

चतुर्दशैव सीमन्ताः। ते चास्थिसङ्घातवद् गणनीयाः, यतस्तैर्युक्ता अस्थिसङ्घाताः ये ह्युक्ताः संङ्घातास्ते खल्वष्टादशैकेषाम्।। १६।।

The *Sīmantas* : The *Sīmantas* number fourteen in all, and are respectively situated about the place of each of the aforsaid *Asthi-saṅghāta*. Several authorities assert that there are eighteen *Saṅghātas*[2]. **16**

त्रीणि सषष्टीन्यस्थिशतानि वेदवादिनो भाषन्ते। शल्यतन्त्रेषु तु त्रीण्येव शतानि। तेषां सविंशमस्थिशतं शाखासु, सप्तदशोत्तरं शतं श्रोणिपार्श्वपृष्ठोरःसु। ग्रीवां प्रत्यूर्ध्वं त्रिषष्टिः। एवमस्थ्नां त्रीणि शतानि पूर्यन्ते।। १७।।

The Bones : According to the followers of the *Āyurveda* (general medicine), the entire number of bones in the human body is three hundred and sixty; whereas *Śalya-Tantra* (the present work) counts only three hundred. Of these, one hundred and twenty are to be found in the (four) extremities, one hundred and seventeen in the pelvis (*Śroṇi*), sides (*Pārśva*), back and chest (*Uraḥ*) and sixty-three in the neck and the regions above; thus numbering three hundred in the aggregate[3]. **17**

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[1] "*Trika*" generally means the sacral region, but *Ḍalhaṇa* says that here it refers to the meeting of the two clavicles with the breast bone.

[2] According to them four more *Asthi-saṅghatās* are to be found over and above the fourteen already mentioned; these are - one above the sacrum, one above the chest, one at the junction of the thorax and abdomen, and one at the acromial end (of the Scapula).

[3] *Paṅḍita Gaṅgādhara Kaviratna* of *Murṣidābad* in his famous commentary, known as the *Tikā-jalpa-kalpa-taru,* in the 7th Chapter of *Śārīra Sthāna* in the *Caraka Saṁhitā* states :

"In the surgical text-book of *Suśruta* the number of bones in the human body is given to be three hundred in all. Of these, one hundred and twenty bones are in the four extremeties; one hundred and seventeen in the pelvic cavity (*śroṇi*), sides (*Pārśva*), back (*Priṣṭha*), (*Akṣa*) collar-bones and breast (*Uraḥ*); and sixty-three in the region upward the neck. Thus the total number of three hundred is made up. Now there are three bones in each toe of the feet; this makes fifteen altogether. Seven bones constitute the sole (*Tala*), cluster (*Kūrca*), and the ankle (*Gulpha*). There is one bone in the heel (*Pārṣṇi*), two in the leg (*Jaṅghā*), one in the knee (*Jānu*), and one in the thigh (*Ūru*). Thus

एकैकस्यान्तु पादाङ्गुल्यां त्रीणि त्रीणि-तानि पञ्चदश, तलकूर्चगुल्फसंश्रितानि दश, पार्ष्ण्यामेकम्, जङ्घायां द्वे, जानुन्येकम्, एकमूराविति, त्रिंशदेवमेकस्मिन् सक्थ्नि भवन्ति। एतेनेतरसक्थि बाहू च व्याख्यातौ।। १८।।

Bones of the four Extremities : There are three bones in each toe of the foot, thus making fifteen bones altogether (in the toes of each leg). Ten bones constitute the *Tala* (sole), *Kūrca* (cluster), and *Gulpha* (ankle) of each leg, and one forms the *Pārṣṇi* (heel); two bones are found in the *Jaṅghā* (leg); one in the *Jānu* (knee), and one in the *Ūru* (thigh); thus making thirty bones in one lower extremity. The same number holds good in the case of the other leg as well asin that of the two upper limbs. (Thus the bones in the four extremities are one hundred and twenty in all). **18**

श्रोण्यां पञ्च, तेषां गुदभगनितम्बेषु चत्वारि, त्रिकसंश्रितमेकम्, पार्श्वे षट्त्रिंशदेकस्मिन्; द्वितीयेऽप्येवम्। पृष्ठे त्रिंशत्, अष्टावुरसि, द्वे अक्षकसंज्ञे।। १९।।

Bones of the Trunk : Five bones form the *Śroṇi* (pelvic cavity); of these four are found about the *Guda* (anus), *Bhaga* (pubis), and the Nitamba (hips), and the fifth one is the Trika or triangular bone (the sacrum). There are thirty-six bones in one *Pārśva* (side) and the same number in the other; thirty in the *Pṛṣṭha* (back), eight in the *Uraḥ* (chest); and two more known as *Akṣaka* (collar-bone). (Thus making one hundred and seventeen in all). **19**

ग्रीवायां नव, कण्ठनाड्यां चत्वारि, द्वे हन्वोः, दन्ता द्वात्रिंशत्, नासायां त्रीणि, एकं तालुनि, गण्डकर्णशङ्खेष्वेकैकम्, षट् शिरसि।। २०।।

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there are twenty-seven bones in one lower timb. The same number applies to the other limb as well as to the two upper limbs. Thus a total number of one hundred and eight bones is made up. There are five bones in the pelvic cavity (*Śroṇi*); of these there are two in the hips (*Nitamba*), and the pubes (*Bhaga*), anus (*Guda*) and sacrum (*Trika*) is constituted with one bone each. There are thirty-six bones in one side (*Pārśva*) and the same count applies to the other. There are thirty bones in the back (*Pṛṣṭha*); two in the collar-bone (*Akṣakasañañjā*); seventeen in the breast (*Ura*); eleven in the neck (*Grīvā*); four in the wind-pipe (*Kaṇṭha-nāḍī*); and two in the jaws (*Hanu*). There are thirty-two teeth. There are three bones in the nose (*Nāsā*); two in the palate

Bones above the Clavicles : There are nine bones in the *Grīvā* (neck); four in the *Kaṇṭha-nāḍi*[1] (wind-pipe); two in the *Hanu* (Jaws). The teeth number thirty-two. There are three bones in the nose; one in the *Tālu* (palate); also one in each *Karṇa* (ear), *Śaṅkha* (temple) and *Gaṇḍa* (cheek), (thus making six in all); six bones form the *Śira* (cranium). [Thus making sixty-three in all]. **20**

एतानि पञ्चविधानि भवन्ति; तद्यथा — कपालरुचकतरुणवलयनलकसंज्ञानि। तेषां जानुनितम्बांसगण्डतालुशङ्खशिरःसु कपालानि, दशनास्तु रुचकानि, घ्राणकर्णग्रीवाक्षिकोषेषु तरुणानि, पाणिपादपार्श्वपृष्ठोरःसु वलयानि, शेषाणि नलकसंज्ञानि।। २१।।

Different kinds of Bones and their situations : These bones may be divided into five classes (according to their character), such as the *Kapāla, Rucaka, Taruṇa, Valaya* and the *Nalaka*. The bones, situated in the knee-joints, shoulders (*Aṅsa*[2]), hips (*Nitambas*), cheeks (*Gaṇḍa*), palate, temples and the cranium belong to the *Kapāla* kind (flat bones). The teeth belong to the *Rucaka* class. The bones in the nose, ears, throat (trachea) and the socket of the eyes (*Akṣi-koṣa*) are called *Taruṇa* (cartilages); while those which are found in the palm (wrist), foot (ankle), sides back and chest belong to the *Valaya* (irregular or curved) class. The remaining bones belong to *Nalaka* class (long-bones, lit. - reed-like or cylindrical). **21**

भवन्ति चात्र

अभ्यन्तरगतैः सारैर्यथा तिष्ठन्ति भूरुहाः।
अस्थिसारैस्तथा देहा ध्रियन्ते देहिनां ध्रुवम्।। २२।।

(*Tālu*); one each in either cheek (*Gaṇḍa*), ear (*Karṇa*) and temple (*Śaṅkha*), making six together; and six in the cranium (*Śira*). Thus a total number of sixty-six bones is made up. (Hence) the total number of three hundred bones is made (with the grand total of the three hundred foregoing totals). Thus the list of bones of a skeleton is described.''

[1] Tala, *Kūrca* and *Kaṇṭha-nāḍī* are identical with *Carak's Śatākā, Sthāna* and *Jatru* respectively.

[2] Though it is asserted here that there exist *Taruṇa* bones in the sockets of the eyes (*Akṣi-koṣa*) but there is no mention at all in the text, of the presence of any such therein. There is no mention of the shoulder-blade (*Aṅsa*) here though it is a part of the skeleton.

तस्माच्चिरविनष्टेषु त्वङ्मांसेषु शरीरिणाम् ।
अस्थीनि न विनश्यन्ति साराण्येतानि देहिनाम् ।। २३ ।।
मांसान्यत्र निबद्धानि सिराभिः स्नायुभिस्तथा ।
अस्थीन्यालम्बनं कृत्वा न शीर्यन्ते पतन्ति वा ।। २४ ।।

Memorable Verses : As trees are supported by the hard core inside their trunks, so the body is supported (and kept erect) by the firm bones (which are found in its inside). And since these bones form the pith (*Sāra*) of the human organism, they are not destroyed even after the destruction and falling off of the attached flesh, skin, etc. of the body. Muscles are attached strongly to the bones by means of the veins (*Sirās*) and ligaments (*Snāyus*), and are thus kept in position and do not fall off. **22-24**

सन्धयस्तु द्विविधाश्चेष्टावन्तः, स्थिराश्च ।
शाखासु हन्वोः कट्याञ्च चेष्टावन्तस्तु सन्धयः ।
शेषास्तु सन्धयः सर्वे विज्ञेया हि स्थिरा बुधैः ।। २५ ।।

सङ्ख्यातस्तु दशोत्तरे द्वे शते। तेषां शाखास्वष्टषष्टिः, एकोनषष्टिः कोष्ठे, ग्रीवां प्रत्यूर्ध्वं त्र्यशीतिः ।। २६ ।।

The *Sandhis* or Joints - (M.T.) : The joints may be divided into two kinds according to as they are immovable (synarthrosis) and movable (diarthrosis). Those which are situated at the four extremities as well as in the *Kaṭī* (waist) and *Hanus* (jaws) are movable; the others are known to be unmovable by the learned. There are two hundred and ten articulations (*Sandhis*) in the human body. Of these sixty-eight are in the four extremities; fifty-nine in the trunk (*Koṣṭha*); and eighty-three in the neck and in the region above it. **25-26**

एकैकस्यां पादाङ्गुल्यां त्रयस्त्रयः, द्वावङ्गुष्ठे, ते चतुर्दश। जानुगुल्फवङ्क्षणेष्वेकैकः एवं सप्तदशैकस्मिन् सक्थिनि भवन्ति। एतेनेतरसक्थि बाहू च व्याख्यातौ ।। २७ ।।

***Sandhis* of the four Extremities :** Three joints are found in each toe, two only in the great toe, thus making fourteen in each leg; one is placed in each ankle, knee-joint and groin, thus making seventeen *Sandhis* in each leg or thirty-four in the two lower extremities. A similar number is to be found in each of the two upper extremities. **27**

त्रयः कटीकपालेषु, चतुर्विंशतिः पृष्ठवंशे, तावन्त एव पार्श्वयोः, उरस्यष्टौ; तावन्त एव ग्रीवायाम्, त्रयः कण्ठे, नाडीषु हृदयक्लोमनिबद्धास्वष्टादश, दन्तपरिमाणा दन्तमूलेषु, एकः काकलके नासायाञ्च, द्वौ वर्त्ममण्डलजौ नेत्राश्रयौ, गण्डकर्णशङ्खेष्वेकैकः, द्वौ हनुसन्धी, द्वावुपरिष्टाद् भ्रुवोः शङ्खयोश्च, पञ्च शिरःकपालेषु, एको मूर्ध्नि।। २८।।

Sandhis of the *koṣṭha* and Clavicles : There are three *Sandhis* about the *Kapāla* or flat bone in the *Kaṭī* (waist, hence pelvis); twenty-four in the vertibral column; twenty four in the sides; eight in the chest; eight in the *Grīvā* (neck); three in the *Kaṇṭha* (windpipe); eighteen in the cords of bands (*Nāḍī*) binding the *Kloma* and the heart; thirty-two about the roots of the teeth, one in the region of the thyroid (*Kākalaka*); one in the nose; two in the eyes; one in each of the two ears, temples and cheeks (thus making six in all); two about the joints of the jaw-bones; two over the eye-brows; two above the temples; five in the *Kapāla* bone of the fore-head and one in the head. **28**

त एते सन्धयोऽष्टविधाः- कोरोलूखलसामुद्गप्रतरतुन्नसेवनीवायसतुण्डमण्डलशङ्खावर्त्ताः। तेषामङ्गुलिमणिबन्धगुल्फजानुकूर्परेषु कोराः सन्धयः। कक्षावङ्क्षणदशनेषूलूखलाः। अंसपीठगुदभगनितम्बेषु सामुद्गाः, ग्रीवापृष्ठवंशयोः प्रतराः, शिरःकटीकपालेषु तुन्नसेवन्यः, हन्वोरुभयतस्तु वायसतुण्डाः, कण्ठहृदयनेत्रक्लोमनाडीषु मण्डलाः, श्रोत्रभृङ्गाटकेषु शङ्खावर्त्ताः। तेषां नामभिरेवाकृतयः प्रायेण व्याख्याताः।। २९।।

Their forms, distinctions and locations : These joints may be divided into eight different classes (named after the objects which they respectively resemble in shape), namely *Kora* (hinged or lap-shaped), *Ulūkhala* (ball and socket), *Sāmudga* (back of the palm), *Pratara* (raft), *Tunna-sevanī* (seam-like or dove-tailed), *Vāyasa-tuṇḍda* (crow-beak), *Maṇḍala* (circular) and *Śaṅkhā-varta* (involutions of conch-shell). The joints in the fingers, wrists, ankles knee-joints and elbows (*Kūrpura*) belong to the *Kora* group. Those in the axilla or shoulder-joint (*Kakṣā*), teeth, and hip (*Vaṅkṣaṇa*) are of the *Ulūkhala* type. The joints in the region of the anus, vagina, shoulders (*Aṅsa-pīṭha* - i.e.

glenoid cavity) and hips, belong to the *Sāmudga* form. The joints in the neck and the spinal columns, belong to the *Pratara* (irregular) type; while those found in the *Kapāla* bones of the pelvis (*Kaṭī*) and the forehead, are of *Tunna-sevanī* (suture) form. The joints on either side of the cheek-bones (temporomandibular) belong to the *Vāyasa-tuṇḍa* type. The *Maṇḍala* joints occur in the encircling *Nāḍī* of the heart, throat, eyes and *Kloma*. *Śaṅkhā-varta* joints occur in the bones of the ears and the nostrils. The similar features of these different kinds of joints (*Sandhis*) are evident from their names. **29**

अस्थ्नान्तु सन्धयो ह्येते केवलाः परिकीर्त्तिताः।
पेशीस्नायुसिराणान्तु सन्धिसंङ्ख्या न विद्यते।। ३०।।

Metrical Text : Only the bone-joints have been enumerated and described; the joints of muscles ligaments and veins are innumerable. **30**

नव स्नायुशतानि। तासां शाखासु षट्शतानि, द्वे शते त्रिंशच्च कोष्ठे, ग्रीवां प्रत्यूर्ध्वं सप्ततिः। एकैकस्यान्तु पादाङ्गुल्यां षट् निचितास्तास्त्रिंशत्। तावत्य एव तलकूर्चगुल्फेषु, तावत्य एव जङ्घायाम्, दश जानुनि, चत्वारिंशदूरौ, दश वङ्क्षणे, शतमध्यर्धमेवमेकस्मिन् सक्थ्नि भवन्ति। एतेनेतरसक्थि बाहू च व्याख्यातौ। षष्टिः कट्यां, अशीतिः पृष्ठे, पार्श्वयोः षष्टिः, उरसि त्रिंशत्, षट्त्रिंशद् ग्रीवायाम्, मूर्ध्नि चतुस्त्रिंशत्, एवं नव स्नायुशतानि व्याख्यातानि।। ३१।।

The Nerves (Snāyu) : There are nine hundred nerves (*Snāyus*) in the human body, of which six hundred occur in the four extremities; two hundred and thirty in the trunk (*Koṣṭha*) and seventy in the neck and upwards. (Of the six hundred nerves in the four extremities), six nerves are situated in each toe making thirty (in the toes of each foot); thirty in the *Tala* (soles), *Gulpha* (ankles) and the *Kūrca* (ankle-joint); thirty in the leg (*Jaṅghā*); ten in the knee-joints (*Jānu*); forty in the *Udara* (abdomen); ten in the groin (*Vaṅkṣaṇa*); thus making one hundred and fifty in each leg. The same number is found in the other lower limb and in each of the two upper extremities. (Of the two hundred and thirty nerves in the trunk), there are sixty in the lumbar region (*Kaṭī*); eighty in the back; sixty in the sides; and thirty in the chest. (Of the seventy nevers to be found in the region above the clavicles) there are thirty six in the neck (Grīvā) and thirty-four in the head. Thus the total number of nerves in a human body is nine hundred. **31**

भवन्ति चात्र

स्नायूश्चतुर्विधा विद्यात् तास्तु सर्वा निबोध मे।
प्रतानवत्यो वृत्ताश्च पृथ्व्यश्च शुषिरास्तथा।। ३२।।
प्रतानवत्यः शाखासु सर्वसन्धिषु चाप्यथ।
वृत्तास्तु कण्डराः सर्वा विज्ञेयाः कुशलैरिह।। ३३।।
आमपक्वाशयान्तेषु बस्तौ च शुषिराः खलु।
पार्श्वोरसि तथा पृष्ठे पृथुलाश्च शिरस्यथ।। ३४।।

Memorable Verses : Now hear me describing the nerves (*Snāyus*). They may be grouped under four distinct heads. viz., *Pratānavatī* (ramifying or branching), *Vṛtta* (ring-shaped or circular), *pṛthu* (thick or broad) and *Śuṣirā* (perforated). The nerves (*Snāyus*) which present in the four extremities and the joints belong to the *Pratānavatī* type. The *Kaṇḍarās* or large nerves are of the *Vṛtta* type; while those which are found in the stomach (*Āmāśaya*) or in the intestines (*Pakvāśaya*) and in the bladder belong to the *Śuṣira* type. The ligaments of the chest, back, sides and head are of the *Pṛthu* type. **32-34**

नौर्यथा फलकास्तीर्णा बन्धनैर्बहुभिर्युता।
भारक्षमा भवेदप्सु नृयुक्ता सुसमाहिता।। ३५।।
एवमेव शरीरेऽस्मिन् यावन्तः सन्धयः स्मृताः।
स्नायुभिर्बहुभिर्बद्धास्तेन भारसहा नराः।। ३६।।
न ह्यस्थीनि वा पेश्यो न सिरा न च सन्धयः।
व्यापादितास्तथा हन्युर्यथा स्नायुः शरीरिणम्।। ३७।।
यः स्नायूः प्रविजानाति बाह्याश्चाभ्यन्तरास्तथा।
स गूढं शल्यमाहर्तुं देहाच्छक्नोति देहिनाम्।। ३८।।

As a boat made of planks and timber fastened together by means of a large number of bindings is enabled to float on the water and to carry cargo; so the human frame being bound and fastened at the *Sandhis* or joints by a large number of nerves (*Snāyu*) is enabled to bear-pressure. An injury to, or disease of, the bones, veins, joints or muscles are not so detrimental to the system as is the case if the *Snāyus* are affected in any way. Only the physician, who is acquainted with the internal and external nerves (*Snāyus*) of the body, is qualified to extract a hidden and imbedded *Śalya* (extraneous matter etc.) from any part of the body. **35-38**

पञ्च पेशीशतानि भवन्ति। तासां चत्वारि शतानि शाखासु, कोष्ठे षट्षष्टिः, ग्रीवां प्रत्यूर्ध्वं चतुस्त्रिंशत्।। ३९।।

The Muscles (*Peśis*) : The muscles (*Peśis*) number five hundred in all, of which four hundred are in the four extremities; Sixt-six[1] in the trunk (*Koṣṭha*) and thirty-four in the region above the clavicles. **39**

एकैकस्यान्तु पादाङ्गुल्यां तिस्रस्तिस्रस्ताः पञ्चदश, दश प्रपदे, पादोपरि कूर्चसन्निविष्टास्तावत्य एव, दश गुल्फतलयोः, गुल्फजान्वन्तरे विंशतिः, पञ्च जानुनि, विंशतिरूरौ, दश वङ्क्षणे, शतमेवमेकस्मिन् सक्थ्नि भवति। एतेनेतरसक्थिबाहू च व्याख्यातौ।। ४०।।

Muscles in the Extremities : There are three muscles in each of the toes, thus making fifteen in the toes of one leg; ten in the anterior part of the foot and the same number (ten) attached to the *Kūrca*; ten in the sole and the ankle-bone (*Gulpha*, - malleoli); twenty in the region between the *Gulpha* and the knee-joint; five in the knee-joint (*Jānu*); twenty in the thigh (*Ūru*); and ten in the groin (*Vaṅkṣaṇa*); thus making one hundred muscles in all in each leg. The same number is found in each of the other three extremities; (thus making four hundred in all). **40**

तिस्रः पायौ, एका मेढ्रे, सेवन्याञ्चापरा, द्वे वृषणयोः, स्फिचोः पञ्च पञ्च द्वे बस्तिशिरसि, पञ्चोदरे, नाभ्यामेका, पृष्ठोर्ध्वसन्निविष्टाः पञ्च पञ्च दीर्घाः, षट् पार्श्वयोः, दश वक्षसि, अक्षकांसौ प्रति समन्तात् सप्त,द्वे हृदयामाशययोः, षट् यकृत्प्लीहोण्डुकेषु।। ४१।।

Muscles in the *Koṣṭha* : (Of the sixty-six muscles in the trunk), three are in the region of the anus (*Pāyu*) one in the penis; one in the perineum (*Sevanī*); two in the scrotum; five in each of the haunches (*Sphik*); two in the top or head of the bladder; five in the abdomen (*Udara*); one about the umbilicus; five along each side (of the spinal column), on the upper part of the back (making ten in all); six in the sides; ten in the chest; seven around the armpits and shoulders (*Akṣaka-Aṅsa*); two in the region of heart and stomach (*Āmāśaya*); and six in the region of the liver, spleen and caecum (*Uṇḍuka*). **41**

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[1] *Gayādāsa* reads sixty in the trunks and forty above the clavicles.

ग्रीवायां चतस्त्रः, अष्टौ हन्वोः, एकैका काकलकगलयोः, द्वे तालुनि, एका जिह्वायाम्, ओष्ठयोर्द्वे, घोणायां द्वे, द्वे नेत्रयोः गण्डयोश्चतस्त्रः, कर्णयोर्द्वे चतस्त्रो ललाटे, एका शिरसीति, एवमेतानि पञ्च पेशीशतानि।। ४२।।

Muscles of the Head and Neck : (Of the thirty-four muscles found in the region), four are in the throat (*Grīvā*); eight in the two jaw-bones (*Hanu*); one each in the regions of the throat (*Kākalaka* and *Gala*) two in the palate; one in the tongue; two in the lips; two in the nose; two in the eyes; four in the cheeks; two in the ears; four in the forehead; and one in the head. Thus the positions and distributions of the five hundred muscles (*Peśis*) have been described. **42**

शिरास्नाय्वस्थिपर्वाणि सन्धयश्च शरीरिणाम्।
पेशीभिः संवृतान्यत्र बलवन्ति भवन्त्यतः।। ४३।।

Metrical Text : The nerves, veins, bones and joints etc., of a human body, derive their strength from the fact of their being supported by or covered over by the muscles. **43**

स्त्रीणान्तु विंशतिरधिका। दश तासां स्तनयोरेकैकस्मिन् पञ्च पञ्चेति, यौवने तासां परिवृद्धिः, अपत्यपथे चतस्त्रः-तासां प्रसृतेऽभ्यन्तरतो द्वे, मुखाश्रिते बाह्ये च वृत्ते द्वे, गर्भच्छिद्रसंश्रितास्तिस्त्रः, शुक्रार्त्तव-प्रवेशिन्यस्तिस्त्र एव। पित्तपक्वाशययोर्मध्ये गर्भाशय्या, यत्र गर्भस्तिष्ठति।। ४४।।

Extra Muscles in Women : Females have twenty extra muscles; ten muscles are to be found about the two breasts, five in each, which (muscles) attain their full growth during puberty; four muscles are present about the parturient passage; and of these (four) two are about the external and two in the internal orifices (of the vagina); three about the region of the os, and three along the passages of the ovum and sperm. The *Garbhāśaya* or uterus is situated in the space bounded by the *Pittāśaya* (small intestine) and *Pakvāśaya* (large intestine) and the foetus lies in this during the period of gestation.[1]

तासां बहलपेलवाणुस्थूलपृथुवृत्तह्रस्वदीर्घस्थिरमृदुश्लक्ष्णकर्कशभावाः सन्ध्यस्थिसिरास्नायुप्रच्छादका यथाप्रदेशं स्वभावत एव भवन्ति।। ४५।।

According to their position in the system, these muscles are found to be thick, slender, small, large, expanded, circular, short, long, hard, soft, smooth or rough. The muscles cover the veins, ligaments, bones and joints; hence their shape and size are determined by the exigencies (organic structures) of their positions. **45**

भवति चात्र।

पुंसां पेश्यः पुरस्ताद् याः प्रोक्ता लक्षणमुष्कजाः।
स्त्रीणामावृत्य तिष्ठन्ति फलमन्तर्गतं हि ताः।। ४६।।
मर्मसिराधमनीस्त्रोतसामन्यत्र प्रविभागः।। ४७।।

Memorable Verses : The muscles which are found in the penis and scrotum of a man as described before correspond to the covering of the uterus and ovaries in the case of a woman owing to the presence of those organs in her body. The positions and classifications of the veins, channels, Marmas and arteries will be dealt with in a separate chapter. **46-47**

शङ्खनाभ्याकृतिर्योनिस्त्र्यावर्त्ता सा प्रकीर्त्तिता।
तस्यास्तृतीये त्वावर्त्ते गर्भशय्या प्रतिष्ठिता।। ४८।।
यथा रोहितमत्स्यस्य मुखं भवति रूपतः।
तत्संस्थानां तथारूपां गर्भशय्यां विदुर्बुधाः।। ४९।।
आभुग्नोऽभिमुखः शेते गर्भो गर्भाशये स्त्रियाः।
स योनिं शिरसा याति स्वभावात् प्रसवं प्रति।। ५०।।

The vagina of a woman resembles the navel of a conch-shell in shape and is, possessed of three involuted turns (*Āvartas*) like the interior of mollusc. The uterus (*Garbhāśaya* - foetal bed) is situated at the third posterior involuted turn. The shape of the uterus resembles the mouth of a *Rohit*-fish (narrow at the mouth and expanded in the upper end). The foetus lies in a crouched or doubled up posture in the uterus and thus naturally at the time of parturition its head is presented at the entrance to the vagina. **48-50**

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[1] If we read *Mutrāśaya* (bladder) in place of *Pittāśaya* it explains the anatomy better. - Ed.

त्वक्पर्यन्तस्य देहस्य योऽयमङ्गविनिश्चयः।
शल्यज्ञानादृते नैष वर्ण्यतेऽङ्गेषु केषुचित्।। ५१।।
तस्मान्निःसंशयं ज्ञानं हर्त्रा शल्यस्य वाञ्छता।
शोधयित्वा मृतं सम्यग् द्रष्टव्योऽङ्गविनिश्चयः।। ५२।।
प्रत्यक्षतो हि यद् दृष्टं शास्त्रदृष्टञ्च यद् भवेत्।
समासतस्तदुभयं भूयो ज्ञानविवर्धनम्।। ५३।।

Superiority of *Śalya-Tantra* : The different parts or members of the body as mentioned before including even the skin cannot be correctly described by any one who is not versed in *Anatomy*. Hence, any one desirous of acquiring a thorough knowledge of anatomy should prepare a dead body and carefully observe (by dissecting it) and examine its different parts. For a thorough knowledge can only be acquired by comparing the accounts given in the *Śāstras* (books on the subject) and by direct personal observation. **51-53**

तस्मात् समस्तगात्रमविषोपहतमदीर्घव्याधिपीडितमवर्षशतिकं निःसृष्टान्त्रपुरीषं पुरुषमावहन्त्यामापगायां निबद्धं पञ्जरस्थं मुञ्जवल्कलकुशशणादीनामन्यतमेनावेष्टिताङ्गमप्रकाशे देशे कोथयेत्। सम्यक् प्रकुथितञ्चोद्धृत्य ततो देहं सप्तरात्रादुशीरबालवेणुवल्कलकूर्चानामन्यतमेन शनैः शनैरवघर्षयंस्त्वगादीन् सर्वानेव बाह्याभ्यन्तरानङ्गप्रत्यङ्गविशेषान् यथोक्तान् लक्षयेच्चक्षुषा।। ५४।।

Mode of dissection : A dead body selected for this purpose should not be wanting in any of its parts, should not be a person who had lived up to a hundred years (i.e. too old age) or of one who died from any protracted disease or of poison. The excrementa should be first removed from the entrails and the body should be left to decompose in the water of a solitary and still pool, and secruely placed in a cage (so that it may not be eaten away by fish nor drift away), after having covered it entirely with the outer sheaths of *Muñja* grass, *Kuśa* grass, hemp or with rope etc. After seven days the body would be thoroughly decomposed, then the observer should slowly scrape off the decomposed skin etc. with a whisk made of grass-roots, hair, *Kuśa* blade or with a strip of split bamboo and carefully observe with his own eyes all the various different organs, external and internal, beginning with the skin as described before. **54**

श्लोकौ चात्र भवतः।

न शक्यश्चक्षुषा द्रष्टुं देहे सूक्ष्मतमो विभुः।
दृश्यते ज्ञानचक्षुर्भिस्तपश्चक्षुर्भिरेव च ॥५५॥
शरीरे चैव शास्त्रे च दृष्टार्थः स्याद्विशारदः।
दृष्टश्रुताभ्यां सन्देहमवापोह्याचरेत् क्रियाः ॥५६॥

Memorable Verses : The Self, the occult or invisible Lord of the body cannot be detected except with the psychic eye or with that of the eyes of penance. He, who has observed the internal mechanism of the human body and is well read in the works bearing on these subjects and has thus all his doubts expelled from his mind is alone qualified in the science of *Āyurveda* and has a rightfull claim to practise the art of healing. **55-56**

इति सुश्रुतसंहितायां शारीरस्थाने शरीरसंख्याव्याकरणशारीरं
नाम पञ्चमोऽध्यायः ॥५॥

Thus ends the fifth Chapter of the Śārīra-sthāna in the Suśruta Saṁhitā which treats of the anatomy of the human body.

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ŚĀRĪRA-STHĀNA

CHAPTER VI

षष्ठोऽध्यायः

अथातः प्रत्येकमर्मनिर्देशं शारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।। १ ।।

Now we shall discourse on the *Śārīra* which specifically treats of the *Marmas*[1] or vital parts of the body. (*Pratyeka-marma-nirdeśa Śārīra*). 1

सप्तोत्तरं मर्मशतम्। तानि मर्माणि पञ्चात्मकानि भवन्ति। तद्यथा-मांसमर्माणि, सिरामर्माणि, स्नायुमर्माणि, अस्थिमर्माणि, सन्धिमर्माणि चेति। न खलु मांससिरास्नाय्वस्थिसन्धिव्यतिरेकेणान्यानि मर्माणि भवन्ति, यस्मान्नोपलभ्यन्ते।। २।।

Classification of Marmas : There are one hundred and seven Marmas (in the human organism), which may be divided into five classes, such as the *Māṅsa-Marmas, Sirā-Marmas, Snāyu-Marmas, Asthi-Marmas* and the *Sandhi-Marmas*. Indeed there are no other *Marmas* (vulnerable or vital parts) to be found in the body than the preceding ones. 2

तत्रैकादश मांसमर्माणि, एकचत्वारिंशत् सिरामर्माणि, सप्तविंशतिः स्नायुमर्माणि, अष्टावस्थिमर्माणि, विंशतिः सन्धिमर्माणि चेति। तदेतत् सप्तोत्तरं मर्मशतम्।। ३।।

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[1] Places where veins, arteries, ligaments, joints and muscles unite and an injury to which proves generally fatal.

Their different numbers : There are eleven *Māṅsa-Marmas* (vulnerable muscle-joints); forty-one *Sirā-Marmas* (similar veins, anastomosis); twenty-seven *Snāyu-Marmas* (vital ligament-unions); eight *Asthi-Marmas* (bone-unions) and twenty *Sandhi-Marmas* (vulnerable joints). **3**

तेषामेकादशैकस्मिन् सक्थ्नि भवन्ति। एतेनेतरसक्थि बाहू च व्याख्यातौ। उदरोरसोर्द्वादश, चतुर्दश पृष्ठे, ग्रीवां प्रत्यूर्ध्वं सप्तत्रिंशत्।। ४।।

Their Locations : Of these, eleven are in one leg, thus making twenty-two in the two lower extremities. The same number counts in the two hands. There are twelve *Marmas* in the regions of the chest and the abdomen (*Udara*); fourteen in the back; and thirty-seven in the region of the neck (*Grīvā*) and above it. **4**

तत्र सक्थिमर्माणि क्षिप्रतलहृदयकूर्चकूर्चशिरोगुल्फेन्द्रबस्तिजान्वाण्यूर्वीलोहिताक्षाणि विटपञ्चेति। एतेनेतरं सक्थि व्याख्यातम्।। ५।।

उदरोरसोस्तु गुदबस्तिनाभिहृदयस्तनमूलस्तनरोहितापलापान्यपस्तम्भौ चेति।। ६।।

पृष्ठमर्माणि तु कटीकतरुणकुकुन्दरनितम्बपाश्र्वसन्धिबृहत्यंसफलकान्यंसौ चेति।। ७।।

बाहुमर्माणि तु क्षिप्रतलहृदयकूर्चकूर्चशिरोमणिबन्धेन्द्रबस्तिकूर्पराण्यूर्वीलोहिताक्षाणि कक्षधरञ्चेति। एतेनेतरो बाहुर्व्याख्यातः।। ८।।

जत्रुण उर्ध्वं मर्माणि चतस्रो धमन्योऽष्टौ मातृका द्वे कृकाटिके द्वे विधुरे द्वे फणे द्वावपाङ्गौ द्वावावर्तौ द्वावुत्क्षेपौ द्वौ शङ्खावेका स्थपनी पञ्च सीमन्ताश्चत्वारि शृङ्गाटकान्येकोऽधिपतिरिति।। ९।।

Names and distributions of *Marmas* : The *Marmas* which are situated in each leg are known as *Kṣipra, Tala-Hṛdaya, Kūrca, Kūrca-Śirā, Gulpha* (ankle), *Indrabasti, Jānu* (Knee), *Aṇi, Ūrvī, Lohitākṣa* and *Viṭapa*. The twelve *Marmas* which are situated in the thorax and the abdomen (*Udara*) are *Guda* (anus), *Basti* (bladder), *Nābhi* (umbilicus), *Hṛdaya* (heart), *Stanamūla* (the roots of two breasts), the *Stana-Rohita* (muscles of the breasts), the two *Apalāpas* and the two *Apastambhas*. The fourteen *Marmas* to be found in the back are the *Kaṭika-taruṇas* (*Taruṇa*-bones of the waist), the two *Kukundaras*, the two *Nitambas* (hips), *Pārśva-Sandhis* (the two side-joints), the two

Bṛhatīs, the two *Aṅsa-phalakas* (shoulder-blades) and the two *Aṅsas* (shoulders). The eleven *Marmas* to be found in an arm are known as the *Kṣipra, Tala-Hṛdya, Kūrca, Kūrca-Śirāh, Maṇibandha, Indrabastī, Kūrpara, Āṇi, Ūrvī, Lohitākṣa* and *Kakṣadhara*. What is said of the one arm holds good of the other. The *Marmas* situated above the clavicle regions are known as the four *Dhamanis*, the eight *Mātṛkās*, the two *Kṛkātikās*, the two *Vidhuras*, the two *Phaṇas*, the two *Apāṅgas*, the two *Āvartas*, the two *Utkṣepas*, the two *Saṅkhas*, one *Sthapanī* five *Sīmantas*, four *Śṛṅgāṭakas* and one *Adhipati*. **5-9**

तत्र तलहृदयेन्द्रबस्तिगुदस्तनरोहितानि मांसमर्माणि।। १०।।

नीलधमनीमातृकाश्शृङ्गाटकापाङ्गस्थपनीफणस्तनमूलापलापापस्तम्भहृदयनाभिपाश्वर्सन्धिबृहतीलोहिताक्षोर्व्यः सिरामर्माणि।। ११।।

आणीविटपकक्षधरकूर्च-कूर्चशिरो-बस्तिक्षिप्रांसविधुरोत्क्षेपाः स्नायुमर्माणि।। १२।।

कटीकतरुणनितम्बांसफलकशङ्खास्त्वस्थिमर्माणि।। १३।।

जानुकूर्परसीमन्ताधिपतिगुल्फमणिबन्धकुकुन्दरावर्त्तकृकाटिकाश्चेति सन्धिमर्माणि।। १४।।

The different heads of *Marmas* : Of the aforesaid *Marmas*, those known as the *Tala-Hṛdaya, Indrabasti, Guda* and *Stana-rohita*, are *Māṅsa-Marmas*. Those known as *Nīla-dhamani, Mātṛkā, Sṛṅgātaka, Apāṅga, Sthapanī, Phaṇa, Stanamūla, Apalāpa, Apastambha, Hṛdaya* (heart), *Nābhi* (umbilicus), *Pārśva-Sandhi, Bṛhatī, Lohitākṣa* and *Ūrvī* are *Sirā-Marmas*. Those known as the *Aṇī, Viṭapa, Kakṣadhara, Kūrca, Kūrca-Sirah. Basti, Kṣipra, Aṅas* (shoulders), *Vidhura* and *Utkṣepa* are *Snāyu-Marmas*. Those known as the *Kaṭika-taruṇa, Nitamba, Aṅsaphalaka, Śaṅkha* are *Asthi-Marmas*. The *Jānu*, the *Kūrpara*, the *Sīmanta*, the *Adhipathi*, the *Gulpha*, the *Maṇibandha*, the *Kukundara*, the *Āvarta* and the *Kṛkāṭikā* are *Sandhi-Marmas*. **10-14**

तान्येतानि पञ्चविकल्पानि मर्माणि भवन्ति। तद्यथा- सद्यः-प्राणहराणि, कालान्तरप्राणहराणि, विशल्यघ्नानि, वैकल्यकराणि, रुजाकराणीति। तत्र सद्यः प्राणहराण्येकोनविंशतिः, कालान्तरप्राणहराणि त्रयस्त्रिंशत्, त्रीणि विशल्यघ्नानि, चतुश्चत्वारिंशद् वैकल्यकराणि, अष्टौ रुजाकराणीति।। १५।।

Qualitative Classes : Again these *Marmas* (vital unions of the body) are under five distinct heads, namely, *Sadya-Prāṇahara* (fatal within twenty-four hours), *Kālāntara-Prāṇahara* (fatal within a fortnight or a month), *Viśalyaghna* (fatal as soon as a dart or any other imbeded foreign matter is extracted therefrom), *Vaikalyakara* (maiming or deforming) and *Rujākar* (painful) [according as an injury respectively produces the aforesaid effects]. Of these, nineteen *Marmas* belong to the *Sadya-Prāṇahara* group; thirty-three to the *Kālāntara-Prāṇahara* group; three to the *Viśalyaghna* group; forty-four to the *Vaikalyakara* group; and eight to the *Rujākara* group. **15**

भवन्ति चात्र

शृङ्गाटकान्यधिपतिः शङ्खौ कण्ठसिरा गुदम् ।
हृदयं बस्तिनाभी च घ्नन्ति सद्यो हतानि तु ।। १६ ।।
वक्षोमर्माणि सीमन्ततलक्षिप्रेन्द्रबस्तयः ।
कटीकतरुणे सन्धी पार्श्वजौ बृहती च या ।। १७ ।।
नितम्बाविति चैतानि कालान्तरहराणि तु ।
उत्क्षेपौ स्थपनी चैव विशल्यघ्नानि निर्दिशेत् ।। १८ ।।
लोहिताक्षाणिजानूर्वी-कूर्चविटपकूर्पराः ।
कुकुन्दरे कक्षधरे विधुरे सकृकाटिके ।। १९ ।।
अंसांसफलकापाङ्गा नीले मन्ये फणौ तथा ।
वैकल्यकरणान्याहुरावर्तौ द्वौ तथैव च ।। २० ।।
गुल्फौ द्वौ मणिबन्धौ द्वौ द्वे द्वे कूर्चशिरांसि च ।
रुजाकराणि जानीयादष्टावेतानि बुद्धिमान् ।। २१ ।।
क्षिप्राणि विद्धमात्राणि घ्नन्ति कालान्तरेण च ।। २२ ।।

Memorable Verse : To the *Sadya-Prāṇahara* group (fatal in the course of a day if anyway hurt) belong the four *Śṛṅgāṭakas*, one Adhipati, the two *Śaṅkhas,* the eight *Kaṇṭha-Sirās*, the *Guda*, the *Hṛdaya*, the *Basti* and the *Nābhi*. To the *Kālāntara-Prāṇahara* group (fatal later on, if any way hurt) belong the eight *Vakṣa-Marmas*, the five *Sīmantas*, the four *Tala-Marmas*, the four *Kṣipra-Marmas*, the four *Indra-bastis*, the two *Kaṭika-taruṇas*, the two *Pārśva-Sandhis*, the two *Bṛhatīs* and the two *Nitambas*. To the *Viśalyaghna* class belong the two *Utkṣepas* and the one *Sthapanī*. To the *Vaikalyakara* (deforming) group belong the *Marmas*, known as the four *Lohitākṣas*, the four *Āṇīs*, the two *Jānus*, the four *urvīs*, the four *Kūrcas*, the two *Viṭapas*, the two *Kūrparas*, the two *Kukundaras*, the two *Kakṣadharas*, the two *Vidhuras*, the two *Kṛkāṭikās*, the two *Aṅsas* (shoulder), the two *Aṅsa-phalakas* (shoulder-blades), the two *Apāṅgas* (tips of eyes), the two *Nīlās*, the two *Manyās*, the two *Phaṇas* and the two *Āvartas*. A learned physician should know that the two *Gulphas*, the two *Maṇi-bandhas* and the four *Kūrca-Sirah* (of the hands and legs) belong to the *Rujākara* group (painful if hurt). A piercing of the *Kṣipra-Marma* ends in an instantaneous death; or death may follow at a later time. **16-22**

मर्माणि नामः मांससिरास्नाय्वस्थिसन्धिसन्निपाताः। तेषु स्वभावत एव विशेषेण प्राणास्तिष्ठन्ति, तस्मान्मर्मस्वभिहतास्तांस्तान् भावाना-पद्यन्ते।। २३।।

Firm unions of *Māṅsa* (muscles), *Sirā* (veins), *Snāyu* (ligaments), bones or bone-joints are called *Marmas* (or vital parts of the body) which naturally and specifically form the seats of life (*Prāṇa*) and hence a hurt to any one of the *Marmas* invariably produces such symptoms as arise from the hurt of a certain *Marma*.[1] 23

तत्र सद्यः प्राणहराण्याग्नेयानि, अग्निगुणेष्वाशु क्षीणेषु क्षपयन्ति। कालान्तरप्राणहराणि सौम्याग्नेयानि, अग्निगुणेष्वाशु क्षीणेषु क्रमेण च सोमगुणेषु कालान्तरेण क्षपयन्ति। विशल्यप्राणहराणि वायव्यानि, शल्यमुखनिरुद्धो यावदन्तर्वायुस्तिष्ठति तावज्जीवति, उद्धृतमात्रे तु शल्ये मर्मस्थानाश्रितो वायुर्निष्क्रामति; तस्मात् सशल्यो जीवत्युद्धृतशल्यो म्रियते। वैकल्यकराणि सौम्यानि; सोमो हि स्थिरत्वाच्छैत्याच्च प्राणावलम्बनं करोति! रुजाकराण्यग्निवायुगुणभूयिष्ठानि, विशेषतश्च तौ रुजाकरौ, पाञ्चभौतिकीञ्च रुजामाहुरेके।। २४।।

The Marmas belonging to the *Sady-Prāṇahara* group are possessed of fiery virtues (thermogenric); as fiety virtues are easily enfeebled, so they prove fatal to life (in the event of being any way hurt); while those belonging to the *Kālāntara-Prāṇahara* group are fiery and lunar (cool) in their properties. And as the fiery virtues are enfeebled easily and the cooling virtues take a considerable time in being so, the *Marmas* of this group prove fatal in the long run (in the event of being any way hurt, if not instantaneously like the preceding ones). The *Viśalyaghna Marmas* are possessed of *Vātaja* properties (that is, they arrest the escape of the vital *Vāyu*); so long as the dart does not allow the *Vāyu* to escape from their injured interior, the life prolongs; but as soon as the dart is extricated, the *Vāyu* escapes from the inside of the hurt and necessarily proves fatal. The *Vaikalyakaras* are possessed of *Saumya* (lunar properties) and they retain the vital fluid owing to their steady and cooling virtues, and hence tend only to deform the organism in the event of their being hurt, instead of bringing on death. The *Rujākara Marmas* of fiery and *Vātaja* properties become extremely painful inasmuch as both of them are pain-generating in their properties. Others, on the contrary, hold the pain to be the result of the properties of the five material components of the body (*Pañcabhautika*). **24**

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[1] Some are of opinion that hallucination, delirium, death, stupor and coma as described in the *Sūtrasthāna* are the result of injuries to these *Marmas*.

केचिदाहुर्मांसादीनां पञ्चानामपि समस्तानां विवृद्धानाञ्च समवायात् सद्यः प्राणहराणि, एकहीनानामल्पानां वा कालान्तरप्राणहराणि, द्विहीनानां विशल्यप्राणहराणि, त्रिहीनानां वैकल्यकराणि, एकस्मिन्नेव रुजाकराणीति। नैवम्, यतश्चास्थिमर्मस्वप्यभिहतेषु शोणितागमनं भवति।। २५-२६।।

Different Opinions on the *Marmas*: Some assert that *Marmas*, which are the firm union of the five bodily factors (of veins, ligaments, muscles, bones and joints), belong to the first group (*Sadya-Prāṇahara*); that those, which form the junction of four such, or in which there is one in smaller quantity, will prove fatal in the long run, in the event of their being hurt or injured (*Kālāntara- Prāṇahar*).[1] Those, which are the junction of two such factors, belong to the *Viśalya-Praṇahara*[2] group; those of the three belong to the *Vaikalyakara*[3] group; and those in which only one of them exists belongs to the last or pain-generating type (*Rujākara*).[1]

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[1] The *Marmas,* such as *Stana-mūla, Apalāpa, Apastambha, Sīmanta, Kaṭīka-Taruṇa, Pārśva-Sandhi, Bṛhatī* and *Nitamba* belonging to the *Kālāntara-māraka* group, are devoid of *Māṅsa* (muscles); and the "*Marmas*" known as *Stanarohita, Talahṛdaya, Kṣipra* and *Indrabasti*, belonging to the same class are devoid of *Asthi* (bones).

[2] The *Utkṣepa marma,* belonging to the *Vīsalya-pranahara* group, is devoid of *Māṅsa* (muscles) and *Sandhi* (joint).

[3] The *Sthapanī-Marma*, belonging to the *Vaikalyakara* class, is devoid of *Māṅsa*

But the fore going theory is not a sound one, inasmuch as blood is found to exude from an injured joint which would be an impossibility in the absence of any vein, ligament (Snāyu) and muscle being intimately connected with it. Hence every *Marma* should be understood as a junction or meeting place of the five organic principles of ligaments, veins, muscles, bones and joints. **25-26**

भवन्ति चात्र।

चतुर्विधा यास्तु सिराः शरीरे प्रायेण ता मर्मसु सन्निविष्टाः।
स्नाय्वनिस्थमांसानि तथैव सन्धीन् सन्तर्प्य देहं प्रतिपालयन्ति।। २७।।
ततः क्षते मर्मणि ताः प्रवृद्धः समन्ततो वायुरभिस्तृणोति।
विवर्धमानस्तु स मातरिश्वा रुजः सुतीव्राः प्रतनोति काये।। २८।।
रुजाभिभूतन्तु पुनः शरीरं प्रलीयते नश्यति चास्य संज्ञा।
अतो हि शल्यं विनिहर्त्तुमिच्छन् मर्माणि यत्नेन परीक्ष्य कर्षेत्।। २९।।

एतेन शेषं व्याख्यातम्।। ३०।।

Metrical text : This is further corroborated by the fact that the four classes of *Sirā* or vessels (which respectively carry the Vāyu, *Pitta, Kapha* and the blood) are found to enter into the *Marmas* for the

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(muscle), *Sirā* and *Snāyu*; the *Lohitākṣa-marma* (of the same group) is devoid of *Snāyu, Sandhi* and *Asthi* (bones); the *Jānu-marma* (of the same group) is devoid of *Māṅsa, Sirā* and *Snāyu*; the *Ūrvī-marma* (of the said group) is devoid of *Asthi, Māṅsa* and *Snāyu;* the *Viṭapa-marma* (of the said class) is devoid of *Māṅsa, Sirā* and *Āsthī;* the *Kūrpara-marama* (of the same class) is devoid of *Māṅsa, Sira* and *Snāyu;* the *Kakṣadhara marma* (of the same class) is devoid of *Sirā, Asthi* and *Sandhi;* the *Vidhura-marma* (of the said group) is devoid of *Māṅsa, Sirā* and *Sandhi*; the *Kṛkāṭika-marma* is devoid of *Māṅsa, Sirā* and *Sandhi;* the *Aṅsa-marma*; the *Kṛkāṭika-marma* is devoid of *Māṅsa, Sirā* and *Sandhi;* the *Aṅsa-marma* (of the same group) is devoid of *Māṅsa, Snāyu* and *Sandhi;* the *Aṅsa-phalaka-marma* (of the said group) is devoid of *Māṅsa, Snāyu* and *Sandhi;* the *Nīlā, Manyā* and *Phaṇa Marmas* (of the same group) are devoid of *Māṅsa, Sandhi* and *Asthi;* the *Āvarta-marma* is devoid of *Sirā, Snāyu* and *Māṅsa;* the *Apāṅga-marma* (of the said class) is devoid of *Māṅsa, Snāyu* and *Sandhi*.

[1] The *Gulpha, Maṇibandha* and *Kūrca-sirā Marmas,* belonging to the *Rujākara* group are devoid of *Māṅsa, Sirā, Snāyu* and *Asthi*, i.e., *Sandhi* alone is present in these.

purpose of keeping of maintaining the moisture of the local ligaments (*Snāyu*), bones, muscles and joints thus sustain the organism.[1] The *Vāyu,* aggravated by an injury to a *Marma*, blocks up (those four classes vessels)in their entire course throughout the organism and gives rise to great pain which extends all over the body. All the internal mechanism of a man (of which a *Marma* has been pierced into with a shaft or with any other piercing matter) becomes extremely painful and seems as if it were being constantly shaken or jerked and symptoms of syncope are found to set in. Hence a careful examination of the affected *Marma* should precede all the foregoing acts of extricating a *Śalya* from its inside. From that similar symptoms as pain coma etc. due to Vāta aggravated conditions and actions of the *Pitta* and *Kapha* should be presumed in the event of a *Marma* being any way injured or pierced into. **27-30**

तत्र सद्यःप्राणहरमन्ते विद्धं कालान्तरेण मारयति। कालान्तरप्राणहरमन्ते विद्धं वैकल्यमापादयति, विशल्यप्राणहरं वैकल्यकरं च कालान्तरेण क्लेशयति रुजाञ्च करोति। रुजाकरमतीव्रवेदनं भवति।। ३१।।

A *Marma* of the *Sadyaḥ-Prāṇahara* type being perforated at its edge brings on death at a later time (within seven days), whereas a deformity of the organ follows from the piercing of a *Kālāntara-Māraka*[2] Marma at the side (instead of the centre). Similarly, an excruciating pain and distressful after-effects mark a similar perforation of a *Marma* of the *Viśalyaghna*[3] group. And a *Marma* of the *Rujākara*[4] class produces an excruciating pain (instead of a sharp one) in the event of its being pierced at the fringe. **31**

तत्र सद्यःप्राणहराणि सप्तरात्राभ्यन्तरान्मारयन्ति। कालान्तर-

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1. Hence the piercing of a bone is attended with bleeding.
2. If any of the *Marnas* of the *Kālāntara-Prāṇahara* group be deeply perforated, then this perforation is sure to bring on death within a day (i.e. it will act like a slightly injured *Marna* or the *Sadhyaḥ-Prāṇahara* group).
3. Any *Marna* of the *Viśalyaghna*-group, being deeply perforated, brings on death within seven days (i.e. it will behave like a slightly injured *Marna* of the *Kālāntara-Prāṇahara* class).
4. Any *Marna* of the *Rujākara* class, being deeply perforated (injured), is sure to bring excruciating pain etc. (i.e. it will act like a slightly injured *Marna* of the *Viśalyaghna* group).

प्राणहराणि पक्षान्मासाद् वा। तेष्वपि तु क्षिप्राणि कदाचिदाशु मारयन्ति। विशल्यप्राणहराणि वैकल्यकराणि च कदाचिदत्यभिहतानि मारयन्ति।। ३२।।

An injured Marma of the *Sadyaḥ-Prāṇahara* type terminates in death within seven days of the injury, while one of the *Kālāntara* type, within a fortnight or a month from the date of hurt (according to circumstances). A case of injured *Kṣipra-marma* seldom proves fatal before that time (seven days). An injured *Marma* of the *Viśalyaghna* or *Vaikayakara* group may prove fatal in the event of its being severely injured. **32**

अत ऊर्ध्वं प्रत्येकशो मर्मस्थानान्यनुव्याख्यास्यामः।। ३३।।

तत्र पादाङ्गुष्ठाङ्गुल्योर्मध्ये क्षिप्रं नाम मर्म, तत्र विद्धस्याक्षेपकेण मरणम्।। ३४।।

मध्यमाङ्गुलीमनुपूर्वेण मध्ये पादतलस्य तलहृदयं नाम, तत्रापि रुजाभिर्मरणम्।। ३५।।

क्षिप्रस्योपरिष्टादुभयतः कूर्चो नाम; तत्र पादस्य भ्रमणवेपने भवतः।। ३६।।

गुल्फसन्धेरध उभयतः कूर्चशिरो नाम; तत्र रुजाशोफौ।। ३७।।

पादजङ्घयोः सन्धाने गुल्फो नाम; तत्र रुजः स्तब्धपादता खञ्जता वा।। ३८।।

***Marmas* of the Extremities :** Now we shall describe the situation of every *Marma*. The *Marma,* known as the *Kṣipra*[1], is situated in the region between the first and the second toes (Tarsal articulation), which being injured or pierced, brings on death from convulsions. The *Marma*, known as the *Tala-Hṛdaya*[2], is situated in the middle of the sole of the foot in a straight line drawn from the root of the middle toe. An injury to this *Marma* gives rise to extreme pain which ends in death. The Marma, known as the *Kūrca*[3], is situated two fingers width above from the *Kṣipra* one on each side of the foot. An injury to this Marma results in shivering and bending in of the foot. The Marma called *Kūrca-Siraḥ*[1] is situated under the ankle-joints, one on each side of the foot (*Gulpha-Sandhi*); an injury to it gives rise to pain and swelling of the affected part. A perforation of the *Gulpha-Marma*[2], which is situated at the junction of the foot and the calf-results in pain, paralysis and maimedness of the affected leg. **33-38**

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[1] It is a *Snāyu-Marma* (ligament) to the width of half a finger and belongs to the *Kālāntara* group.

[2] It is a *Māṅsa-Marma* to the width of half a finger and belongs to the *Kālāntara* group.

[3] It is a *Snāyu-Marma* to the length of four fingers width, and belongs to the *Vaikalyakara* group.

पार्ष्णि प्रति जङ्घामध्ये इन्द्रबस्तिर्नाम; तत्र शोणितक्षयेण मरणम्।। ३९।।

An injury to the Marma which is situated in the middle muscle of the calf to the distance of between twelve and thirteen fingers' width from the ankle and known as the *Indrabasti-Marma*[3], results in excessive haemorrhage which ends in death. **39**

जङ्घोर्वोः सन्धाने जानु नाम; तत्र खञ्जता।। ४०।।

An injury to or piercing of the *Jānu-Marma*[4], situated at the union of the thigh and the knee, results in lamenss of the patient. **40**

जानुन ऊर्ध्वमुभयतस्त्र्यङ्गुलमाणी नाम; तत्र शोफाभिवृद्धिः स्तब्धसक्थिता च।। ४१।।

A piercing of the *Āṇī-Marma*[5] situated on both the sides above three fingers width from the *Jānu* (knee joint), brings on swelling and paralysis (numbness) of the leg. **41**

ऊरुमध्ये उर्वी नाम; तत्र शोणितक्षयात् सक्थिशोषः।। ४२।।

उर्व्या ऊर्ध्वमधो वङ्क्षणसन्धेरूरुमूले लोहिताक्षं नाम; तत्र लोहितक्षयेण मरणं पक्षाघातो वा।। ४३।।

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1. It is a *Snāyu-Marma*, one finger in length and belongs to the *Vaikalyakara* group.
2. It is a *Sandhi-Marma*, to the length of two fingers, and belongs to the *Vaikalyakara* group.
3. Indravasti measures two finger in length according to *Bhoja* and *Gayādāsa*, though half a finger in width according to others. It is a *Māṅsa-Marma* and belongs to the *Kālāntara* group.
4. It is a joint-*Marma*, three fingers in length and belongs to the *Vaikalyakara* group.
5. It is a ligament-*Marma*, half a finger in length (three fingers according to *Gayādāsa*) and is of the *Vaikalyakara* class.

A perforation of the *Ūrvī-Marma*[1] situated in the middle of the *Ūru* (thigh), results in the atrophy of leg, owing to the incidental haemorrhage. An injury to the *Lohitākṣa-Marma*[2], situated respectively a little above the *Ūrvi Marma* and below the *Vaṅkṣaṇa* (hip joint) and placed near the base of the thigh, is attended with excessive haemorrahge and causes paralysis (of the leg). **42-43**

वङ्क्षणवृषणयोरन्तरे विटपं नाम; तत्र षाण्ढ्यमल्पशुक्रता वा भवति। एवमेतान्येकादश सक्थिमर्माणि व्याख्यातानि। एतेनेतरसक्थि बाहू च व्याख्यातौ।। ४४-४५।।

विशेषतस्तु यानि सक्थ्नि गुल्फजानुविटपानि, तानि बाहौ मणिबन्धकूर्परकक्षधराणि। यथा वङ्क्षणवृषणयोरन्तरे विटपमेवं वक्षःकक्षयोर्मध्ये कक्षधरम्; तस्मिन् विद्धे त एवोपद्रवाः। विशेषतस्तु मणिबन्धे कुण्ठता। कूर्पराख्ये कुणिः। कक्षधरे पक्षाघातः।। ४६।।

एवमेतानि चतुश्चत्वारिंशच्छाखासु मर्माणि व्याख्यातानि।। ४७।।

An injury to the *Viṭapa-Marma*[3], situated between the Scrotum and the *Vaṅkṣaṇa* (ingunial region), brings on loss of manhood or scantiness of semen. Thus the eleven *Sakthi-Marmas* of one leg have been described; those in the other being of an identical nature with the preceding ones. The *Marmas* in the hands are almost identical with those of the legs, with the exception that *Maṇibandha, Kūrpara* and *kakṣadhara Marmas* occur in the place of the *Gulpha, Jānu* and *Viṭapa Marmas* respectively. As the *Viṭapa-Marma* is situated between the scrotum and the *Vaṅkṣaṇa* (inguinal region), so the *Kakṣadhar-Marma* is situated between the *Vakṣa* (chest) and the *Kakṣa* (armpit). An injury to these causes supervening symptoms. An injury to the Maṇibandha-Marma (wrist-marma) result specially in inoperativeness (*Kuṇṭhā*) of the affected hand; an injury to the *Kūrpara-marma* ends in dangling (*Kuṇi*) o the hand; and an injury to the *Kakṣadhara* result in hemiplegia. Thus the forty-four *Marmas* of the upper and the lower extremities have been described. **46-47**

अत ऊर्ध्वमुदरोरसोर्मर्मस्थानान्यनुव्याख्यास्यामः। तत्र वातवर्चोनिरसनं स्थूलान्त्रप्रतिबद्धं गुदं नाम मर्म; तत्र सद्योमरणम्।। ४८-४९।।

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[1] It is a *Sirā-Marma*, half a finger in length and of the *Vaikalyakara group.*

[2] It is a *Sirā-Marma*, half a finger in length and of the *Vaikalyakara* group.

[3] It iṣ a *Snāyu-Marma* to the length of one finger and of the *Vaikalyakara* group.

अल्पमांसशोणितोऽभ्यन्तरतः कट्यां मूत्राशयो बस्तिर्नाम; तत्रापि सद्योमरणमश्मरीव्रणादृते। तत्राप्युभयतो भिन्ने न जीवति, एकतो भिन्ने मूत्रस्त्रावी व्रणो भवति, स तु यत्नेनोपक्रान्तो रोहति।। ५०।।

पक्वामाशययोर्मध्ये सिराप्रभवा नाभिर्नाम; तत्रापि सद्य एव मरणम्।। ५१।।

***Marmas* on the Thorax etc. :** Now we shall describe the Marmas, situated in the region of the thorax and the abdomen (trunk). A hurt to the *Guda-Marma*[1], which is attached to the large intestine and serves as the passage of stool and flatus, ends fatally (within twenty-four hours of the hurt). An injury to the *Basti-Marma*[2] situated inside the cavity of the pelvic region and the blade and composed of small muscles and blood (and which serves as the receptacle of urine), proves fatal within the day, except in the cases of extracting the gravel, only when the injury to the organ is short of complete perforation of both of its walls. The urine oozes out through the aperture in the case where only one of its walls has been perforated and which may be closed and healed up with proper and judicious medical treatment. An injury to the *Nābhi-Marma*[3], the root of all the *Śirās* and situated between the *Āmāśaya* (stomach) and the *Pakvāśaya* (intestines) ends in death within the day. **48-51**

स्तनयोर्मध्यमधिष्ठायोरस्यामाशयद्वारं सत्त्वरजस्तमसामधिष्ठानं हृदयं नाम; तत्रापि सद्य एव मरणम्।। ५२।।

स्तनयोरधस्ताद् द्व्यङ्गुलमुभयतः स्तनमूले नाम मर्मणी; तत्र कफपूर्णकोष्ठतया कासश्वासाभ्याञ्च म्रियते।। ५३।।

स्तनचूचुकयोरूर्ध्वं द्व्यङ्गुलमुभयतः स्तनरोहितौ नाम; तत्र लोहितपूर्णकोष्ठतया कासश्वासाभ्याञ्च म्रियते।। ५४।।

अंसकूटयोरधस्तात् पार्श्वोपरिभागयोरपलापौ नाम; तत्र रक्तेन पूयभावं गतेन मरणम्।। ५५।।

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1. It is a *Māṅsa-Marma* to the length of four fingers' width and belongs to the *Sadyo-māraka* class.
2. It is a ligament combination (*Snāyu-marma*) to the length of four fingers, belonging to the *Sadyaḥ-Prāṇahara* class.
3. It is a *Śirā-Marma* to the length of four fingers, belonging to the *Sadyaḥ-Prāṇahara* class.

A hurt of the *Hṛdaya-Marma*[1], which is situated in the thorax between the two breasts and above the opening of the *Āmāśaya* and forms the seat of the qualities of *Sattva, Rajas* and *Tamas,* proves fatal within the day. An injury to the *Stana-mūla-Marmas*[2] situated immediately below each of the breasts and about two fingers in width fills the *Koṣṭha* (throax) with deranged *Kapha*, brings on cough, difficult breathing (asthma) and proves fatal. An injury to any of the *Stana-Rohita-Marmas*[3], situated above the nipples of the breasts about two fingers in width, fills the cavity of the *Koṣṭha* (throax) with blood, producing symptoms of cough and asthma and ends fatally. An injury to the *Apalāpa-Marmas*[4], situated below the *Aṅsa-kūṭa* (balls of the shoulders) and above the sides (meeting of the different branches of the sub-clavicle veins i.e. axilla), transforms the blood of the organism into pus and proves fatal thereby. **52-55**

उभयत्रोरसो नाड्यौ वातवहे अपस्तम्भौ नाम; तत्र वातपूर्णकोष्ठतया कासश्वासाभ्याञ्च मरणम्।। ५६।।

एवमेतान्युदरोरसोर्द्वादश मर्माणि व्याख्यातानि।। ५७।।

An injury to any of the *Vāyu*-carrying vessels, known as the *Apastambha-marma*[5] (meeting of the bifurcated branches of the bronchi lying on both the sides of the breast), fills and *Koṣṭha* with the deranged *Vāyu* (tympanitis) accompanied by cough and asthma, and terminate in death. Thus the twelve Marmas situated in the thorax and abdomen are described. **56-57**

अत ऊर्ध्वं पृष्ठमर्म्माण्यनुव्याख्यास्यामः- तत्र पृष्ठवंशमुभयतः प्रतिश्रोणीकाण्डमस्थिनी कटीकतरुणे नाम मर्मणी; तत्र शोणितक्षयात् पाण्डुर्विवर्णो हीनरूपश्च म्रियते।। ५८-५९।।

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[1] It is a *Śirā-Marma* to the length of four fingers and of the *Sadyaḥ-Prāṇahara* class.

[2] It is a *Śirā-Marma,* two fingers in length and of the *Kālāntara class.*

[3] It is a *Māṅsa-Marma* about half a finger in length and of the *Kālāntara* class (according to *Vāgabhaṭa*, of the *Sadyo-Māraka* class).

[4] It is a *Sirā-Marma*, half a finger in length and of the *Kālāntara* class.

[5] It is a *Sirā-Marma*, half a finger in length and belongs to the *Kālāntara* class.

पाश्र्वयोर्जघनबहिर्भागे पृष्ठवंशमुभयतो नातिनिम्ने कुकुन्दरे नाम मर्मणी; तत्र स्पर्शाज्ञानमधःकाये चेष्टोपघातश्च।। ६०।।

श्रोणीकाण्डयोरुपर्याशयाच्छादनौ पार्श्वान्तरप्रतिबद्धौ नितम्बौ नाम; तत्राधःकायशोषो दौर्बल्याच्च मरणम्।। ६१।।

अधःपार्श्वान्तरप्रतिबद्धौ जघनपाश्र्वमध्ययोस्तिर्य्वगूर्ध्वञ्च जघनात् पाश्र्वसन्धी नाम; तत्र लोहितपूर्णकोष्ठतया म्रियते।। ६२।।

स्तनमूलादृजूभयतः पृष्ठवंशस्य बृहती नाम; तत्र शोणितातिप्रवृत्ति निमित्तैरुपद्रवैर्म्रियते।। ६३।।

पृष्ठोपरि पृष्ठवंशमुभयतस्त्रिकसम्बद्धे अंसफलके नाम; तत्र बाह्वोः स्वापः शोषो वा।। ६४।।

बाहुमूर्धग्रीवामध्येंऽसपीठस्कन्धनिबन्धनावंसौ नाम; तत्र स्तब्धबाहुता।। ६५।।

एवमेतानि चतुर्दश पृष्ठमर्माणि व्याख्यातानि।। ६६।।

Pṛṣṭha Marmas**:** Now we shall discourse on the *Marmas* in back (of a man). An injury to any of the *Kaṭīka-taruṇas*[1] (sacro-iliac articulation), situated in the region of the *Śroṇī* (sacrum) on both sides of the spinal column, gives rise to an excessive haemorrhage and consequent pallor, worthless face and ends in death. A hurt to any of the *Kukundara Marmas*[2] (lit :- a hollow - the great sacro-sciatic notch), situated on both sides of the spinal column and in the region slightly below the waist (inthe loins), results in complete anaesthesia and inoperativeness of the lower extremities. A hurt to the *Nitamba-Marmas*[3], attached to the side above the *Śroṇi* (pelvis) and attached inside to the muscles of the waists, gives rise to *Śoṣa* (atrophy) in the lower extremities, weakness and ultimately brings on death. An injury to the *Pārśva-Sandhi-Marmams*[4] (caelic axes) which are situated just at the middle below the externities of the sides (*Pārśva*) and which lies attached at the middle between the loins at their lower regions, fills the *Koṣṭha* (abdomen) with the blood and results into death. A hurt to the *Bṛhatī-Marmas*[1] which commencing from the roots of the breast course round both the sides of the spinal column (*Pṛṣṭha-vaṁśa*), cause excessive bleeding, and the patient dies, as supervening symptoms arise from an excessive loss of blood. An injury to any of the two *Aṁsa-phalaka Marmas*[2] situated on either side of the vertebral column and connected with the scapula brings on anesthesia or atrophy (*Śoṣa*) of the arms. There are two Marmas known as *Aṁsa-Marmas*[3] which are situated on either side midway between the neck and the head of the arms and connect the *Aṁsa-pīṭha* (glenoid cavity) and the *Skandha* (shoulder). An injury to any of these Marmas is attended with an incapacity of moving the hands. Thus the fourteen Marmas in the back have been described. **58-66**

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[1] It is an *Asthi-Marma,* half a finger in length and of the *Kālāntara-māraka* class.

[2] They are Joint-*marmas* (*Sandhi*), half a finger in length and of the *Vaikalyakara* group.

[3] It is a bone *Marma*, half a finger in length, and of the *Kālātara* class.

[4] It is a *Sirā-Marma* to length of half a finger and belongs to the *Kālāntara* class.

अत ऊर्ध्वमूर्ध्वजत्रुगतानि व्याख्यास्यामः। तत्र कण्ठनाडीमुभयतश्चतस्रो धमन्यः, द्वे नीले द्वे च मन्ये व्यत्यासेन; तत्र मूकता स्वरवैकृतमरसग्राहिता च।। ६७-६८।।

ग्रीवायामुभयतश्चतस्रः सिरामातृकाः, तत्र सद्योमरणम्।। ६९।।

The *Jatrugata-Marmas* : Now we shall describe the *Marmas* which are situated in the regions above the clavicles (*Ūrdhva-Jatru*). There are four *Dhamani* (arteries) about the two sides of the *Kaṇṭha-Nāḍī* (wind-pipe). Two of them are known as *Nīlā*, and the other two as *Manyā*. One *Nīlā* and one *Manyā* are situated on either side of the larynx, (i.e., anterior and posterior side of the larynx). An injury to any of them produces dumbness, and change of voice (hoarseness) and also the loss of the faculty of taste[4]. An injury to any of the eight *Śirās* (arteries), four being on each side of the neck (*Grīvā*) and known as *Śirā-Mātṛkā-Marmas*[5]) ends fatally within the day. **67-69**

शिरोग्रीवयोः सन्धाने कृकाटिके नाम; तत्र चलमूर्धता।। ७०।।

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[1] They are *Sirā-Marmas* (arterial anestomsis) to the length of half a finger and belong to the *Kālāntara* class.

[2] It is an *Asthi-Marma,* half a finger in length and is *Vaikalyakara.*

[3] They are *Snāyu-Marmas*, half a finger in length and of the *Vaikalyakara* class.

[4] They are *Śirā-Marmas*, to the length of four fingers and of the *Vaikalyakara* class.

[5] They are *Śirā-Marmas*, four fingers in length and of the *Sadyo-Māraṇa* class.

कर्णपृष्ठतोऽधःसंश्रिते विधुरे नाम; तत्र बाधिर्यम्।। ७१।।

घ्राणमार्गमुभयतः स्रोतोमार्गप्रतिबद्धे अभ्यन्तरतः फणे नाम; तत्र गन्धाज्ञानम्।। ७२।।

भ्रूपुच्छान्तयोरधोऽक्ष्णोर्बाह्यतोऽपाङ्गौ नाम; तत्रान्ध्यं दृष्ट्युपघातो वा।। ७३।।

भ्रुवोरुपरि निम्नयोरावर्त्तौ नाम; तत्राप्यान्ध्यं दृष्ट्युपघातश्च।। ७४।।

भ्रुवोरन्तयोरुपरि कर्णललाटयोर्मध्ये शङ्खौ नाम; तत्र सद्योमरणम्।। ७५।।

शङ्खयोरुपरि केशान्त उत्क्षेपौ नाम; तत्र सशल्यो जीवति पाकात् पतितशल्यो वा, नोद्धृतशल्यः।। ७६।।

An injury to any of the two *Marmas* lying at the junction of the head and neck (*Grīvā*) and known as *Kṛkāṭikā*[1] (transverse process of the arch of the atlas)results in a free movement of the head. A hurt to any of the Marmas attached to the lower end of an ear (posterior extrensic ligament) and known as the *Vidhura*[2] *Marma* results in the loss of hearing. An injury to the *Phaṇa-Marmas*[3], attached to the interior channels of both the nostrils, results in the loss of the faculty of smell. An injury to the *Apāṅga-Marmas*[4] (Anastomosis of the infra-orbital artery) situated below the tips of the eye-brows and about the external corners of the eyes, brings on blindness or defective vision. An injury to the *Āvarta-Marmas*[5] situated above and below the eye-brows, brings on blindness and impaired vision. An injury to the *Śaṅkha-Marmas*[6] (meeting or suture of the temporal, frontal and sphenoid bones - Pterion), situated over the tips of the eye-brows and between the ears and the forehead, results in death within the day. The *Marmas* situated over the two temples (*Śaṅkha*) and at the border of the hair (sculp) are called *Utkṣepa-Marma* (meeting of the posterior and anterior temporal arteries)[1]. An extraction of a shaft (*Śalya*) or of any extraneous pointed thing lodged into these *Marmas*, results in the death of the patient, who, on the contrary, lives as long as the shaft is allowed to remain inside or if the shaft comes out itself (after putrefaction). **70-76**

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[1] They are *Sandhi-Marmas*, half a finger in length and of the *Vaikalyakara* group.

[2] It is a *Snāyu-Marma* and of the *Vaikalyakara* class.

[3] They are *Śirā-Marmas* to the length of half a finger and of the *Vaikalyakara* class.

[4] They are *Śirā-Marmas* to the length of half a finger and of the *Vaikalyakara* class.

[5] They are *Sandhi-Marmas*, to the length of half a finger and of the *Vaikalyakara* class.

[6] They are *Asthi-Marmas* of the length of half a finger.

भ्रुवोर्मध्ये स्थपनी नाम; तत्रोत्क्षेपवत्।। ७७।।

पञ्च सन्धयः शिरसि विभक्ताः सीमन्ता नाम; तत्रोन्मादभय-चित्तनाशैर्मरणम्।। ७८।।

घ्राणश्रोत्राक्षिजिह्वासन्तर्पणीनां सिराणां मध्ये सिरासन्निपातः श्रृङ्गाटकानि, तानि चत्वारि मर्माणि; तत्रापि सद्योमरणम्।। ७९।।

मस्तकाभ्यन्तरोपरिष्टाच्छिरासन्धिसन्निपातो रोमावर्त्तोऽधिपतिः, तत्रापि सद्योमरणम्।। ८०।।

एवमेतानि सप्तत्रिंशदूर्ध्वजत्रुगतानि मर्माणि व्याख्यातानि।। ८१।।

An injury to the *Sthapanī-Marma*[2] (nasal arch of the frontal veins), situated in the middle of the eye-brows, results in the manner of the preceding one. An injury to any of the five joints of the head which are known as the *Sīmanta-Marmas*[3], results in fear, insensibility and madness of the patient and terminates in death. An injury to any of the four *Sṛṅgāṭaka-Marmas*[4] which forms the junction of the four *Sirās* (nerves), (branches of the facial artery) and soothes the nose, the eyes, the ears and the tongue, proves fatal within the day. An injury to the *Adhipati-Marma*[5] (the vertical groove on the frontal bone) which is marked in the inner side of the roof of the cranium by the *Śirā-Sannipāta* (superior longitudinal sinus), and on the exterior side by the ringlet of the hair (*Romāvarta*) proves fatal within the day. Thus we have described the thirty-seven *Marmas*, situated in the region above the clavicles (*Ūrdhva-Jatru*). **77-81**

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[1] They are *Snāyu-Marmas*, half a finger in length and of the *Viśalyaghna* class.

[2] They are *Śirā-Marmas* to the length of half a finger and of the *Viśalyaghna* class.

[3] They are *Sandhi-Marmas* to the length of four fingers and of the *Kālāntara-Prāṇahara* class.

[4] They are *Śirā-Marmas* to the length of four fingers and of the *Sadyaḥ-Prāṇahara* class.

[5] It is a *Sandhi-Marma*, half a finger in length and of the *Sadyaḥ-Prāṇahara* class.

भवन्ति चात्र।

ऊर्व्यः शिरांसि विटपे च सकक्षपार्श्वे एकैकमङ्गुलमितं स्तनपूर्वमूलम्।
विद्यधङ्गुलद्वयमितं मणिबन्धगुल्फं त्रीण्येव जानु सपरं सह कूर्पराभ्याम्।। ८२।।
हृद्बस्तिकूर्चगुदनाभि वदन्ति मूर्ध्नि चत्वारि पञ्च च गले दश यानि च द्वे।
तानि स्वपाणितलकुञ्चितसम्मितानि शेषाण्यवेहि परिविस्तरतोऽङ्गुलार्धम्।। ८३।।
एतत् प्रमाणमभिवीक्ष्य वदन्ति तज्ज्ञाः शस्त्रेण कर्मकरणं परिहृत्य मर्म।
पार्श्वाभिघातितमपीह निहन्ति मर्म तस्माद्धि मर्मसदनं परिवर्जनीयम्।। ८४।।

Memorable Verses : An incision should be made at the spot a finger's width remote from the *Ūrvī, Kūrca-Śirā, Viṭapa, Kalkṣa* and a *Pārśva-Marma*; whereas, a clear space of two-fingers should be avoided from its situation in making any incision about the *Stanamūla, Maṇibandha* or *Gulpha-Marma*. Similarly a space of three fingers should be avoided from the *Jānu, Kūrpar*. *Hṛdaya, Basti, Kūrca, Guda* and *Nābhi Marma;* and a space of four fingers should be avoided in respect of the four *Sṛṅgāṭakas*, five *Sīmantas* and ten *Marmas* in the neck (*Nīlā* etc.); a space of half a finger avoidance being the rule in respect of the remaining (fifty-six).[1] Men, versed in the science of surgery, have laid down the rule that, in a case of surgical operation, the situation and dimension of each local *Marma* should be first taken into account and the incision should be made in a way so as not to affect that particular *Marma,* in as much as an incision, even extending or affecting, in the least, the edge or the side of the *Marma,* may prove fatal. Hence all the *Marma-Sthānas* should be carefully avoided in a surgical operation. **82-84**

छिन्नेषु पाणि चरणेषु सिरा नराणां सङ्कोचमीयुरसृगल्पमतो निरेति।
प्राप्यामितव्यसनमुग्रमतो मनुष्याः सञ्छिन्नशाखतरुवन्निधनं न यान्ति।। ८५।।

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1. Some are of opinion that a surgical operation (in the case of the remaining fifty six) should be made, leaving a space equal in measurement to the dimensions of a palm (from the affected part). *Gayādāsa*, having learnt from *Bhoja,* explains that a space of two fingers should be left (from the affected part) in making surgical operations of the ten marmas, namely, the two *Gulphas*, the roots of the two breasts, the four *Indrabastis*, and the two *Maṇibandhas*.

क्षिप्रेषु तत्र सतलेषु हतेषु रक्तं गच्छत्यतीव पवनश्च रुजं करोति।
एवं विनाशमुपयान्ति हि तत्र विद्धा वृक्षा इवायुधनिघातनिकृत्तमूलाः।। ८६।।
तस्मात् तयोरभिहतस्य तु पाणिपादं छेत्तव्यमाशु मणिबन्धनगुल्फदेशे।। ८७।।

The amputation of a hand or a leg may not prove fatal whereas a wound in any of the *Marmas* situated therein is sure to bring on death. The vessels become contracted in the case of a cut in the leg or in the hand of a man, and hence the incidental bleeding is comparatively scantier. Therefore it is that a cut in any of these parts of the body, however painful, does not necessarily prove fatal, like the lopping off of the branches of a tree. On the contrary, a man pierced into in any such *Marmas*, as the *Kṣipra* or the *Tala*, suffers from excessive haemorrhage (from the affected part) and attended with an excruciating pain, owing to the derangement of the *Vāyu* and meets his doom like a tree whose roots have been severed. Hence, in a case of piercing or of injury to any of these *Marmas*, the hand or the leg should be immediately amputated at the wrist or at the ankle (respectively). **85-87**

मर्माणि शल्यविषयार्धमुदाहरन्ति यस्माच्च मर्मसु हता न भवन्ति सद्यः।
जीवन्ति तत्र यदि वैद्यगुणेन केचित् ते प्राप्नुवन्ति विकलत्वमसंशयं हि।। ८८।।

The medical authorities have described the *Marmas* to have covered half in the scope of *Śalya Tantra* (Surgery), in as much as a person hurt in any of the *Marmas* dies presently (i.e. within seven days of the hurt). A deformity of the organ is sure to result from an injury to one of these *Marmas*, even if death be averted by a course of judicious and skillful medical treatment. **88**

सम्भिन्नजर्जरितकोष्ठशिरःकपाला जीवन्ति शस्त्रनिहतैश्च शरीरदेशैः।
छिन्नैश्च सक्थिभुजपादकरैरशेषैर्येषां न मर्मपतिता विविधाः प्रहाराः।। ८९।।

The life of the patient is not to be despaired of even in the case of fracture or crushing of a bone of the *Koṣṭha, Śiraḥ* and *Kapāla* or perforation of the intestines etc., if the local *Marmas* are found not to be in any way hurt or affected. Recovery the common in cases of cuts (pierce) in the *Sakthi, Bhuja, Pāda* and *Kara* or in any other part of the body and even where a whole leg or hand is found to be severed and carried away if the *Marmas* are not in any way hurt or affected. **89**

सोममारुततेजांसि रजः सत्त्वमांसि च।
मर्मसु प्रायशः पुंसां भूतात्मा चावतिष्ठते।
मर्मस्वभिहतास्तस्मान्न जीवन्ति शरीरिणः।। ९०।।

These *Marmas* form the primary seats of the *Vāyu,* the *Soma* (lunar) and *Tejas* (fiery principles of the organism), as well as of the three fundamental qualities of *Satva, Rajas* and *Tamas,* and that is the reason why a man, hurt in any of the *Marmas*, does not live. **90**

इन्द्रियार्थेष्वसम्प्राप्तिर्मनोबुद्धिविपर्ययः।
रुजश्च विविधास्तीव्राभवन्त्याशुहरे हते।। ९१।।
हते कालान्तरघ्ने तु ध्रुवो धातुक्षयो नृणाम्।
ततो धातुक्षयाज्जन्तुर्वेदनाभिश्च नश्यति।। ९२।।
हते वैकल्यजनने केवलं वैद्यनैपुणात्।
शरीरं क्रियया युक्तं विकलत्वमवाप्नुयात्।। ९३।।
विशल्यघ्नेषु विज्ञेयं पूर्वोक्तं यच्च कारणम्।
रुजाकराणि मर्माणि क्षतानि विविधा रुजः।
कुर्वन्त्यन्ते च वैकल्यं कुवैद्यवशगो यदि।। ९४।।

An injury to a *Marma* of the *Sadyaḥ-Prāṇahara* class (in which death occurs within a day) is attended with the imperfection of the sense organs, loss of consciousness, bweilderment of *Manaḥ* (mind) and *Buddhi* (intellect) and various kinds of pain. An injury to a *Marma* of the *kālāntara* group (of a person) is sure to be attended with the loss of *Dhatus* (blood etc.) and various kinds of supervening symptoms (Upadrava) which end in death. The body of a person, hurt in any of the *Vaikalyakara Marmas*, may remain operative only under a skillful medical treatment, but a deformity of the affected organ is inevitable. An injury to any of the *Viśalyaghna Marmas* ends in death for the reasons mentioned above. An injury to any of the *Rujākara Marmas* gives rise to various kinds of pain in the affected organ, which may ultimately bring about a deformity of the same, if placed under the treatment of an ignorant and unskillful *Vaidya* (surgeon). **91-94**

छेदभेदाभिघातेभ्यो दहनाद् दारणादपि।
उपघातं विजानीयान्मर्मणां तुल्यलक्षणम्।। ९५।।

मर्माभिघातस्तु न कश्चिदस्ति योऽल्पात्ययो वाऽपि निरत्ययो वा।
प्रायेण मर्मस्वभिताडितास्तु वैकल्यमृच्छन्त्यथ वा म्रियन्ते।। ९६।।

An injury to the adjacent part of a *Marma,* whether incidental to a cut, incision, blow (*Abhighāta*), burn, puncture, or to any other cause exhibits the same series of symptoms as an actually affected one. An injury to a *Marma,* whether it be severe or slight, is sure to bring deformity or death.[1]

मर्माण्यधिष्ठाय हि ये विकारा मूर्च्छन्ति काये विविधा नराणाम्।
प्रायेण ते कृच्छ्रतमा भवन्ति नरस्य यत्नैरपि साध्यमानाः।। ९७।।

The diseases which are seated in the *Marmas*, are generally serious, but they may be made to prove amenable with the greatest care and difficulty. **97**

इति सुश्रुतसंहितायां शारीरस्थाने प्रत्येकमर्मनिर्देशशारीरं नाम षष्ठोऽध्यायः।। ६।।

Thus ends the sixth Chapter of the Śārīra Sthāna in the Suśruta Saṁhitā, which treats of Marmas.

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[1] *Gayādāsa* does not read this verse.

ŚĀRĪRA-STHĀNA

CHAPTER VII

सप्तमोऽध्यायः

अथातः सिरावर्णनविभक्तिशारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।। १।।

Now we shall discourse on the *Śārīra* which treats of the description and classification of *Sirā* vascular system[1] (*Sirā-Varṇana-Vibhaktināma Śārīra*). 1

सप्त सिराशतानि भवन्ति; याभिरिदं शरीरमाराम इव जलहारिणीभिः केदार इव च कुल्याभिरुपस्निह्यतेऽनुगृह्यते चाकुञ्चनप्रसारणादिभिर्विशेषैः द्रुमपत्रसेवनीनामिव च तासां प्रतानाः। तासां नाभिर्मूलं, ततश्च प्रसरन्त्यूर्ध्वमधस्तिर्यक् च।। २।।

There are seven hundred *Sirās* (vessels) in the human organism (except those which cannot be counted for their extremely attenuated size). The vessels (*sirās*) by their contractibility and expansibility. They sustain and nourish the organism in the same manner as streamlets and canals serve to keep a field or a garden moist and fruitful. From the principal or central trunk hundreds of small and minute vessels branch off and spread all over the body, just as small or minute fibres are found to emanate from the large central vein of the leaf of a plant. They originate from the umbilical region and thence they spread all over the body upwards, downwards and olibquely. 2

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[1] The *Saṅskṛta* term *Sirā* denotes veins, nerves, arteries and lymphatic vessels as well. Some read *Sirā-Varṇa* (different colours of the *Sirā*) in lieu of *Sirā-varṇana* (description of *Sirās*).

भवतश्चात्र।

यावत्यस्तु सिराः काये सम्भवन्ति शरीरिणाम्।
नाभ्यां सर्वा निबद्धास्ताः प्रतन्वन्ति समन्ततः ।।३।।
नाभिस्थाः प्राणिनां प्राणाः प्राणान्नाभिर्व्युपाश्रिता।
सिराभिरावृता नाभिश्चक्रनाभिरिवारकैः ।।४।।

Memorable Verses : All the *sirās* (vessels) that are found in the organisms of created beings, originate from the umbilical region (*Nābhi*)[1] and thence they spread all over their bodies. The life of an organic animal is seated in the vessels surrounding its navel which forms their starting point. The navel in its turn rests on or is attached to the *Prāṇas* (the life carrying vessels - nerves attached to it) in the same manner as the nave of a wheel supports the spokes, and the spokes in their turn support the nave. **3-4**

तासां मूलसिराश्चत्वारिंशत्-तासां वात वाहिन्यो दश, पित्तवाहिन्यो दश, कफवाहिन्यो दश, दश रक्तवाहिन्यः। तासान्तु वातवाहिनीनां वातस्थानगतानां पञ्चसप्ततिशतं भवति, तावत्य एव पित्तवाहिन्यः पित्तस्थाने, कफवाहिन्यश्च कफस्थाने, रक्तवाहिन्यश्च यकृत्-प्लीह्नोः-एवमेतानि सप्त सिराशतानि भवन्ति।।५।।

Principal *Sirās* : Of these *Sirās* (vessels), forty are principal ones, of which ten are *Vāyu*-carrying *Sirās* (nerves), ten are *Pitta-carrying Sirās* (*veins*), ten convey *Kapha* (*lymphatic vessels?*) and ten are blood-carrying *Sirās* (*arteries*). Of these the *Vāyu*-carrying *Sirās*, situated in the specific receptacle of that bodily principle (*Vāta*), are again found to branch out in one hundred and seventy five smaller branches (ramifications). Similarly, each of the remaining *Pitta*-carrying, *Kapha*-carrying and blood-carrying vessels (*Sirās*) situated in their specific receptacles (i.e., in the receptacles of *Pitta, Kapha* and spleen and liver respectively) are found to branch out in as many numbers as one hundred and seventy-five, thus making a total of seven hundred in all. **5**

तत्र वातवाहिन्यः सिरा एकस्मिन् सक्थ्नि पञ्चविंशतिः।

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[1] Most probably the idea is derived from the appearance of the *Sirās* in their foetal state.

एतेनेतरसक्थि बाहू च व्याख्यातौ। विशेषतस्तु कोष्ठे चतुस्त्रिंशत्-तासां गुदमेढ्राश्रिताः श्रोण्यामष्टौ, द्वे द्वे पार्श्वयोः, षट् पृष्ठे, तावत्य एव चोदरे, दश वक्षसि। एकचत्वारिंशज्जत्रुण ऊर्ध्वं;-तासां चतुर्दश ग्रीवायां, कर्णयोश्चतस्त्रः, नव जिह्वायां, षट् नासिकायाम्, अष्टौ नेत्रयोः। एवमेतत् पञ्चसप्तत्यधिकशतं वातवाहिनीनां सिराणां व्याख्यातम्।। ६।।

Their Specific Locations : There are twenty-five *Vāyu*-carrying *Sirās* (nerves) in one leg and the same count applies to the other. Similarly there are twenty five *Vāyu*-carrying *Sirās* (vessels) in each of the hands. There are thirty-four *Vāyu* carrying vessels in the *Koṣṭha* (trunk); of these eight occur in the pelvic regions attached with the anus and the penis; two in each of the sides, six in the back, six in the *Udara* (cavity of the abdomen), and ten in the region of the chest. There are forty-one *Vāyu*-carrying *Sirās* (vessels) situated in the region above the clavicles. Of these fourteen occur in the neck; four in the two ears; nine in the tongue; six in the nose and eight in the two eyes. Thus we have finished the description of the one hundred and seventy-five *Sirās* that carry *Vāyu*. **6**

एष एव विभागः शेषाणामपि। विशेषतस्तु पित्तवाहिन्यो नेत्रयोर्दश, कर्णयोर्द्वे। एवं रक्तवहाः कफवहाश्च। एवमेतानि सप्त सिराशतानि सविभागानि व्याख्यातानि।। ७।।

What has been said of these *Vāyu*-carrying vessels (*Sirās*) will also hold good to the rest (in blood-carrying, *Pitta*-carrying and *Kapha*-carrying channels in the respective regions of the body), with the exception that in these three cases (*Pitta, Kapha* and blood) ten occur in the eyes and two in the ears in lieu of eight and four respectively as in the case of *Vāyu*-carrying *Sirās* (vessels). Thus we have described the seven hundred *Sirās* with their branches. **7**

भवन्ति चात्र।

क्रियाणामप्रतीघातममोहं बुद्धिकर्मणाम्।
करोत्यन्यान् गुणांश्चापि स्वाः सिराः पवनश्चरन्।। ८।।
यदा तु कुपितो वायुः स्वाः सिराः प्रतिपद्यते।
तदाऽस्य विविधा रोगा जायन्ते वातसम्भवाः।। ९।।

Memorable Verses : The *Vāyu*-carrying *Sirās* : The *Vāyu... in* its normal state coursing through its specific *Sirās* (vessels) helps the unobstructed performance of its specific functions viz., expansion, contraction, speech etc. and produces the clearness and non-illusiveness of *Buddhi* (intellect) and the sense-organs, where as a coursing of the said *Vāyu* in a degranged condition through the aforesaid *Sirās* (vessels) gives rise to a host of such diseases as are due to the derangement of *Vāyu*. **8-9**

भ्राजिष्णुतामन्नरुचिमग्निदीप्तिमरोगताम् ।
संसर्पत् स्वाः सिराः पित्तं कुर्याच्चान्यान् गुणानपि ।। १० ।।
यदा प्रकुपितं पित्तं सेवते स्ववहाः सिराः ।
तदाऽस्य विविधा रोगा जायन्ते पित्तसम्भवाः ।। ११ ।।

The *Pitta*-carrying *Sirās* : The *Pitta* in its normal state coursing through its specific *Sirās* (vessels) produces the healthy glow of complexion, relish for food, kindling of the appetite, healthfulness and other good effects characteristic of the *Pitta*, which however being aggravated and coursing through them gives rise to a host of *Pittaja* diseases. **10-11**

स्नेहमङ्गेषु सन्धीनां स्थैर्यं बलमुदीर्णताम् ।
करोत्यन्यान् गुणांश्चापि बलासः स्वाः सिराश्चरन् ।। १२ ।।
यदा तु कुपितः श्लेष्मा स्वाः सिराः प्रतिपद्यते ।
तदाऽस्य विविधा रोगा जायन्ते श्लेष्मसम्भवाः ।। १३ ।।

The *Kapha*-conveying *Sirās* : The *Kapha* in its normal state coursing through its specific *Sirās* (vessels) smoothes and contributes to the firmness of the limbs and joints, improves the strength and produces all other good effects specially belonging to it, whereas the same *Kapha*, flowing through them in an aggravated condition, ushers in a large number of the *Kaphaja* diseases of the body. **12-13**

धातूनां पूरणं वर्णं स्पर्शज्ञानमसंशयम् ।
स्वाः सिराः सञ्चरद्रक्तं कुर्याच्चान्यान् गुणानपि ।। १४ ।।
यदा तु कुपितं रक्तं सेवते स्ववहाः सिराः ।
तदाऽस्य विविधा रोगा जायन्ते रक्तसम्भवाः ।। १५ ।।

The *Rakta*-carrying *Sirās* : The blood in its normal state flowing through its specific *Sirās* (vessels) strengthens the other fundamental principles (*Dhātus*) of the body, improves the complexion, aids the organ of touch in the proper performance of its functions and performs other functions characteristic of it in the body. Flowing through them in a vitiated condition, it begets diseases which are due to the derangement of the blood. **14-15**

न हि वातं सिराः काश्चिन्न पित्तं केवलं तथा।
श्लेष्माणं वा वहन्त्येता अतः सर्ववहाः स्मृताः।। १६।।
प्रदुष्टानां हि दोषाणां मूर्च्छितानां प्रधावताम्।
ध्रुवमुन्मार्गगमनमतः सर्वत्रहाः स्मृताः।। १७।।

There is not a single *Sirā* (vessel) in the body which carries either the *Vāyu,* or the *Pitta*, or the *Kapha* alone. Hence each of the vessels should be regarded as affording an opportunity for conveying all kinds of the *Doṣas* of the body, for as soon as they are deranged due to aggravated *doṣas* they seem to over flow and certainly get into other channels (than their own) Hence they are called *Sarvavahāḥ.*[1] **16-17**

तत्रारुणा वातवहाः पूर्यन्ते वायुना सिराः।
पित्तदुष्णाश्च नीलाश्च, शीता गौर्यः स्थिराः कफात्।
असृग्वहास्तु रोहिण्यः सिरा नात्युष्णाशीतलाः।। १८।।

Specific colours of the *Sirās* : The vessels which carry the bodily *Vāyu* (nerves) have a vermilion (yellowish red) hue and seem to be stuffed with *Vāyu*. The *Pitta*-carrying vessels (veins) are coloured blue and felt warm to the touch. The *Kapha*-carrying vessels are hard, cold to the touch and white-coloured. The blood-carrying vessels (arteries) are red and neither too hot, nor too cold. **18**

अत ऊर्ध्वं प्रवक्ष्यामि न विध्येद्या सिरा भिषक्।
वैकल्यं मरणञ्चापि व्यधात् तासां ध्रुवं भवेत्।। १९।।
सिराशतानि चत्वारि विद्याच्छाखासु बुद्धिमान्।
षट्त्रिंशच्च शतं कोष्ठे चतुःषष्टिञ्च मूर्धनि।। २०।।
शाखासु पोडश सिराः कोष्ठे द्वात्रिंशदेव तु।
पञ्चाशज्जत्रुणश्चोर्ध्वमव्यध्याः परिकीर्त्तिताः।। २१।।

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[1] Common channels carrying all the *doṣas.*

Now we shall describe the *Sirās* (veins) which a surgeon should not pierce or open, inasmuch as it may result in death, or bodily deformity. An intelligent surgeon shall always bear in mind that sixteen out of the four hundred vessels in the extremeties, thirty-two out of the hundred and thirty-six vessels in the trunk and fifty out of the sixty-four vessels in the region above the clavicles, should not be opened or made to bleed on any account. **19-21**

तत्र सिराशतमेकस्मिन् सक्थ्नि भवति। तासां जालधरा त्वेका, तिस्रश्चाभ्यन्तराः-तत्रोर्वीसंज्ञे द्वे, लोहिताक्षसंज्ञा चैका, एतास्त्वव्यध्याः। एतेनेतरसक्थि बाहू च व्याख्यातौ। एवमशस्त्रकृत्याः षोडश शाखासु। द्वात्रिंशत् श्रोण्याम्। तासामष्टावशस्त्रकृत्याः- द्वे द्वे विटपयोः, कटीकतरुणयोश्च। अष्टावष्टावेकैकस्मिन् पार्श्वे, तासामेकैकामूर्ध्वगां परिहरेत्, पार्श्वसन्धिगते च द्वे। चतस्रो विंशतिश्च पृष्ठे पृष्ठवंशमुभयतः। तासामूर्ध्वगामिन्यौ द्वे द्वे परिहरेत् बृहतीसिरे। तावत्य एवोदरे, तासां मेढ्रोपरि रोमराजीमुभयतो द्वे द्वे परिहरेत्। चत्वारिंशद् वक्षसि। तासां चतुर्दशाशस्त्रकृत्याः-हृदये द्वे, द्वे द्वे स्तनमूले, स्तनरोहितापलापस्तम्भेषूभयतोऽष्टौ-एवं द्वात्रिंशदशस्त्रकृत्याः पृष्ठोदरोरःसु भवन्ति।। २२।।

Of the one hundred vessels in a single leg, the one *Jāladharā* (which is attached to the connective tissue of the *Kūrca-Sirāḥ*) as well as the three internal ones, of which two are known as the *Ūrvī*-veins and the other as the *Lohitākṣa*, together with the corresponding ones in the other leg and in the two hands, thus making sixteen in all, which are situated in the upper and lower extremeties, should be held unfit for opening. Of the thirty-two veins in the pelvic region (*Śroṇi*), eight such, known as the four) *Viṭapas* (two on each side of the testicles) and the four known as the *Kaṭīka-taruṇa* as (two on each side) should be considered unfit for bleeding or opening. Of the sixteen veins (eight on each side) at the sides, the one which courses upward from each of the two sides and is attached to the Marma known as the *Pārśva-Sandhi*, should be considered unfit for similar purposes. Of the twenty-four *Sirās* which are found in either side of the spinal column, an incision should not be made into any of the two *Sirās* (on each side) known as the *Bṛhatī* and which run upward along either side of it (spinal column). Similarly of the twenty-four-*sirās* in the abdomen, the two along each of the two sides of symphisis pubis should be held unfit for opening or bleeding. Of the forty veins in the chest, the two in the heart, two in the root of each breast and two in each of the *Stanarohita* (muscle of the breast) and one in each of the *Apastambhas* and *Apalāpas*, making fourteen in all, should not be opened. Thus thirty-two *Sirās* in the regions of the back (i.e., the sides and the pelvic regions), the abdomen and the chest should be regarded as unfit for opening or other surgical purposes. **22**

चतुःषष्टिसिराशतं जत्रुण ऊर्ध्वं भवति। तत्र षट्पञ्चाशच्छिरोधरायाम्, तासामष्टौ चतस्त्रश्च मर्मसंज्ञाः परिहरेत्, द्वे कृकाटिकयोः, द्वे विधुरयोः; एवं ग्रीवायां षोडशाव्यध्याः। हन्वोरुभयतोऽष्टावष्टौ; तासान्तु सन्धिधमन्यौ द्वे द्वे परिहरेत्।। २३।।

There are one hundred and sixty-four *Sirās* in the region above the clavicles. Of these the eight and four (making twelve and respectively known as the eight *Mātṛikās*, the two *Nīlās* and the two *Manyās*) out of the fifty-six in the neck and the throat, should be regarded as unfit for opening. Similarly the two veins in the two *Kṛkāṭikās* and two in the two *Vidhuras*, should be held unfit for similar purposes; thus making sixteen in all in the neck. Of the sixteen vessels (eight on each side) of the *Hanus* (Jaws), the two *Sirās* about each of the joint of the jaw-bones should never be opened. **23**

षट्त्रिंशज्जिह्वायाम्, तासामधः षोडशाशस्त्रकृत्याःरसवहे द्वे, वाग्वहे च द्वे, द्विर्द्वादश नासायाम् तासामौपनासिक्यश्चतस्त्रः परिहरेत्। तासामेव च तालुन्येकां मृदावुद्देशे। अष्टत्रिंशदुभयोनेत्रयोः। तासामेकैकामपाङ्गयोः परिहरेत्। कर्णयोर्दश। तासां शब्दवाहिनीमेकैकां परिहरेत्। नासानेत्रगतास्तु ललाटे षष्टिः तासां केशन्तानुगताश्चतस्त्रः। आवर्त्तयोरेकैका। स्थपन्याञ्चैका परिहर्त्तव्या। शङ्खयोर्दश, तासां शङ्खसन्धिगतामेकैकां परिहरेत्। द्वादश मूर्ध्नि, तासामुत्क्षेपयोर्द्वे परिहरेत्, सीमन्तेष्वेकैकाम्-एकामधिपताविति। एवमशस्त्रकृत्याः पञ्चाशज्जत्रुण ऊर्ध्वमिति।। २४।।

Of the thirty-six[1] vessels in the tongue, sixteen are situated in the under-surface of that organ and twenty in the upper surface; of these the two speech-carrying and the two taste-carrying ones should be held unfit for venesection. Of the twenty-four vessels in the nose, the four adjacent to the nose proper and the one running into the soft palate should be held unfit for similar purposes. Of the thirty-eight vessels in the two eyes, the one situated at each *Apāṅga* should not be opened. Of the ten vessels in the two ears, the sound-carrying one in either ear should not be opened. Of the sixty vessels of the nose and eyes coursing through the region of the forehead, the four vessels adjacent to the scalp proper and the *Āvarta Marma* should be held unfit for opening or bleeding. One vessel (*Sirā*) in each of the two *Āvartas* and the one in the *Sthapani-marma* should not be opened (on any account). Of the ten vessels in the temple, the one about each temple-joint should be held unfit for opening or bleeding. Of the twelve vessels in the head, the one in each of the two *Utkṣepa-Marmas*, one in each of the (five) *Sīmanta-marmas* and one in the *Adhipati-Marma*, should be held unfit for the purpose. No incision or opening should be made into any of these fifty vessels situated in the region above the clavicles. **24**

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[1] *Gayi* asserts that there are eight each of the *Vāyu*-carrying, *Pitta*-carrying, *Kapha*-carrying and blood-carrying *Sirās* in the region of the neck, thus

भवति चात्र।

व्याप्नुवन्त्यभितो देहं नाभितः प्रसृताः सिराः।
प्रतानाः पद्मिनीकन्दाद् विसादीनां यथा जलम्।। २५।।

Memorable Verses : As the stem and leaves etc., of a lotus plant, originate from its bulb, spread over the whole surface of a pool or tank (lit : water), so the vessels emanating from the umbilicus of a man spread over his whole body. **25**

इति सुश्रुतसंहितायां शारीरस्थाने सिरावर्णनविभक्तिशारीरं नाम सप्तमोऽध्यायः।। ७।।

Thus ends the seventh Chapter of the Śārīra Sthāna in the Suśruta Saṁhitā which treats of the description and classification of Sirās (vessels).

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making a total of 32 in place of 36 of the text.

He also holds that there are 28 in place of 36 *Sirās* in the tongue, 16 in place of 24 in the nose, 24 in place of 38 in the eyes, 16 in place of 10 in the ears and 8 in place of 10 in the temple. In the counting of the *Sirās* situated in the other parts of the body, he however, does not differ from the text.

ŚĀRĪRA-STHĀNA

CHAPTER VIII

अष्टमोऽध्याय:

अथातः सिराव्यधविधिशारीरं व्याख्यास्यामः
यथोवाच भगवान् धन्वन्तरिः ।। १ ।।

Now we shall discourse on the *Śārīra* which treats of the method of Venesection etc. (*Śirā-Vyadha-Vidhi-Śārīra*). **1**

बालस्थविररूक्षक्षतक्षीणभीरुपरिश्रान्तमद्याध्वस्त्रीकर्शितवान्तविरिक्तास्थापितानुवासितजागरितक्लीबकृशगर्भिणीनां कासश्वासशोषप्रवृद्धज्वराक्षेपकपक्षाघातोपवासपिपासामूर्च्छाप्रपीडितानाञ्च सिरां न विध्येत्, याश्चाव्यध्याः व्यध्याश्चादृष्टाः दृष्टाश्चायन्त्रिताः, यन्त्रिताश्चानुत्थिता इति ।। २ ।।

Persons unfit for Venesection : The vessels (*Śirā*) of an infant, an old man, a parched man, fatigued and emaciated with endocarditis (*Kṣata-kṣīṇa*), a person of timid or coward disposition, a person used up with excessive drinking or sexual enjoyments or tired with the troubles of long journey, and intoxicated person, a patient who has been treated with purgatives, emetics or with *Anuvāsana* and *Āsthāpana* measures (enemas), a man who has passed a sleepless night, an impotent (*Klība*) or emaciated person, an enceinte, or one afflicted with cough, asthma, high fever, phthisis, convulsions, paralysis, thirst, epilepsy, or effects of fasting, should not be pierced or opened. Incisions should not be made into those veins (*Śirās*) which are not fit for opening, or into the fit ones, if invisible, it should be the same with those which cannot be properly ligatured or even if ligatured cannot be raised up. **2**

शोणितावसेकसाध्याश्च ये विकाराः प्रागभिहितास्तेषु चापक्वेष्वन्येषु चानुक्तेषु यथाभ्यासं यथान्यायञ्च सिरां विध्येत्।। ३।।

प्रतिषिद्धानामपि च विषोपसर्गे आत्ययिकेषु च सिराव्यधनमप्रतिषिद्धम्।। ४।।

Diseases which are amenable to acts of venesection have been described before (*Śoṇita-Varṇanīya*). Venesection may be performed in the said diseases as well as in those which have not been enumerated in connection with them and also in other cases whether suppurated or unsuppurated, if such a proceeding is deemed necessary and after the application of *Sneha* and *Sveda*. Venesection should be made even in the cases declared unfit for it (such as in an infant etc.) in cases of blood-poisoning (such as snake-bite etc.) and in fatal diseases (*Vidradhi* etc.). **3-4**

तत्र स्निग्धस्विन्नमातुरं यथादोषप्रत्यनीकं द्रवप्रायमन्नं भुक्तवन्तं यवागूं पीतवन्तं वा यथाकालमुपस्थाप्यासीनं स्थितं वा प्राणानवाधमानो वस्त्रपट्टचर्मान्तर्वल्कललतानामन्यतमेन यन्त्रयित्वा नातिगाढं नातिशिथिलं शरीरप्रदेशमासाद्य यथोक्तं शस्त्रं गृहीत्वा सिरां विध्येत्।। ५।।

Preliminary rules : The patient should be duly fomented (*Sveda*) and anointed (*Sneha*) with oily preparations. A liquid[1] food or diet consisting of articles which are antidotal to the bodily principles (*Doṣas*) *Yavāgū* (gruel) should be given to him at first. Then at the proper season (i.e., not in the rainy or winter season etc.) the patient should be brought near the surgeon and made to sit or lie down and the part to be incised upon should be bound, neither too loosely (e.g., in the extremities etc.) nor too tightly (e.g., in the head etc.) with any of the accessories, such as cloth, linen, skin, the inner fibres of a bark, creepers etc., so as not to create any pain or agitation in his mind. Then the vein should be duly opened with proper instrument (and with a careful regard to the situation of any local *Marma*). **5**

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[1] A liquid food is recommended for the purpose of liquefying the blood so as to bleed easily.

नैवातिशीते नात्युष्णे न प्रवाते न चाभ्रिते।
सिराणां व्यधनं कार्यमरोगे वा कदाचन।। ६।।

Metrical text : Venesection should not be performed in an extremely cold or hot, cloudy or windy day. It is forbidden to open a vein without necessity or in a healthy person. **6**

तत्र व्यध्यसिरं पुरुषं प्रत्यादित्यमुखमरत्निमात्रोच्छ्रिते उपवेश्यासने सक्थ्नोराकुञ्चितयोर्निवेश्य कूर्परौ सन्धिद्वयस्योपरि हस्तावन्तर्गूढाङ्गुष्ठकृतमुष्टी मन्ययोः स्थापयित्वा यन्त्रणशाटकं ग्रीवामुष्ट्योरुपरि परिक्षिप्यानेन पुरुषेण पश्चात्स्थितेन वामहस्तेनोत्तानेन शाटकान्तद्वयं ग्राहयित्वा ततो वैद्यो ब्रूयाद्-दक्षिणहस्तेन सिरोत्थापनार्थं नात्यायतशिथिलं यन्त्रणमावेष्टयेति, असृक्स्रावणार्थं च यन्त्रं पृष्ठमध्ये च पीडयेति, कर्मपुरुषञ्च वायुपूर्णमुखं स्थापयेत्, एष उत्तमाङ्गगतानामन्तर्मुखवर्जानां सिराणां व्यधने यन्त्रणविधिः।। ७।।

The *Yantraṇa Vidhi* : The patient whose vein is to be operated upon should be made seated on a stool to the height of an *Aratni* (distance of the elbow from the tip of the small finger) with his face turned towards the sun. He should keep his legs in a drawn up or contracted posture resting his elbows (*Kūrpara*) on his knee-joints and the hands with his two thumbs closed in his fists placed on (the upper ends of) his *Manyās* (sterno mastoid muscles). Then having cast the binding linen on the two closed fists thus placed on the neck, the surgeon should ask another man from the back side of the patient to take hold of the two ends of the cloth with his left hand having the palm turned upward, .and then ask him to tie up with his right hand the bandage round the part, neither too diffusely not too tightly nor too loosely, so as to raise the vein and to press the bandage round the back for a good out-flow of blood. Then he (surgeon) should perform the operation in the desired spot, the patient having been previously asked to sit with his mouth full of air (i.e., he should confine his breathing till the surgical operation is completed). This proceeding should be adopted in opening any vein of the head, to save those which are situated in the cavity of the mouth. **7**

पादव्यध्यसिरस्य पादं समे स्थाने सुस्थिरं स्थापयित्वाऽन्यं

पादमीषत्संकुचितमुच्चैः कृत्वा व्यध्यसिरं पादं जानुसन्धेरधः शाटकेनावेष्टच्य हस्ताभ्यां प्रपीडच्यागुल्फं व्यध्यप्रदेशस्योपरि चतुरङ्गुले प्लोतादीनामन्यतमेन बद्ध्वा पादसिरां विध्येत्।। ८।।

In the case of opening a vein (*Śirā*) in the leg, the affected leg should be placed on a level ground, while the other leg should be held in a somewhat contracted posture, at a little higher place. The affected leg should be bound with a piece of linen below its knee-joint and pressed with the hands down to the ankle. A ligature of the above kind should then be tied four fingers above the region to be incised upon, after the vein should be opened. **8**

अथोपरिष्टाद्धस्तौ गूढाङ्गुष्ठकृतमुष्टी सम्यगासने स्थापयित्वा सुखोपविष्टस्य पूर्ववद् यन्त्रं बद्ध्वा हस्तसिरां विध्येत्। गृध्रसीविश्वाच्योः सङ्कुचितजानुकूर्परस्य श्रोणीपृष्ठस्कन्धेषून्नामितपृष्ठस्यावाक्शिरस्कस्योपविष्टस्य विस्फूर्जितपृष्ठस्य विध्येत्। उदरोरसोः प्रसारितोरस्कस्योन्नामितशिरस्कस्य विस्फूर्जितदेहस्य।। ९।।

In the case of opening a vein (*Śirā*) in the arms, the patient should be asked to sit easily and fixedly with his two thumbs closed in his fists (as above). A ligature of the above-mentioned kind (rope etc.) should be tied (four fingers above the part to be incised upon and the vein is opened in the aforesaid manner. The knee-joint and the elbow should be held in a contracted or drawn up posture at the time of opening a vein in a case of *Gṛdhrasī* (Sciatica) and *Viśvācī*, respectively. The patient should hold the back raised up and expanded and his head (and shoulders) bent down at the time of opening a vein in the back, shoulders and the *Śroṇī* (hips). He should hold his head thrust back and his chest and body expanded at the time of opening a vein in the chest or in the abdomen. **9**

बाहुभ्यामवलम्बमानदेहस्य पार्श्वयोः। अवनामितमेढ्रस्य मेढ्रे। उन्नामितविदष्टजिह्वाग्रस्याधोजिह्वाग्रस्याधोजिह्वायाम्। अतिव्यात्ताननस्य तालुनि दन्तमूलेषु च। एवं यन्त्रोपायानन्यांश्च सिरोत्थापनहेतून् बुद्ध्याऽवेक्ष्य शरीरवशेन व्याधिवशेन च विदध्यात्।। १०।।

He shall embrace his own body with his arms at the time of opening a vein in his sides. The penis should be drawn downward (i.e., in flaccid state) on a similar occasion in that region. The tongue should be raised up to the roof of the mouth and its fore-part supported by the teeth at the time of opening a vein in its under-surface. The patient should be told to keep his mouth fully open at the time of opening a vein in the gums or in the palate. Similarly a Surgeon should devise proper and adequate means for the purpose of raising up (distinct appearance of) a *Śirā* (vein) and determine the nature of the bandage to be used therein according to the exigencies (i.e., the health and the kind of diseases of the patient), of each case. **10**

मांसलेष्ववकाशेषु यवमात्रं शस्त्रं निदध्यादतोऽन्येष्वर्धयवमात्रं व्रीहिमात्रं वा व्रीहिमुखेन। अस्थ्नामुपरि कुठारिकया विध्येदर्धयवमात्रम्।। ११।।

An incision to the depth of a barley-corn should be made with a *Vrīhimukha* instrument (into a vein situated) in the muscular parts of the body, whereas the instrument should be thrust only half of that depth or to the depth of a *Vrīhi* seed in other places (*Vrīhi* here signifies *Śukadhānya* as well as *Rakta-śāli*). An incision over a bone should be made with the *Kuṭhārikā* (small surgical axe) to the half depth of a barley-corn. **11**

भवन्ति चात्र।

व्यभ्रे वर्षासु विध्येत ग्रीष्मकाले तु शीतले।
हेमन्तकाले मध्याह्ने शस्त्रकालास्त्रयः स्मृताः।। १२।।
सम्यक्शस्त्रनिपातेन धारया या स्रवेदसृक्।
मुहूर्तं रुद्धा तिष्ठेच्च सुविद्धां तां विनिर्दिशेत्।। १३।।
यथा कुसुम्भपुष्पेभ्यः पूर्वं स्रवति पीतिका।
तथा सिरासु विद्धासु दुष्टमग्रे प्रवर्त्तते।। १४।।
मूर्च्छितस्यातिभीतस्य श्रान्तस्य तृषितस्य च।
न वहन्ति सिरा विद्धास्तथाऽनुत्थितयन्त्रिताः।। १५।।

Memorable Verses : An opening should be effected in cloudless day in the rainy season, a cool day during the summer, and at noon in the winter season (*Hemanta*). These are the only three times of opening a vein. A well and successfully pierced vein bleeds in streams (almost simultaneously with the thrusting of the knife) and spontaneously stops after a *Muhūrta* (a little while). The vitiated blood is seen first to flow out of an opened vein, like the drop of yellow pigment first coming out of a *Kusumbha* flower. Blood does not flow out from an incision made into a vein of an unconscious (*Mūrcchita*), much frightened, tired or a thirsty patient. An incision of a vein without proper bandaging and raising up is attended with a similar result. **12-15**

क्षीणस्य बहुदोषस्य मूर्च्छयाऽभिहतस्य च।
भूयोपराह्णे विस्राव्या सापरेद्युस्त्र्यहेऽपि वा।।१६।।
रक्तं सशेषदोषन्तु कुर्यादपि विचक्षणः।
न चातिप्रस्रुतं कुर्याच्छेषं संशमनैर्ज़येत्।।१७।।
बलिनो बहुदोषस्य वयःस्थस्य शरीरिणः।
परं प्रमाणमिच्छन्ति प्रस्थं शेणितमोक्षणे।।१८।।

A weak person, or one affected with the unusual derangement of the bodily *Doṣas* etc., or one fainted (under operation), should not be subjected to a measure of continuous blood-letting at a time; instead of that, the vein should be opened afresh in the same afternoon or on the following day, or on the third day (as the exigency requires). An intelligent surgeon should not allow the flow of blood to an excess but should stop the flow even with a remnant of the diseased blood in the system and administer soothing internal remedies (*Samśamana*) for the purification of the diseased remnant. Bleeding to the quantity of a *Prastha*[1] measure should be deemed sufficient for a strong and adult patient, stuffed with a large quantity of the deranged *Doṣas* (in the body). **16-18**

तत्र पाददाहपादहर्षावबाहुकचिप्पविसर्पवातशोणितवातकण्टकविचर्चिकापाददारीप्रभृतिषु क्षिप्रमर्मण उपरिष्टाद् द्व्यङ्गुले व्रीहिमुखेन सिरां विध्येत्, श्लीपदे तच्चिकित्सते यथा वक्ष्यते।।१९।।

The vein should be incised with a *Vrīhimukha* instrument at a distance of two fingers above the seat of the *Kṣipra-marma* in such diseases as *Pādadāha, Pāda-Harṣa, Ava-bāhuka, Cippa, Visarpa,*

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[1] In medicinal preparations, a *Prastha* measure is understood to be sixty four *Karṣas* in the case of liquids, but in cases of excreta due to emetic and purgative measures and of blood-letting, a *Prastha* is meant to be thirteen *Palas* and a half only.

Vāta-rakta, Vāta-kaṇṭaka, Vicarcikā, Pādadārī, etc. The mode of opening a vein in the case of *Ślīpada* (Elephantiasis) would be described under the treatment of that disease. **19**

क्रोष्टुकशिरः खञ्जपङ्गुलवातवेदनासु जङ्घायां गुल्फस्योपरि चतुरङ्गुले। अपच्यामिन्द्रबस्तेरधस्ताद्द्व्यङ्गुले। जानुसन्धेरुपर्यधो वा चतुरङ्गुले गृध्रस्याम्। ऊरुमूलसंश्रितानान्तु गलगण्डे। एतेनेतरसक्थि बाहू च व्याख्यातौ। विशेषतस्तु वामबाहौ कूर्परसन्धेरभ्यन्तरतो बाहुमध्ये प्लीह्नि कनिष्ठिकानामिकयोर्मध्ये वा। एवं दक्षिणबाहौ यकृद्दाल्ये कफोदरे च एतामेव च कासश्वासयोरप्यादिशन्ति।। २०।।

In *Vāta-rogas*, such as *Kroṣṭuka-śiraḥ* (Synovites), maimedness (*Paṅgu*) and lameness (*Khañja*), the *Śirā* (vein of the *Jaṅghā* (lower leg-calf), four fingers above the *Gulpha,* should be opened. In cases of *Apacī* (scrofula), the vein should be opened simultaneously with the appearance of the disease two fingers below the *Indrabasti-marma*. In a case of *Gṛdhrasī* (sciatica), the vein should be opened four fingers above or below the *Jānu* (knee-joint). In a case of goitre, the veins attached to the roots of the *Ūru* (thighs) should be opened. The instructions regarding the opening of a vein in one leg shall hold good in the case of that in the other, as well as in cases of those situated in the two upper extremities (hands), but the speciality is that in a case of enlarged spleen, the vein near the *Kūrpara-sandhi* (elbow-joint) of the left hand or that inside the fourth and the fifth fingers should be opened. Similarly in a case of *Yakṛddālyodara* or *Kaphodara,* the corresponding vein in the right hand should be opened. Several authorities advise the opening of the same vein in cases of cough and asthma[1] due to the action of the deranged *Kapha*. **20**

गृध्रस्यामिव विश्वाच्याम्। श्रोणिं प्रति समन्ताद् व्यङ्गुले प्रवाहिकायां शूलिन्याम्। परिवर्त्तिकोपदंशशूकदोषशुक्रव्यापत्सु मेढ्रमध्ये।। २१।।

In a case of *Viśvācī*, the same argument holds good (four fingers above or below the *Kūrpara-sandhi*) as in a case of *Gṛdhrasī*. In a case of *Pravāhikā* (diarrhoea) attended with *Śūla* (colic), the vein within two fingers width around of the pelvis (*śroṇī*) should be opened. The vein of the penis should be opened in a case of *Parikartikā* (D. R. - *Parivartikā*), *Upadaṁśa*, *Śuka-doṣa* and seminal disorders. **21**

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[1] *Gayi* holds that in cases of asthma and cough venesection should be had recourse to only when they are in a mild form.

(वृषणयोः पार्श्वेमूत्रवृद्ध्याम्। नाभेरधश्चतुरङ्गुले सेवन्या वामपार्श्वे दकोदरे।) वामपार्श्वे कक्षास्तनयोरन्तरेऽन्तर्विद्रधौ पार्श्वशूले च। बाहुशोषावबाहुकयोरप्येके वदन्त्यंसयोरन्तरे। त्रिकसन्ध्यिगतां तृतीयके। अधः स्कन्धसन्धिगतामन्यतरपार्श्वसंस्थितां चतुर्थके।। २२।।

The vein on either side of the scrotum should be opened in a case of hydrocele (*Mūtra-Vṛddhi*). The vein four fingers below the navel and on the left side of the *Sevanī* (suture) should be opened in a case of *Dakodara* (ascites). In a case of Internal abscess and colic in the sides (Pleurodynia), the vein in the region between the breast and the left armpit should be opened. Several authorities assert that in a case of *Avabāhuka* and *Bāhuśoṣa* (atrophy of the hand), the vein between the *Aṁsas* shoulders) should be opened. In a case of *Tṛtiyaka* (Tertian) fever, the vein inside the *Trika-Sandhi* should be opened. In a case of *Caturthaka* fever, a vein joined with either side of and below the shoulder-joint should be opened. **22**

हनुसन्धिमध्यगतामपस्मारे। शङ्खकेशान्तसन्धिगतामुरोऽपाङ्गललाटेषु चोन्मादे। जिह्वारोगेष्वधोजिह्वायां दन्तव्याधिषु च। तालुनि तालव्येषु। कर्णयोरुपरि समन्तात् कर्णशूले तद्रोगेषु च। गन्धाग्रहणे नासारोगेषु च नासाग्रे। तिमिराक्षिपाकप्रभृतिष्वक्ष्यामयेषुपनासिके ललाट्यामपाङ्ग्याम् वा, एता एव शिरोरोगाधिमन्थप्रभृतिषु रोगेष्विति।। २३।।

In a case of *Apasmāra*, the middle vein adjacent to the joint of the jaw-bones (*Hanu-Sandhi*) should be opened. In a case of insanity[2] the vein between the temple and the edge of the scalp or those in the *Apāṅga* (tips of the eyes), the forehead or the chest should be opened.

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[1] *Gayi* holds that in cases of asthma and cough venesection should be had recourse to only when they are in a mild form.

[2] *Ḍalhaṇa*, however, differs here from the text. He says, on the authority of *Vāgbhaṭa*, that the opening of a vein between the temple and the edge of the sculp or those in the *Apāṅga*, the forehead and the chest should be recommended in cases of insanity only, and not in the case of *Apasmāra* as well (as in the text).

In cases of the diseases of the tongue and the teeth, the veins on the under-surface (*Adho-Jihvā*) of the tongue should be opened. In the case of a disease of the palate, the local vein should be opened. In diseases of the ears and specially in a case of inflammatory ear-ache (*Karṇa-Śūla*), the vein along the region above the ears should be opened. In diseases of the nose and specially in a case of the loss of the smelling sensation, the vein at the tip of the nose should be opened. In cases of eye-diseases, such as *Timira* (cataract), *Akṣipāka* (ophthalmia) etc., as well as in diseases of the head and in *Adhimantha*, the veins about the nose, the forehead and the *Apāṅga* (the outer canthus of the eyes), should be opened. **23**

अत ऊर्ध्वं दुष्टव्यधनमनुव्याख्यास्यामः। तत्र दुर्व्विद्धाऽतिविद्धा कुञ्चिता पिच्चिता कुट्टिताऽप्रस्नुताऽत्युदीर्णा अन्तेऽभिहता परिशुष्का कूणिता वेपिता अनुत्थितविद्धा शस्त्रहता तिर्यग्विद्धा अपविद्धा अव्यध्या विद्रुता धेनुका पुनः पुनर्व्विद्धा मांससिरास्नाय्वस्थि सन्धिमर्म्मसु चेति विंशतिर्दुष्टव्यधाः।। २४।।

Defective Venesection : Now we shall describe the twenty kinds of defects relating to an opened vein (*Duṣta-vyadhana*). They are as follows : *Durviddhā, Atividdhā, Kuñcitā, Piccitā, Kuṭṭita, Aprasruta, Atyudīrṇā, Ante-abhihatā, Pariśuṣkā, Kūṇitā, Vepitā, Anutthita-viddhā, Śastrahatā, Tiryag-viddhā, Apaviddhā, Avyādhyā, Vidrutā, Dhenukā, Punpunarviddhā* and *Marmaviddha*, i.e., incised about the *Śirā-marma*, the *Snāyu-marma*, the *Asthi-marma* and the *Sandhi-marma*. **24**

तत्र या सूक्ष्मशस्त्रविद्धाऽव्यक्तमसृक् स्रवति रुजाशोफवती च सा दुर्विद्धा, प्रमाणातिरिक्तविद्धायामन्तः प्रविशति शोणितं शोणितातिप्रवृत्तिर्वा साऽतिविद्धा, कुञ्चितायामप्येवम्, कुण्ठशस्त्रप्रमथिता पृथुलीभावमापन्ना पिच्चिता, अनासादिता पुनः पुनरन्तयोश्च बहुशः शस्त्राभिहता कुट्टिता, शीतभयमूर्च्छाभिर-प्रवृत्तशोणिता अप्रस्नुता, तीक्ष्णमहामुखशस्त्रविद्धा अत्युदीर्णा, अल्परक्तस्राविण्यन्तेविद्धा, क्षीणशोणितस्यानिलपूर्णा परिशुष्का, चतुर्भागासादिता किञ्चित्प्रवृत्तशोणिता कूणिता।। २५।।

Their definitions : The vein in which an act of venesection is unattended with a satisfactory outflow of blood owing to its being incised with an extremely slender instrument and is marked by an extremely painful swelling in consequence thereof, is called *Durviddhā* (badly incised). The vein in which the incision becomes more than measurement and no blood comes out properly or enters an internal channel or excessive bleeding owing to the largeness of the incision, is called *Atividdhā* (over-incised). An opened vein in which the incision has been made in a curving manner and is attended with the foregoing results, is called *Kuncitā* (crooked or contracted). An incised vein presenting a flattened or thrashed appearance on account of its being opened with a blunt knife (*Kuṇṭha-Śastra*) is called *Piccitā* (thrashed). The vein at the sides of which incisions have been successively made, instead of in its body, is called *Kuttitā* (lacerated). An incised vein, unattended with any bleeding owing to the patient's fright, coldness or loss of consciousness, is called *Aprasrutā* (unbleeding). A vein with a large incision in its body made with a sharp and flat-edged instrument, is called *Atyudīrṇā* (improperly wide-incised). An opened vein in which blood oozes out in small quantity is called *Anteabhihatā* (struck in the interior). An opened vein in an anaemic patient (marked by a total absence of bleeding and) stuffed with *Vāyu* (lit., as if the flow has been dried up by the *Vāyu*), is called *Pariśuṣkā* (dried up). A vein opened but to a quarter part of the proper length and attended with a scanty outflow of blood, is called *Kūṇitā* (partially incised). **25**

दुःस्थानबन्धनाद् वेपमानायाः शोणितसम्मोहो भवति सा वेपिता। अनुत्थितविद्धायामप्येवम्। छिन्नाऽतिप्रवृत्तशोणिता क्रियासङ्गकरी शस्त्रहता। तिर्यक्प्रणिहितशस्त्रा किञ्चिच्छेषा तिर्यग्विद्धा। बहुशः क्षता हीनशस्त्रप्रणिधानेनापविद्धा। अशस्त्रकृत्या अव्यध्या। अनवस्थितविद्धा विद्रुता, प्रदेशस्य बहुशोऽवघट्टनादारोहद्व्यधा मुहुर्मुहुःशोणितस्रावा धेनुका। सूक्ष्मशस्त्रव्यधनाद् बहुशो भिन्ना पुनः पुनर्विद्धा। मांसस्नाय्वस्थिसिरासन्धिमर्मसु विद्धा वा रुजां शोफं वैकल्यं मरणञ्चापादयति।। २६।।

A vein which trembles owing to its being bandaged at a wrong place and from which blood does not flow out in consequence, is called *vepitā* (quivering). A vein incised without being previously properly raised up and attended with a similar result (i.e., absence of blood), is called *Anutthita-viddhā*. A vein is fully cut and attended with excessive bleeding and inoperativeness of the organ is called *Śastrahatā* (knife-cut). A vein incised with an instrument applied slantingly and (consequently) not fully opened, is called *Tiryag-viddhā* (obliquely incised). A vein incised several times and (every time) with an improper instrument, is called *Apaviddhā* (wrongly incised). A vein unfit for opening (i.e., whose opening has been forbidden in the *Śāstras*), is called *Avyādhyā* (unfit for opening). A vein opened carelessly and hastily is called *Vidrutā* (erratic). A vein bleeding again and again owing to its being repeatedly pressed and successively opened, is called *Dhenukā*. A vein variously cut owing to its being pierced into the same part with an extremely slender-pointed instrument is called *Punaḥ-punarvidhā* (repeatedly incised). If a vein in the *Mānsa-marmas, Snāyu-marmas*, the *Asthi-marmas,* the *Śirā-marmas* or the *Sandhi-marmas* be opened, it is called *Marma-viddhā* and in such cases severe pain, Oedema (*Śofa*) deformity or (even) death may be the result. **26**

भवन्ति चात्र।

सिरासु शिक्षितो नास्ति चला ह्येताः स्वभावतः।
मत्स्यवत् परिवर्त्तन्ते तस्माद् यत्नेन ताडयेत्।। २७।।
अजानता गृहीते तु शस्त्रे कायनिपातिते।
भवन्ति व्यापदश्चैता बहवश्चाप्युपद्रवाः।। २८।।
स्नेहादिभिः क्रियायोगैर्न तथा लेपनैरपि।
यान्त्याशु व्याधयः शान्तिं यथा सम्यक् सिराव्यधात्।। २९।।
सिराव्यधश्चिकित्सार्द्धं शल्यतन्त्रे प्रकीर्त्तितः।
यथा प्रणिहितः सम्यग् बस्तिः कायचिकित्सिते।। ३०।।

Memorable Verses : Practice (even) does not give the necessary skill in surgical operation of the veins etc., as they are naturally unsteady and changing like fishes. Hence a vein should be opened with the greatest care. An opening into the body, made by an ignorant and unskilful surgeon, is attended with the aforesaid dangers and many other distressing symptoms. An act of venesection, properly performed, gives more speedy relief than that derived from the application of medicated oil & cover of plaster as well. Venesection (bleeding) properly performed is half of the treatment described in *Śalyatantra* *(surgery)* like the application of Basti-karmas (enematic measures) in *Kāya Cikitsā (therapeutics)*. **27-30**

तत्र स्निग्धस्विन्नवान्तविरिक्तास्थापितानुवासितसिराविद्धैः परिहर्त्तव्यानि-क्रोधायासमैथुनदिवास्वप्नवाग्व्यायामयानाध्ययनस्थानासनचंक्रमणशीतवातातपविरुद्धासात्म्याजीर्णान्याबललाभात्, मासमेके मन्यन्ते। एतेषां विस्तरमुपरिष्टाद् वक्ष्यामः ।। ३१ ।।

A man medically anointed (*Sneha-karma*), diaphorised (*Sveda*), vomited (*Vamana*), purged (*Virecana*), or treated with both the *Basti-karmas* (*Anuvāsana* and *Āsthāpana*) or bled shall forego anger, physical labour, sexual intercourse, sleep in the day time, excessive talking, physical exercise, reading or driving etc., sitting on his haunches, standing frequent ramblings, exposure to cold, winds and the sun, hardly digestible, uncongenial and incompatible food until the strength is perfectly restored or, according to some authorities, for a month. These subjects will be fully dealt with later on *Āturopadrava-cikitsā*, ch. - 39). **31**

भवतश्चात्र।

सिराविषाणतुम्बैस्तु जलौकाभिः पदैस्तथा ।
अवगाढं यथापूर्वं निर्हरेद् दुष्टशोणितम् ।। ३२।।
अवगाढे जलौकाः स्यात् प्रच्छन्नं पिण्डिते हितम् ।
सिराऽङ्गव्यापके रक्ते श्रृङ्गालाबू त्वचि स्थिते ।। ३३।।

Memorable Verses : The vitiated blood incarcerated in any part of the body should be abstracted there from by scarifying it, by cupping it with a *Śirā* (pipe), a horn, a gourd, or leeches, or by the opening of a vein respectively, according to the density of the blood (Others assert that) leeches should be applied in the case of the (vitiated) blood being confined deep into the body, scarification with a surgical instrument should be made in the case of clotted blood, with a pipe in the case of extensive vitiation of the blood through-out the body and with a horn or a gourd in the case of the deranged blood having been seated in the skin. **32-33**

इति सुश्रुत संहितायां शारीस्थाने शिराव्यधविधिशारीरं नामाष्टमोऽध्यायः ।। ८ ।।

Thus ends the eighth Chapter of the śārīra Sthāna in the Suśruta Saṁhitā which treats of venesection.

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ŚĀRĪRA-STHĀNA

CHAPTER IX

नवमोध्यायः

अथातो धमनीव्याकरणं शारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।। १।।

Now we shall discourse on the *Śārīra* which treats of the description of the arteries, nerves and ducts, etc.[1] (*Dhamanī-Vyākaraṇa-Śārīra*). 1

चतुर्विंशतिर्धमन्यो नाभिप्रभवा अभिहिताः। तत्र केचिदाहुः- सिराधमनीस्त्रोतसामविभागः, सिराविकारा एव हि धमन्यः स्त्रोतांसि चेति। तत् तु न सम्यक्, अन्या एव हि धमन्यः स्त्रोतांसि च सिराभ्यः, कस्मात्? व्यञ्जनान्यत्वान्मूलसन्नियमात् कर्मवैशेष्यादागमाच्च। केवलन्तु परस्परसन्निकर्षात् सदृशागमकर्मत्वात् सौक्ष्म्याच्च विभक्तकर्मणा-मप्यविभाग इव कर्मसु भवति।। २।।

There are twenty-four *Dhamanīs* (ducts) in all, and all of them have their origins in the naval region (which includes the whole abdominal region[2]). Several authorities assert that no arbitrary distinctions should be made among the *Sirās* (veins), *Dhamanīs* (arteries), and the *Srotas* (Channels), since *Dhamanīs* and *Srotas* are but different modifications of one original kind of *Sirā* (vessels). But this opinion is not a sound one inasmuch as they have got different natures, origins and functions and as being described so in the *Āyurveda*. But owing to their adjacent positions, the existence of several authoritative dicta (*Āpta-vāk*)regarding the oneness of their character, similarity of their functions and the minute nature of their shape, they appear to be homologous in their action, even amidst the real diversities in their work and office. **2**

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[1] Sans. Dhmā - to be filled with air, so called from the fact of their being distended with air after death.

[2] So far, as in foetal life, allantoic arteries and the umbilical veins subserve the purposes of nutrition, excretion, etc. and reflects the rudimentary vascular system.

तासान्तु नाभिप्रभवाणां धमनीनामूर्ध्वगा दश, दश चाधोगामिन्यः, चतस्रस्तिर्यग्गाः ।। ३ ।।

Of the twenty-four *Dhamanīs*, which (originally) have their roots in the naval region (*Nābhi*), ten have upward course, ten have downward course, and four flow laterally or transversely. **3**

ऊर्ध्वगाः शब्दस्पर्शरूपरसगन्धप्रश्वासोच्छ्वासजृम्भितक्षुद्धसितकथितरुदितादीन् विशेषानभिवहन्त्यः शरीरं धारयन्ति। तास्तु हृदयमभिप्रपन्नास्त्रिधा जायन्ते–तास्त्रिंशत्। तासान्तु वातपित्तकफशोणितरसान् द्वे द्वे वहतस्ता दश। शब्दरूपरसगन्धानष्टाभिर्गृह्णीते, द्वाभ्यां भाषते, द्वाभ्यां घोषं करोति, द्वाभ्यां स्वपिति, द्वाभ्यां प्रतिबुध्यते। द्वे चाश्रुवाहिण्यौ। द्वे स्तन्यं स्त्रिया वहतः स्तनसंश्रिते, ते एव शुक्रं नरस्य स्तनाभ्यामभिवहतः। तास्त्वेतास्त्रिंशत् सविभागा व्याख्याताः। एताभिरूर्ध्वं नाभेरुदरपार्श्वपृष्ठोरः स्कन्धग्रीवाबाहवो धार्यन्ते याप्यन्ते च।। ४।।

Functions of the up-coursing Dhamanīs : The ten up-coursing *Dhamanīs* (nerves) perform such specific functions of the body, as sound, touch, taste, sight, smell, inspiration, expiration, sighing, yawning, sneezing, laughter, speech and weeping etc. and tend to maintain the integrity of the body. These *Dhamanīs*, reaching the heart, respectively ramify themselves into three branches, thus making thirty (ramifications in all). Ten of these serve the following purposes, viz., two serve as the channels of the bodily *Vāyu*, two of the *Pitta,* two of the *Kapha*, two of the blood, and two of the Rasa (lymph chyle). Eight of the remaining ones (twenty), serve the following functions, viz., two of them carry sound, two sight or colour, two smell, and two taste. Moreover a man speaks with the help of another couple, produces sound with the help of other pair, sleeps through the instrumentality of another pair (couple), and wakes up with the help of another couple. Two of the *Dhamanīs* (ducts) carry the fluid of lachrymation, two of them (ducts) attached to the breasts of a woman, carry milk of her breasts, the same two carry semen coursing through the breast of a man. Thus we have described the thirty *Dhamanīs* with their ramifications. These sustain and maintain the integrity (of the limbs and members of the body) above the (line of) umbilicus, such as the Udara, the sides, the back the chest, the neck, the shoulders and the arms. **4**

भवति चात्र

ऊर्ध्वगतास्तु कुर्वन्ति कर्माण्येतानि सर्वशः।
अधोगमास्तु वक्ष्यामि कर्म तासां यथायथम्।। ५।।

Memorable Verse : The up-coursing *Dhamanīs* duly perform the offices stated above. Now I shall describe the specific functions, etc., (i.e., nature, office, and situations, etc.,) of the down-coursing ones. **5**

अधोगमास्तु वातमूत्रपुरीषशुक्रार्त्तवादीन्यधो वहन्ति। तास्तु पित्ताशयमभिप्र(ति)पन्नास्तत्रस्थमेवान्नपानरसं विपक्वमौष्ण्याद् विवेचयन्त्योऽभिवहन्त्यः शरीरं तर्पयन्ति, अर्पयन्ति चोर्ध्वं गतानां तिर्यग्गतानाञ्च, रसस्थानञ्चाभिपूरयन्ति, मूत्रपुरीषस्वेदांश्च विवेचयन्ति, आमपक्वाशयान्तरे च त्रिधा जायन्ते, तास्त्रिंशत्। तासान्तु वातपित्तकफशोणितरसान् द्वे द्वे वहतस्ता दश, द्वे अन्नवाहिन्यावन्त्राश्रिते, तोयवहे द्वे, मूत्रबस्तिमभिप्रपन्ने मूत्रवहे द्वे, शुक्रवहे द्वे शुक्रप्रादुर्भावाय, द्वे विसर्गाय, ते एव रक्तमभिवहतो विसृजतश्च नारीणामार्त्तवसंज्ञम्। द्वे वर्चोनिरसन्यौ स्थूलान्त्रप्रतिबद्धे, अष्टावन्यास्तिर्यग्गाणां धमनीनां स्वेदमर्पयन्ति। तास्त्वेतास्त्रिंशत् सविभागा व्याख्याताः। एताभिरधोनाभेः पक्वाशयकटीमूत्रपुरीष- गुदबस्तिमेढ्रसक्थीनि धार्यन्ते याप्यन्ते च।। ६।।

Functions of the down-coursing *Dhamanīs* : The down-coursing *Dhamanīs* respectively form the channels, for the downward conveyance of *Vāyu* (flatus), urine, stool, semen and catamenial fluid, etc. These *Dhamanīs* reaching down into the *Pittāśaya* (receptacle of the *Pitta*) separate the serum prepared out of the food and drink through the agency of the local heat (and *Pitta*), and carry it to the remotest parts of the organism maintaining their healthy moisture, supplying them with the necessary principles of nutrition and (ultimately) conveying them to the parts traversed by them respectively. Thus they indirectly serve to supply the heart with its quota of healthy *Rasa* (serus fluid), if not in a direct way. Moreover they tend to separate the effetematter (urine, stool and sweat) from the fully transformed lymph-chyle in the abdomen, the stomach and the small intestines (*Āmāśaya* and *Pakvāśaya*). Each of the down-coursing *Dhamanīs* is found to ramify into three branches at a place midway between the *Amāśaya* (stomach) and the *Pakvāśaya* (intestines). Thus they number thirty in all. The functions of the ten out of these (thirty vessels) are as follows, viz., two serve to carry *Vāyu,* two *Pitta,* two *kapha* two blood, and two Rasa (lymph-chyle). Two of these *Dhamanīs*, running into the intestines, carry the food, another two carry the *Toya*[1] (watery) part, another two, running into the bladder, serve to carry out the urine (from the bladder), another two carry the semen, and another two serve as the channels of transmission and emission of the same fluid and serve to carry the ovarian discharge in women. The two *Dhamanīs*, attached to the large intestine (*Sthulāntra*), serve as the channels of faecal matter, while the remaining eight convey perspiration to the lateral-coursing *Dhamanīs*. Thus we have finished describing these thirty *Dhamanīs* with their ramifications. These sustain and maintain the integrity of the parts of the body below the naval region, such as the *Pakvāśaya* (Intestine), the waist, the organic principles of stool and urine, the organs of generation, the anus, the bladder, and the lower limbs of the body (*Sakthi*) (according to their utility in the physical economy of the organism). **6**

भवति चात्र।

अधोगमास्तु कुर्वन्ति कर्माण्येतानि सर्वशः।
तिर्यग्गाः प्रवक्ष्यामि कर्म तासां यथायथम्।। ७।।

Memorable Verse : These down-coursing *Dhamanīs* perform the afore-said functions. Now I shall describe the specific functions (i.e., nature, office, and situations, etc.,) of the lateral-coursing *Dhamanīs*. **7**

तिर्यग्गाणान्तु चतसृणां धमनीनामेकैका शतधा सहस्त्रधा चोत्तरोत्तरं विभज्यन्ते, तास्त्वसंख्येयाः। ताभिरिदं शरीरं गवाक्षितं

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[1] This watery part reaching the bladder is transformed into urine.

विबद्धमाततञ्च। तासां मुखानि रोमकूपप्रतिबद्धानि; यैः स्वेदमभिवहन्ति रसञ्चापि सन्तर्पयन्त्यन्तर्बहिश्च, तैरेव चाभ्यङ्गपरिषेकावगाहालेपनवीर्याण्यन्तःशरीरमभिप्रतिपद्यन्ते त्वचि विपक्वानि, तैरेव च स्पर्शं सुखमसुखं वा गृह्णाति। तास्त्वेताश्चतस्रो धमन्यः सर्वाङ्गगताः सविभागा व्याख्याताः।। ८।।

Functions of the lateral-coursing *Dhamanīs* : The four lateral-coursing *Dhamanīs*, gradually ramifying themselves into hundreds and thousand of branches, simply baffle counting. The network of these *Dhamanīs* spreads over the whole organism and maintain its integrity. Their exterior orifices are attached to the roots of hairs (pores of the skin) through which they convey the perspiration and the *Rasa* (serum), thus supplying the body, both internally and externally, with the soothing nutritions (moisture of healthy lymph-chyle). The effects and potencies of the articles of anointment, sprinkling, immersion and platers, enter through these orifices into the internal organism through the agency of the heat in the skin, and sensation of a pleasant or painful contact are experienced through their instrumentality. Thus we have finished describing the four lateral-coursing *Dhamanīs* with their ramifications throughout the whole organism. **8**

भवति चात्र।

यथा स्वभावतः खानि मृणालेषु विसेषु च।
धमनीनां तथा खानि रसो यैरुपचीयते।। ९।।
पञ्चाभिभूतास्त्वथ पञ्चकृत्वः पञ्चेन्द्रियं पञ्चसु भावयन्ति।
पञ्चेन्द्रियं पञ्चसु भावयित्वा पञ्चत्वामायान्ति विनाशकाले।। १०।।

Memorable Verses : The *Dhamanīs* have got pores in their sides through which they carry the *Rasa* (lymph-chyle) throughout the organism, like the filaments and fibres of water-lily and lotus. These *Dhamanīs* furnish the self-conscious Ego, confined in the material body, which is the resultant of the combination of the five material elements, with a distinct sensations[1] similar to each of the five sense-organs[2] and break up the combination (of the five material elements) at the time of death. **9-10**

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1. Hearing, touch, smell, taste and sight.
2. Eyes, ears, nose, tongue and skin.

अत ऊर्ध्वं स्त्रोतसां मूलविद्धलक्षणमुपदेक्ष्यामः। तानि तु प्राणान्नोदकरसरक्तमांसमेदोमूत्रपुरीषशुक्रार्त्तववहानि, येष्वधिकारः, एकेषां बहूनि। एतेषां विशेषा बहवः।। ११।।

Now we shall describe the symptoms produced by a *Srota* (duct or channel) pierced at its root or starting point. The ducts or channels respectively conveying the life, the food, the water, (the organic principle of) the *Rasa* (serum), the blood, the muscles, the fat, the urine, the stool, the semen, and the catamenial blood, naturally fall within the scope of Surgery (*Śalya-tantra*), Several authorities assert that the *Srotas* (vessels) are innumerable[1], and perform different functions in their different aspects. **11**

तत्र प्राणवहे द्वे, तयोर्मूलं हृदयं रसवाहिन्यश्च धमन्यः; तत्र विद्धस्य क्रोशनविनमनमोहनभ्रमणवेपनानि मरणं वा भवति। अन्नवहे द्वे, तयोर्मूलमामाशयोऽन्नवाहिन्यश्च धमन्यः; तत्र विद्धस्याध्मानं शूलोऽन्नद्वेषश्छर्दिः पिपासाऽऽन्ध्यं मरणं वा। उदकवहे द्वे, तयोर्मूलं तालु क्लोम च; तत्र विद्धस्य पिपासा सद्योमरणञ्च। रसवहे द्वे, तयोर्मूलं हृदयं रसवाहिन्यश्च धमन्यः; तत्र विद्धस्य शोषः प्राणवहविद्धवच्च मरणं तल्लिङ्गानि च।। १२।।

The two *Srotas* (channels) of *Prāṇa* (bronchi) have their roots in the heart and the *Rasa*-carrying *Dhamanīs* (pulmonary arteries). An injury to any of these *Srotas* (vessels) produces groaning, bending down of the body, loss of consciousness (*Moha*), illusion and shivering, or may ultimately prove fatal. The food-carrying *Srotas* (Esophagus) have their roots in the *Āmāśaya* (stomach) and in the food-carrying *Dhamanīs* (intestines). An injury to or piercing of such a duct (*Srota*), gives rise to tympanitis, colic pain, aversion to food, vomitting, thirst, blindness or darkness of vision, or may even end in death. There are two *water-carrying* (*Udaka-vaha*) ducts or channels which have their roots in the palate and the *Kloma*, and a piercing of any of these makes the patient thirsty and ends in his instantaneous death (i.e., within seven days). The *serum-carrying* (*Rasa-vaha*) ducts are two in number and have their roots in (the viscus of) the heart and the serum-carrying *Dhamanīs* (vessels). An injury to or piercing of any of these ducts gives rise to *Śoṣa* (consumption) and symptoms identical with those developed by a hurt to the *Prāṇa-vaha* channels of the body, ending in death. **12**

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[1] But this science does not take any cognisance of them, since the pain incidental to a piercing of, or an injury to, any of these extremely attenuated channels, must be slight in its character.

रक्तवहे द्वे, तयोर्मूलं यकृत्प्लीहानौ रक्तवाहिन्यश्च धमन्यः; तत्र विद्धस्य श्यावाङ्गता ज्वरो दाहः पाण्डुता शोणितागमनं रक्तनेत्रता च। मांसवहे द्वे, तयोर्मूलं स्नायुत्वचं रक्तवहाश्च धमन्यः; तत्र विद्धस्य श्वयथुर्मांसशोषः सिराग्रन्थयो मरणं वा। मेदोवहे द्वे, तयोर्मूलं कटी वृक्कौ च; तत्र विद्धस्य स्वेदागमनं स्निग्धाङ्गता तालुशोषः स्थूलशोफता पिपासा च। मूत्रवहे द्वे, तयोर्मूलं बस्तिर्मेढ्रञ्च; तत्र विद्धस्यानद्धबस्तिता मूत्रनिरोधः स्तब्धमेढ्रता च।।१३।।

The *blood-carrying Srotas* (channels) are two in number and have their roots in the spleen and the liver, and the blood-carrying *Dhamanīs* (capillaries in general). An injury to any of these channels is attended with pallor, bluishness of complexion, fever, burning sensations, haemorrhage, and redness of the eyes. The two *muscle-carrying Srotas* (ducts or channels) have their roots in the *Snāyu*), nerves *Tvak* (serum), and the blood-carrying *Dhamanīs* (capilaries). An injury to any of these channels is characterised by swelling, loss or atrophy of the muscles, appearance of varicose veins or may (ultimately) result in death. The *fat-carrying Srotas* (ducts) are two in number and have their roots in the region of the *Kaṭī* (waist) and the *Vṛkkas* (kidneys). An injury to any of these bring in (a copious flow of) perspiration, oily gloss of the skin, parched condition of the palate, extensive swelling (of the affected locality) and thirst. The two *urine carrying Srotas* (channels) have their roots in the bladder and the penis (urethra). An injury to any of these is marked by constipation or epistaxis in the bladder, retention of urine, and numbness of the genitals. **13**

पुरीषवहे द्वे, तयोर्मूलं पक्वाशयो गुदञ्च; तत्र विद्धस्यानाहो दुर्गन्धता ग्रथितान्त्रता च। शुक्रवहे द्वे, तयोर्मूलं स्तनौ वृषणौ च; तत्र विद्धस्य क्लीबता चिरात् प्रसेको रक्तशुक्रता च। आर्त्तववहे द्वे, तयोर्मूलं गर्भाशय आर्त्तववाहिन्यश्च धमन्यः, तत्र विद्धाया वन्ध्यात्वं

मैथुनासहिष्णुत्वमार्त्तवनाशश्च। सेवनीच्छेदाद्रुजाप्रादुर्भावः। बस्तिगुदविद्धलक्षणं प्रागुक्तमिति। स्रोतोविद्धन्तु प्रत्याख्यायोपचरेदुद्धृतशल्यन्तु क्षतविधानेनोपचरेत्।। १४।।

The two *Stool-carrying Srotas* (ducts) have their roots in the *Guda* (anus) and the *Pakvāśaya* (intestines); an injury to any of these is characterised by complete retention of stool (in the bowels), accompanied by a distension of the abdomen, foul smell and intussuception of the intestine (as in a case of enteritis), the two *semen-carrying Srotas* (ducts) have their roots in the breasts and the testes. An injury to any of them leads to loss of manhood, delayed emission of semen, or blood-streaked character of that fluid. The two *Ārtava-carrying Srotas* (ducts) have their roots in the uterus as well as in the *Dhamanīs* which carry the *Ārtava* (Ovarian product). An injury to any of these brings on sterility, suppression of the menses and incapacity for copulation. A cutting pain to the *Sevanī* (median raphe of the perineum) exhibits symptoms identical with those of a case of injured bladder or anus, described before. A physician may take in hand the medical treatment in a case of *Srota* which has been pierced, but he shall not necessarily entertain any hope of ultimate success. (But time works wonders and such a case may sometimes end in recovery). A case of pierced duct, from which the dart (*Śalya*, or the like piercing matter) has been extricated, may be medically treated (without holding out any prospect of recovery of the friends of the patient), according to the direction laid down under the head of ulcer (*Vraṇa*). **14**

भवति चात्र।

मूलात् खादन्तरं देहे प्रसृतन्त्वभिवाहि यत्।
स्रोतस्तदिति विज्ञेयं सिराधमनिवर्ज्जितम्।। १५।।

Metrical Text : The ducts emanating from the cavity of the heart, other than the *Śirās* (veins), *Dhamanīs* (arteries), and found to course through the whole body, are called *Srotas* (lit. channels or currents). **15**

इति सुश्रुतसंहितायां शारीरस्थामे धमनीव्याकरणशारीरं नाम नवमोऽध्यायः।। ९।।

Thus ends the ninth Chapter of the Śārīra Sthāna in the the Suśruta Saṁhitā which treats of the descriptions of the arteries, ducts and nerves.

ŚĀRĪRA-STHĀNA

CHAPTER X

दशमोऽध्यायः ।

अथातो गर्भिणीव्याकरणं शारीरं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the *Śārīra* which treats of the nursing and management, etc., of pregnant women from the day of conception till parturition (*Garbhiṇī-Vyākaraṇa-Śārīra*). 1

गर्भिणी प्रथमदिवसात् प्रभृति नित्यं प्रहृष्टा शुच्यलङ्कृता शुक्लवसना शान्तिमङ्गलदेवताब्राह्मणगुरुपरा च भवेत् मलिनविकृत-हीनगात्राणि न स्पृशेत्, दुर्गन्धदुर्दर्शनानि परिहरेदुद्वेजनीयाश्च कथाः, शुष्कं पर्युषितं कुथितं क्लिन्नञ्चान्नं नोपभुञ्जीत, बहिर्निष्क्रमणं शून्यागारचैत्यश्मशानवृक्षाश्रयान् क्रोधभयसङ्करांश्च भावानुच्चैर्भाष्या-दिकञ्च परिहरेद् यानि च गर्भं व्यापादयन्ति, न चाभीक्ष्णं तैलाभ्यङ्गोत्सादनादीनि निषेवेत, न चायासयेच्छरीरं, पूर्वोक्तानि च परिहरेत्। शयनासनं मृद्वास्तरणं नात्युच्चमपाश्रयोपेतमसम्बाधञ्च विदध्यात्। हृद्यं द्रवं मधुरप्रायं स्निग्धं दीपनीयसंस्कृतञ्च भोजनं भोजयेत्, सामान्यमेतदाप्रसवात्।। २।।

General Rules : An enciente, from the first day of conception should always cherish a clear joyful spirit in a clean body. She should wear clean and white garments, ornaments etc., engage herself in the doing of peace-giving and benedictory rites and live in devotion to the gods, the Brahmins and her elders and superiors. She should not touch nor come into contact with unclean, deformed or maimed persons, and should forego the use of fetid smelling things, avoid dreadful sights and painful or agitating sounds and the use of dry, stale and putrified food as well as wet food. Long and distant walks from home, resort to cremation-grounds or to a solitary retreat, or to a *Caitya*[1], and sitting under the shadow of a tree should be absolutely forbidden (by her during the period of gestation). Indulgence in anger, fright or other agitating emotions of the mind should be deemed injurious. To carry a heavy load, to talk in a loud voice and all other things which might occassion injury to the foetus, (sexual intercourse, etc.) should be refrained from. The repeated practice of constant anointment and the cleansing of the body etc., (with *Āmalaki, Haridrā* etc. - lit. cosmetics) should be given up. All fatiguing exercises should be discontinued and the rules laid down for the guidance of a woman in her menses should be strictly adhered to. The couch and the bed of a pregnant woman should be low, soft and guarded on all sides by a number of soft pillows or cushions. The food should be amply sweet, palatable (*Hṛdya*)[2], well-cooked, prepared with appetising drugs and abounding in fluid substances. These rules should be followed up till delivery. **2**

विशेषतस्तु गर्भिणी प्रथमद्वितीयतृतीयमासेषु मधुरशीतद्रवप्रायमाहारमुपसेवेत। विशेषतस्तु तृतीये षष्टिकौदनं पयसा भोजयेत्, चतुर्थे दध्ना, पञ्चमे पयसा, षष्ठे सर्पिषा चेत्येके। चतुर्थे पयोनवनीतसंसृष्टमाहारयेज्जाङ्गलमांससहितं हृद्यमन्नं भोजयेत्। पञ्चमे क्षीरसर्पिःसंसृष्टम्। षष्ठे श्वदंष्ट्रासिद्धस्य सर्पिषो मात्रां पाययेद् यवागूं वा। सप्तमे सर्पिः पृथक्पर्ण्यादिसिद्धम् एवमाप्यायते गर्भः।। ३।।

Special regimen during the period of Gestation : During the first three months of pregnancy an enciente should partake of food abounding in sweet, cool and fluid articles. Serveral medical authorities recommend a food made of *Ṣaṣṭika* rice with milk, to be given to her specially in the third month of gestation, with curd in the fourth, with milk in the fifth and with clarified butter in the sixth month of pregnancy. Food largely composed of milk and butter, as well as relishing (*Hṛdya*) food with the soup of the flesh of *Jāṅgala* (wild) animals should be given to her in the fourth, food with milk and clarified butter in the fifth, adequate quantity of clarified butter prepared with (the decoction of) *Śvadaṁṣṭrā*, or gruel (*Yavāgū*) in the sixth; and clarified butter prepared with (the decoction of) the *Pṛthakparṇyādi* group in adequate quantities in the seventh month of gestation. **3**

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[1] *Caitya* - is a haunted or diefied tree, or according to others a Buddhistic monastery.

[2] *"Hṛdya"* here means the diet in which there is an abundance of Ojo-producing (albuminous) properties.

अष्टमे बदरोदकेन बलातिबलाशतपुष्पापललपयोदधिमस्तुतैललवणमदनफलमधुघृतमिश्रेणास्थापयेत् पुराणपुरीषशुद्ध्यर्थमनुलोमनार्थञ्च वायोः। ततः पयोमधुरकषायसिद्धेन तैलेनानुवासयेत्, अनूलोमे हि वायौ सुखं प्रसूयते निरुपद्रवा च भवति। अत ऊर्ध्वं स्निग्धाभिर्यवागूभिर्जाङ्गलरसैश्चोपक्रमेदाप्रसवकालात्, एवमुपक्रान्ता स्निग्धा बलवती सुखमनुपद्रवा प्रसूयते। नवमे मासि सूतिकागारमेनां प्रवेशयेत् प्रशस्ततिथ्यादौ।। ४।।

In the eighth month for the purpose of restoring the *Vāyu* of her body (nervous system) to the normal course and condition and for the cleansing of the bowels, the enciente should be given an *Āsthāpana* (enema), composed of a decoction of *Badara* mixed with *Balā, Atibalā, Śatapuṣpā, Palala* (flesh), milk, cream of curd, oil, Saindhava salt, Madana fruit, honey and clarified butter. After that she should have an *Anuvāsana* (enema) made up of oil prepared with milk and decoction of the drugs known as the *Madhurādi-gaṇa*. This restores the *Vāyu* to its normal course and condition, which brings on an easy and natural parturition unattended with any puerperal disorders. Henceforth up to the time of delivery the enciente should have liquid food (*Yavāgū*) made up of emollient substances (fats) and soup of the flesh of *Jāṅgala* animals (deer, etc.). If treated on these lines the enciente remains healthy and strong, and parturition becomes easy and unattended with evils. An enciente should be made to enter the lying-in chamber in the ninth month of her pregnancy and under the auspices of happy stars and propitious lunar conditions. **4**

तत्रारिष्टं ब्राह्मणक्षत्रियवैश्यशूद्राणां श्वेतरक्तपीतकृष्णेषु भूमिप्रदेशेषु बिल्वन्यग्रोधतिन्दुकभल्लातकनिर्मितं सर्वागारं यथासङ्ख्यं तन्मय-

पर्यङ्कमुपलिप्तभित्तिं सुविभक्तपरिच्छदं प्राग्द्वारं दक्षिणद्वारं वाऽष्टहस्तायतं चतुर्हस्तविस्तृतं रक्षामङ्गलसम्पन्नं विधेयम्।। ५।।

The chamber of confinement (*Sutikā-gṛha*) in respect of a *Brāhmin, Kṣatriya, Vaiśya* and *Śūdra* mother should be raised on grounds respectively possessed of white, red, yellow and black soils and made of *Bilva, Vata, Tinduka* and *Bhallātaka* wood. Couches should be made of these woods respectively in cases of the different social orders. The walls of the room should be well-plastered and the furniture (necessary accessories) should be placed tidy in their proper places. The door of a lying-in chamber should be made to face the south or the east, and the inner dimensions of the room should be eight cubits in length and four in breadth. Religious rites for warding off, the visit of evil spirits and malignant stars should be undertaken at (the door of) the room. **5**

जाते हि शिथिले कुक्षौ मुक्ते हृदयबन्धने
सशूले जघने नारी ज्ञेया सा तु प्रजायिनी

तत्रोपस्थितप्रसवायाः कटीपृष्ठं प्रति समन्ताद्वेदना भवत्यभीक्ष्णं पुरीषप्रवृत्तिर्मूत्रं प्रसिच्यते योनिमुखात् श्लेष्मा च।। ७।।

Signs of imminent parturition : (M.T.) : A looseness of the sides of the abdomen and untying of the umbilical cord of the child (from the cardiac cord of its mother) and a perception of the characteristic pain at the waist would indicate the approach of the time of delivery. A constant and severe pain at the waist and the back, constant (involutary) motions of the bowels and micturition and mucous discharge from the vagina are the symptoms which mainifest at the time (i.e., a little before) of parturition. **6-7**

प्रजनयिष्यमाणां कृतमङ्गलस्वस्तिवाचनां कुमारपरिवृतां पुन्नामफलहस्तां स्वभ्यक्तामुष्णोदकपरिषिक्तामथैनां सम्भृतां यवागूमाकण्ठात् पाययेत्, ततः कृतोपपधाने मृदुनि विस्तीर्णे शयने स्थितामाभुग्नसक्थीमुत्तानामशङ्कनीयाश्चतस्त्रः स्त्रियाः परिणतवयसः प्रजननकुशलाः कर्त्तितनखाः परिचरेयुरिति।। ८।।

Preliminary Measures : Rites of benediction should be performed for the safety of the enciente in her travel and she should be made to pronounce benedictory Mantras surrounded by male babies on all sides. A fruit with a masculine name should be given in her hand. Her body should be anointed with oil and washed with warm water and she should be made to drink largely a gruel (*Yavāgū*) made of articles (which exert a beneficial virtue at the time). Then she should be laid on her back on a soft and sufficiently spacious bed, her head being placed on a pillow and her legs slightly flexed and drawn up. Four elderly ladies with impaired finger-nails and skilled in the art of accouchement and with whom she feels no delicacy, should attend and nurse her at the time. **8**

अथास्या विशिखान्तरमनुलोममनुसुखमभ्यज्यादनुब्रूयाच्चेनामेका-सुभगे ! प्रवाहस्वेति, नचाप्राप्तावी प्रवाहस्व, ततो विमुक्ते गर्भनाडीप्रबन्धे सशूलेषु श्रोणिवङ्क्षणबस्तिशिरःसु च प्रवाहेथाः शनैः शनैः। ततो गर्भनिर्गमे प्रगाढम्। ततो गर्भे योनिमुखं प्रपन्ने गाढतरमाविशल्य-भावात्।। ९।।

Then after having gently lubricated the mouth of the parturient canal along the natural direction of the pubic hairs (*Anuloma*) (so as not to create any discomfort in the part) one of them (elderly ladies) should address the enciente as follows : "O fortunate damsel, try to bear down the child, but do not make such an attempt in the absence of real pain" On experiencing an untying of the umbilical cord of the child, the enciente should gently make such urgings, whenever she will experience pain in the pelvic, pudendal and pubic regions and in the region between the neck of the bladder and the pelvis. Deep urgings should be made on the exit of the foetus out of the uterus, and after that deeper urgings should be made during the passage of the child through the canal until delivery. **9**

अकालप्रवाहणाद् बधिरं मूकं कुब्जं व्यस्तहनुमूर्ध्वाभिघातिनं कासश्वासशोषोपद्रुतं विकटं वा जनयति। तत्र प्रतिलोममनु-लोमयेत्।। १०।।

An urging (made by the enciente) in the absence of any real pain may lead to deafness, dumbness, haunch-backed and deformity of the jaw-bones of the child or subject is to attacks of cough, asthma, consumption etc., or lead to the diseases of its head, or to the birth of a defromed child. A case of abnormal presentation (*Pratiloma*) should be converted into the normal or cephalic one (*Anuloma*) by version[1]. **10**

गर्भसङ्गे तु योनिं धूपयेत् कृष्णसर्पनिर्मोकेण पिण्डीतकेन वा। बध्नीयाद् हिरण्यपुष्पीमूलं हस्तपादयोः, धारयेत् सुवर्चलां विशल्यां वा।। ११।।

In the case of protracted delivery, e.g., and obstruction of the child at the vagina, - the vagina should be fumigated with the fumes of the slough (cast-off skin) of a cobra (snake) or with the fumes of *Piṇḍītaka* (*Madana*) or the roots of *Hiraṇyapuṣpī* (*Kaṇṭakāri*) should be tied (round the hand and the leg) or Suvarcala (*Atasī*) or *Viśalyā* (*Pātalā*) should be tied round the neck (wrist) and wast of the parturient woman. **11**

अथ जातस्योल्वमपनीय मुखञ्च सैन्धवसर्पिषा विशोध्य, घृताक्तं मूर्ध्नि पिचुं दद्यात्। ततो नाभिनाडीमष्टाङ्गुलमायम्य सूत्रेण बद्ध्वा छेदयेत्, तत्सूत्रैकदेशञ्च कुमारस्य ग्रीवायां सम्यग्बध्नीयात्।। १२।।

Post-parturient Measures : The shreds or membranes lying on the body of the child should be removed immediately after its birth and its mouth should be cleansed with clarified butter and rock-salt. Then a linen pad soaked in clarified butter[2] should be applied on the head of the new-born baby. Then the umbilical cord, after having been slightly drawn out, should be ligatured one end of a string at a point eight fingers apart from its navel, the other end of the string being tied round its neck; then the umbilical cord should be severed immediately above the ligature. **12**

अथ कुमारं शीताभिरद्भिराश्वास्य जातकर्मणि कृते मधुसर्पिरनन्तचूर्णमङ्गुल्याऽनामिकया लेहयेत्। ततो बलातैलेनाभ्यज्य, क्षीरवृक्षकषायेण सर्वगन्धोदकेन वा रुप्यहेमप्रतप्तेन वा वारिणा स्नापयेदेनं कपित्थपत्रकषायेण वा कोष्णेन यथाकालं यथादोषं यथाविभवञ्च।। १३।।

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[1] The various forms of (*Pratiloma*) abnormal presentations have been described under *Muḍha-Garbha Nidāna* (*Nidāna-Sthāna*-Chap. IX) and their treatment is to be found in *Cikitsā-Sthāna* - Chap. XV.

[2] *Brahmadeva* recommends *Balā-Taila* instead of clarified butter.

Natal Rites : Then having sprayed (the face of) the baby with cold water, the post-natal rites should be performed unto it. After that the baby should be made to lick an electuary composed of honey, clarified butter and the expressed juice of *Brāhmi* leaves and *Anantā*, mixed with (half a Ratti weight of) gold dust and given with the ring-finger of the feeder. Then the body of the child should be anointed with *Balā-taila* and it should be bathed in an infusion of the barks of *Kṣīrī* trees, or in the washings (decoctions) of drugs known as the *Sarvagandhā* (*Elādi* group), or in water in which red-hot gold or silver bar has been immersed, or in a tepid decoction of *Kapittha* leaves, according to the nature of the season, the preponderance of the deranged *Doṣas* in its body and according to its physical conditions. **13**

धमनीनां हृदिस्थानां विवृतत्वादनन्तरम्।
चतूरात्रात् त्रिरात्राद् वा स्त्रीणां स्तन्यं प्रवर्त्तते।। १४।।

तस्मात् प्रथमेऽह्नि मधुसर्पिरनन्तामिश्रं मन्त्रपूतं त्रिकालं पाययेद्, द्वितीये लक्ष्मणासिद्धं सर्पिस्तृतीये च। ततः प्राङ्निवारितस्तन्यं मधुसर्पिः स्वपाणितलसंमितं द्विकालं पाययेत्।। १५।।

Diet for the Child - (M.-T.) : The milk in the brests of a newly parturient woman sets in three or four days after parturition owing to the dilatation of the orifices of the milk ducts (galactoferous ducts). Hence the baby should be fed thrice daily (morning, noon and evening) on a handful (child's own hand) of clarified butter and honey mixed with (a Ratti weight of) pulverized *Anantā* roots sanctified with *Mantras* on the first day; and on the second and third days the child should be fed on clarified butter prepared with the *Lakṣaṇā* (root). On the following (fourth) day the child should be fed on its handful of honey and clarified butter only twice (i.e., in the morning and at noon). (From the evening of fourth day) the mother should first squeeze off a quantity of her milk and then give the child her breast. (This rule should be observed at the time of tending the child every day). **14-15**

अथ सूतिकां बलातैलाभ्यक्तां वातहरौषधिनिष्क्वाथेनोपचरेत्। सशेषदोषान्तु तदहः पिप्पली-पिप्पलीमूल-हस्तिपिप्पली-चित्रक-शृङ्गवेरचूर्णं गुडोदकेनोष्णेन पाययेत्। एवं द्विरात्रं त्रिरात्रं वा कुर्यादा दुष्टशोणितात्। विशुद्धे ततो विदारिगन्धादिसिद्धां स्नेहयवागूं क्षीरयवागूं

वा पाययेत् त्रिरात्रम्। ततो यवकोलकुलत्थसिद्धेन जाङ्गलरसेन शाल्योदनं भोजयेद् बलमग्निबलञ्चावेक्ष्य। अनेन विधिनाऽध्यर्धमासमुपसंस्कृता विमुक्ताहाराचारा विगतसूतिकाभिधाना स्यात्, पुनरार्त्तवदर्शनादित्येके।। १६ ।।

Treatment of the mother : The body of the mother should be anointed (after parturition) with the *Balā-Taila* and treated (both internally and externally) with a decoction of *Vāyu*-subduing drugs (such as the *Bhadra-Dārvādi* group, etc.). If still there be any abnormality in the condition of the *Doṣas* (the discharge of vitiated blood i.e., lochia), the mother should be given to drink a luke-warm solution of treacle mixed with powders of *Pippalī, Pippalī* roots, *Hasti-pippalī, Citraka* and *Sṛṅgavera*, and the medicine should be continued for two or three days or longer, (if necessary), till the disappearance of the vitiated blood (lochia). When the discharge gets normal (i.e., on the appearance of healthy lochia), the mother should be made to take for three days a gruel (*Yavāgū*) prepared with the decoction of the drugs constituting the *Vidāri-Gandhādi Gaṇa* and mixed with (a good quantity of) clarified butter or a *Yavāgū* prepared in milk. After that a meal of boiled *Śāli*-rice and a broth made from the meats of *Jāṅgala* animals boiled with barley, *Kola* and *Kulattha* pulse, should be prescribed for her, taking into consideration the strength and the condition of her appetite (*Agni* or digesting power). The mother should observe this regimen of diet and conduct for one month and a half (after delivery). After this period she may be at liberty to choose any food to her liking and revert to her natural mode of living. According to several authorities, however, a woman does not regain her natural temperament of body till the reappearance of the healthy menstruation (after parturition). **16**

धन्वभूमिजातां तु सूतिकां घृततैलयोरन्यतरस्य मात्रां पाययेत् पिप्पल्यादिकषायानुपानं स्नेहनित्या च स्यात् त्रिरात्रं पञ्चरात्रं वा बलवतीमबलां यवागूं पाययेत् त्रिरात्र पञ्चरात्रं वा। अत ऊर्ध्वं स्निग्धेनान्नसंसर्गेणोपचरेत्। प्रायशश्चैनां प्रभूतेनोष्णोदकेन परिषिञ्चेत्। क्रोधायासमैथुनादीन् परिहरेत्।। १७ ।।

A strong but newly delivered woman, born and bred up in a

Jāṅgala country should be given to drink, for three or five nights, either oil or clarified butter in an adequate quantity with an after-potion consisting of the decoction of drugs constituting the group known as the *Pippalyādi Gaṇa*. She should be daily anointed with oil, etc. If, however, of strong health, she should be made to take, for three or five nights in succession, a medicated *Yavāgū* (gruel) as described in the last para. Thenceforth a diet of demulcent properties should be prescribed for her and her body should be regularly washed with a copious quantity of tepid water. A mother, after parturition, should forego (for a considerable time) sexual intercourse, physical labour and indulgence in irascible emotions[1], etc. **17**

भवतश्चात्र।

मिथ्याचारात् सूतिकाया यो व्याधिरुपजायते।
स कृच्छ्रसाध्योऽसाध्यो वा भवेदत्यपतर्पणात्।।१८।।
तस्मात् तां देशकालौ च व्याधिसात्म्येन कर्मणा।
परीक्ष्योपचरेन्नित्यमेवं नात्ययमाप्नुयात्।।१९।।

Memorable Verses : Any disease acquired by a newly delivered mother (*Sūtikā*) by her injudicious conduct of life soon lapses into one of a difficult type (hard to cure); and it becomes incurable if it be due to too much fasting. Hence a wise physician should treat her with such measures as are natural and congenial to her temperament, the time, the place and the nature of the disease, so that she may not be afflicted with any evil effect. **18-19**

अथापराऽपतन्त्यानाहाध्मानौ कुरुते, तस्मात् कण्ठमस्याः केशवेष्टितयाऽङ्गुल्या प्रमृजेत्, कटुकालाबुकृतवेधनसर्षपसर्पनिर्मोकैर्वा कटुतैलविमिश्रैर्योनिमुखं धूपयेत् लाङ्गलीमूलकल्केन वाऽस्याः पाणिपादतलमालिम्पेत् मूर्ध्नि वाऽस्याः महावृक्षक्षीरमनुसेचयेत्, कुष्ठलाङ्गलीमूलकल्कं वा मद्यमूत्रयोरन्यतरेण पाययेत्, शालमूलकल्कं वा पिप्पल्यादिं वा मद्येन, सिद्धार्थककुष्ठलाङ्गलीमहावृक्षक्षीरमिश्रेण सुरामण्डेन वाऽऽस्थापयेत्, एतैरैव सिद्धेन सिद्धार्थकतैलेनोत्तरबस्तिं दद्यात्, स्निग्धेन वा कृत्तनखेन हस्तेनापहरेत्।। २०।।

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[1] Fifteen kinds of emotions as described in the thirty-ninth chapter of the *Cikitsā-sthāna*.

A placenta retained in the uterus causes constipation (*Ānāha*) of the bowels and distension of the abdomen (tympanitis). Hence in such a case her throat should be tickled with a finger covered with hair; or the exterior orifice of the vagina should be fumigated with the fumes of the cast-off skin of a snake, *Kaṭuka, Alābu, Kṛtavedhana* and mustard seeds mixed with mustard oil. In the alternative, a plaster of *Lāṅgalī* roots should be applied to the palms and soles of her hands and feet; or the milky juice of *Snuhi* tree should be applied over her scalp; or a compound made of pasted *Lāṅgalī* roots and *Kuṣṭha* mixed with either wine or the cow's urine should be given her for drink. A *Kalka* either of *Śāla* roots or of the drugs constituting the *Pippalyādi Gaṇa* mixed with wine (*Surā*) should be given her for the purpose. In the alternative an *Āsthāpana* (enema) of white mustard seeds *Kuṣṭha* (*Kuda*), *Lāṅgalī* and the milky juice of *Mahāvṛkṣa* mixed with *Surā-maṇḍa* should be prescribed. (If the above measures fail) an *Uttara-Basti* (uterine douche) prepared with the aforesaid drugs and boiled in mustard oil should be applied; or else the placenta should be removed by the hand lubricated with an oleaginous substance and with the nails clipped off. **20**

प्रजातायाश्च नार्या रुक्षशरीरायास्तीक्ष्णैरविशोधितं रक्तं वायुना तद्देशगतेनातिसंरुद्धं नाभेरधः पार्श्वयोर्बस्तौ बस्तिशिरसि वा ग्रन्थिं करोति। ततश्च नाभिबस्त्युदरशूलानि भवन्ति, सूचीभिरिव निस्तुद्यते भिद्यते दीर्यत इव च पक्वाशयः। समन्तादाध्मानमुदरे मूत्रसङ्गश्च भवतीति मक्कल्ललक्षणम्।। २१।।

Makkalla and its Treatment : The lochia of a newly delivered woman whose organism has become excessively dry on account of profuse use of absorbants or deranged by any other causes, - the lochia being obstructed in its exit by the local *Vāyu,* - gives rise to *Granthis* (nodules) which may appear below the navel, on the sides of the pelvis about the region of the bladder or of the pubis. Severe piercing pain (*Śula*) is felt about the region of the navel, the stomach and the bladder and a sensation of pricking with needle and cutting pain in the intestines. At the same time the abdomen becomes distended with the retention of urine. These are the symptoms of *Makkalla*. **21**

तत्र (सर्पिषा सुखोदकेन वा लवणचूर्णेन) वीरतर्वादिसिद्धं

जलमुषकादिप्रतीवापं पाययेत्, यवक्षारचूर्णं वा पिप्पल्यादिक्वाथेन वा, पिप्पल्यादिचूर्णं वा सुरामण्डेन, वरुणादिक्वाथं वा पञ्चकोलैलाप्रतीवापं, पृथक्पर्ण्यादिक्वाथं वा भद्रदारुमरिचसंसृष्टं, पुराणगुडं वा त्रिकटुकचतुर्जातककुस्तुम्बुरुमिश्रं खादेदच्छं वा पिबेदरिष्टमिति।। २२।।

In such a case, a decoction of the drugs of the *Vīratarvādi Gaṇa* mixed with a powdered compound of the *Uṣakādi Gaṇa* should be given to her. In the alternative, a potion of carbonate of potash (*Yavakṣāra*) dissolved in tepid water or dissolved in the decoction of the *Pippalyādi Gaṇa;* or a compound made of the powdered drugs of the latter *Gaṇa* with *Surā-maṇḍa*; of the powders of cardamom and *Pañca-kolas* dissolved in the decoction of the drugs of the *Varuṇādi Gaṇa*; of the powders of pepper and *Bhadradāru* dissolved in the decoction of the *Pṛthakparṇyādi Gaṇa*; or of pulverized *Trikaṭu, Caturjātaka* and *Kustumburu* mixed with old treacle; or of simple *Ariṣṭa*, should be prescribed. **22**

अथ बालं क्षौमपरिवृतं क्षौमवस्त्रास्तृतायां शय्यायां शाययेत्। पीलुबदरीनिम्बपरूषकशाखाभिश्चैनं परिवीजयेत्। मूर्ध्नि चास्याहरहस्तैलपिचुमवचारयेत्। धूपयेच्चैनं रक्षोघ्नैर्धूपैः। रक्षोघ्नानि चास्य पाणिपादशिरोग्रीवास्ववसृजेत्। तिलातसीसर्षपकणांश्चात्र प्रकिरेत्। अधिष्ठाने चाग्निं प्रज्वालयेत् व्रणितोपासनीयञ्चावेक्षेत।। २३।।

Management of the Child : The baby being wrapped up in silk should be laid on a bed covered with a silken sheet; it should be fanned with the branches of a *Pīlu, Nimba,Badarī* or *Parūṣaka* tree. A (thin) pad *Picu*) soaked in oil should be constantly kept on the head of the child, and its body should be fumigated with the fumes of drugs (e.g. *Vacā,* mustard, etc.) potent enough to keep off the (evil) influences of demons and evil spirits. The same drugs should be tied round the neck, hands, legs and head of the infant and the floor of the lying-in-room should be kept strewn over with pounded sesamum, mustard, linseed (*Atasī*). A fire should also be kept kindled in the chamber. Measures laid down in the chapter on the nursing of an Ulcer-patient (chapter IX Sūtra) should be observed in the present case as well. **23**

ततो दशमेऽहनि मातापितरौकृतमङ्गलकौतुकौ स्वस्तिवाचनं कृत्वा नाम कुर्यातां यदभिप्रेतं नक्षत्रनाम वा।। २४।।

Then on the tenth day of its birth the parents having performed the necessary rites of benediction and celebrated the occasion with suitable festivities, shall give the child a name of their own choice or one determined by its natal astrism, etc. **24**

ततो यथावर्णं धात्रीमुपेयान्मध्यमप्रमाणां मध्यमवयस्कामरोगां शीलवतीम् अचपलामलोलुपामकृशामस्थूलां प्रसन्नक्षीरामलम्बौष्ठीमलम्बोर्ध्वस्तनीमव्यङ्गामव्यसनिनीं जीवद्वत्सां दोग्ध्रीं वत्सलामक्षुद्रकर्मिणीं कुले जातामतो भूयिष्ठैश्च गुणैरन्वितां श्यामामारोग्यबलवृद्धये बालस्य। तत्रोर्ध्वस्तनी करालं कुर्यात्। लम्बस्तनी नासिकामुखं छादयित्वा मरणमापादयेत्।। २५।।

Lactation and selection of a wetnurse : For the healthy growth of the child a wet-nurse should be selected from among the matrons of its own caste (*Varṇa*) and possessed of the following necessary qualifications. She should be of middle stature, neither too old nor too young (middle-aged), of sound health, of good character (not irascible or easily excitable), not fickle, ungreedy, neither too thin, nor too corpulent with lips unprotruded, and with healthy and pure milk in her breasts which should neither be too much pendulent nor drawn up. It should be carefully observed that her skin in healthy and unmarked by any moles or stains, she being free from any sort of crime (such as gambling, day-sleep, debauchery etc.). She should be of an affectionate heart, and with all her children living. She should be of respectable parentage and consequently possessed of many good qualities, with an exuberance of milk in her breasts, and not in the habit of doing anything that degrades woman in life. A "*Śyāmā*" girl possessed of the aforesaid qualities makes a good wet-nurse. A child nursed at the breast of a woman with upturned or unprominent nipples is apt to be deformed (*Karāla*) in features, while extremely pendulous (large and flabby) breasts may suffocate the child by covering its mouth and nostrils. **25**

ततः प्रशस्तायां तिथौ शिरः स्नातमहतवाससमुदङ्मुखं शिशुमुपवेश्य धात्रीं प्राङ्मुखीमुपवेश्य दक्षिणं स्तनं धौतमीषत्परिस्रुतमभिमन्त्र्य मन्त्रेणानेन पाययेत्।। २६।।

Having chosen a wet-nurse of the commendable type, the child with its head well-washed should, on an auspicious day, be laid on her lap wrapped in a clean and untorn linen. The face of the child should be turned towards the north, while the nurse should look to the east at the time. Then, after first having a small quantity of the milk pressed out and the breast washed and consecrated with the following *Mantras* (incantations) the child should be made to suck her right breast. **26**

चत्वारः सागरास्तुभ्यं स्तनयोः क्षीरवाहिनः।
भवन्तु सुभगे नित्यं बालस्य बलवृद्धये।। २७।।
पयोऽमृतरसं पीत्वा कुमारस्ते शुभानने।
दीर्घमायुरवाप्नोतु देवाः प्राश्यामृतं यथा।। २८।।

Metrical Texts: "O, thou beautiful damsel, may the four oceans of the earth contribute to the secretion of milk in thy breasts for the purpose of improving the bodily strength of the child. O, thou with a beautiful face, may the child, reared on your milk, attain a long life, like the gods made immortal with drinks of ambrosia''. **27-28**

अतोऽन्यथा नानास्तन्योपयोगस्यासात्म्याद् व्याधिजन्म भवति। अपरिस्त्रुतेऽप्यतिस्तब्धस्तन्यपूर्ण स्तनपानात् उत्सुहितस्त्रोतसः शिशोः कासश्वासवमीप्रादुर्भावः। तस्मादेवंविधानां स्तन्यं न पाययेत्।। २९।।

A child nursed at the breast of any and every woman for want of a nurse of the commendable type, may fall an easy prey to disease, owing to the fact of the promiscuous nature of the milk proving incongenial to its physical temperament. The milk of a nurse not being pressed out and spelled off at the outset may produce cough, difficulty of breathing, or vomiting of the child, owing to the sudden rush of the accumulated milk into its throat choking up the channels. Hence a child should not be allowed to suck in such milk. **29**

क्रोधशोकावात्सल्यादिभिश्च स्त्रियाः स्तन्यनाशो भवति। अथास्याः क्षीरजननार्थं सौमनस्यमुत्पाद्य यवगोधूमशालिषष्टिकमांसरससुरासौवीरकपिण्याकलशुनमत्स्यकशेरुक श्रृङ्गाटकबिसविदारिकन्दमधुकशतावरीनलिकालाबूकालशाक प्रभृतीनि विदध्यात्।। ३०।।

The loss or suppression of the milk in the breasts of a woman is usually due to anger, grief and the absence of natural affection for her child, etc. For the purpose of establishing a flow in her breast, her equanimity should be first restored, and diets consisting of *Śāli*-rice, barley, wheat, *Ṣaṣṭika*, meat-soup, wine (*Surā*), *Sauvīraka*, sesamum-paste, garlic, fish, *Kaśeruka, Sṛṅgāṭaka*, lotus-stalk, *Vidāri-kanda, Madhuka* flower. *Śatāvarī, Nalikā, Alābu* and *Kāla-Śāka*, etc., should be prescribed. **30**

अथास्याः स्तन्यमप्सु परीक्षेत; तच्चेच्छीततलममलं तनु शङ्खावभासमप्सु न्यस्तमेकीभावं गच्छत्यफेनिलमतन्तुमन्नोत्प्लवतेऽवसीदति वा तच्छुद्धमिति विद्यात् , तेन कुमारस्यारोग्यं शरीरोपचयो बलवृद्धिश्च भवति। न च क्षुधितशोकार्त्तश्रान्तप्रदुष्टधातुगर्भिणीज्वरितातिक्षीणातिस्थूलविदग्धभक्ष्यविरुद्धाहारतर्पितायाः स्तन्यं पाययेन्नाजीर्णौषधञ्च बालं, दोषौषधमलानां तीव्रवेगोत्पत्तिभयात्।। ३१।।

Examination of milk etc. : The breast-milk of a nurse or a mother should be tested by casting it in water. The milk which is thin, cold, clear and tinged like the hue of a conch-shell, is found to be easily miscible with water, does not give rise to froths and shreds and neither floats nor sinks in water, should be regarded as pure and healthy. A child fed on such milk is sure to thrive and gain in strength and health. A child should not be allowed to take the breast of a hungry, aggrieved, fatigued, too thin, too corpulent, fevered, or a pregnant woman, nor of one in whom the assimilated food is followed by an acid reaction, or of one who is found of incongenial and unhealthy dietrary, or whose fundamental elements are vitiated. A child should not be given the breast milk until an administered medicine is assimilated in its organism, lest this should give rise to a violent aggravation of the pharmacological action of the medicine, as well as of the deranged *Doṣas* (*Vāyu, Pitta* etc.), and the refuse matters (*Malas*) of its body. **31**

भवन्ति चात्र।

धात्र्यास्तु गुरुभिर्भोज्यैर्विषमैर्दोषलैस्तथा।
दोषा देहे प्रकुप्यन्ति ततः स्तन्यं प्रदुष्यति।। ३२।।
मिथ्याऽऽहारविहारिण्या दुष्टा वातादयः स्त्रियाः।
दूषयन्ति पायस्तेन शारीरा व्याधयः शिशोः।
भवन्ति कुशलस्तांश्च भिषक् सम्यग्विभावयेत्।। ३३।।

Memorable Verses : The *doṣas* (*Vāyu, Pitta* and *Kapha*) of a wet-nurse are aggravated by ingestion of indigestible or incompatible food, or of those articles which tend to derange the *Doṣas* of the body, and hence her milk may be vitiated. A child, fed on the vitiated milk of a woman, vitiated by the deranged *Doṣas* owing to injudicious and intemperate eating and living, falls an easy prey to physical disease. An intelligent physician in such a case should devise means for the purification of the milk as well as of the deranged *Doṣas* which account for such vitiation (inasmuch as the medication of the child along will not produce any satisfactory effect). **32-33**

अङ्गप्रत्यङ्गदेशे तु रुजा यत्रास्य जायते।
मुहुर्मुहुः स्पृशति तं स्पृश्यमाने च रोदिति।। ३४।।
निमीलिताक्षो मूर्धस्थे शिरो रोगे न धारयेत्।
बस्तिस्थे मूत्रसङ्गार्त्तो रुजा तृष्यति मूर्च्छति।। ३५।।
विण्मूत्रसङ्गवैवर्ण्यच्छर्द्याध्मानान्त्रकूजनैः ।
कोष्ठे दोषान् विजानीयात् सर्वत्रस्थांश्च रोदनैः।। ३६।।

Infantile diseases and their Diagnosis : A child constantly touches its diseased part or organ and cries for the least touch (by another of that part of its body). If the seat of disease be its head, the child cannot raise nor move that organ and remains with its eyes closely shut. A disease seated in its bladder gives rise to retention of urine, thirst, pain and occasional fainting fits. A retention of urine and stool discolouring of complexion, vomiting, distension of the abdomen, and gurgling in the intestines indicate the seat of the disease to be its *Koṣṭha* (colon). A constant crying (and the child's refusal to be consoled) would signify that diseased principle (morbiferous diathesis) extends all through its organism. **34-36**

तेषु च यथाऽभिहितं मृद्वच्छेदनीयमौषधं मात्रया क्षीरपस्य क्षीरसर्पिषा संयुक्तं विदध्यात्, धात्र्याश्च केवलं, क्षीरान्नादस्यात्मनि धात्र्याश्च पूर्ववत्, अन्नादस्य कषायादीनात्मन्येव न धात्र्याः। तत्र मासादूर्ध्वं क्षीरपायाङ्गुलिपर्वद्वय ग्रहणसम्मितामौषधमात्रां विदध्यात्, कोलास्थिसम्मितां कल्कमात्रां क्षीरान्नादाय, कोलसम्मितामन्नादायेति।। ३७।।

Treatment of Infants : Medicines laid down under the head of a particular disease should like-wise be prescribed in the case of its appearance in a child or an infant; but then only the remedies of mild potency and those which do not tend to disintegrate the bodily fat and *Kapha* should be given in adequate dose (according to age, etc.) as mentioned hereafter and administered through the vehicle of milk and clarified butter, to a child living on milk alone, while the nurse also is to take the same medicines as well[1]. In the case of a child fed both on milk and (boiled) rice (*Kṣīrānnāda* i.e., living on both solid and liquid food) the medicine should be administered both to the child and its wet-nurse. In the case of a child living on solid food only, decoctions (*Kaṣāya*) etc. should be given to the child and not to the nurse. Medicines to the quantity of a small pinchful may be prescribed for a suckling who has completed its first month of life. *Kalkas* (medicated pastes) should be given to a child fed on milk and rice to the size of a stone of a plum-fruit (*Kola*), and the dose for a child fed on rice (solid food) only being to the size of a plum (*Kola*)[2]. **37**

येषां गदानां ये योगाः प्रवक्ष्यन्तेऽगदङ्कराः ।
तेषु तत्कल्कसंलिप्तौ पाययेत शिशुं स्तनौ ।। ३८ ।।
एकं द्वे त्रीणि चाहानि वातपित्तकफज्वरे ।
स्तन्यपायाहितं सर्पिरितराभ्यां यथार्थतः ।। ३९ ।।

Metrical Texts : In the case of any disease of a child nursed at the breast, the breasts of the nurse should be plastered with the pastes of drugs recommended by physicians for the particular malady (instead of giving the drugs to the child), and the child made to suck the same. The use of clarified butter is not beneficial to a child on the first day of an attack of *Vātajvara* (fever due to the derangement of the bodily *Vāyu*), within the first two days of an attack of *Pittaja* fevr, and within the first three days of that of *Kaphaja* fever. But the use of clarified butter may be prescribed for an infant fed on milk and boiled rice, or on boiled rice alone, according to requirements. **38-39**

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[1] Milk and clarified butter being congenial to the constitution of infants should be used as vehicles for drugs in their cases but, these are not necessary in the case of the nurse.

[2] According to several other authorities, the dosage in the case of children is to be regulated as follows :

In the case of a child, one month old, drugs should be given in the form of an electuary through the vehicle of milk, honey, syrup, clarified butter, etc. - the dose being one *Ratti* (about two grains) at first and gradually increased by a *Ratti* a month, till it completes one year. After this time the dose is to be one *Māṣā* (about twenty grains) for each year of age till he is fifteen.

This dosage, however, does not apply in the present age. - Ed.

न च तृष्णाभयादत्र पाययेत शिशुं स्तनौ।
विरेकबस्तिवमनान्यृते कुर्याच्च नात्ययात्।। ४०।।

In case of fever a child should be given no suck at all, least the symptoms of thirst might develop. Purgatives, Bastis or emetics are forbidden in the disease of children, unless the disease threatens to take a fatal course. **40**

मस्तुलुङ्गक्षयाद्यस्य वायुस्ताल्वस्थि नामयेत्।
तस्य तृड्दैन्ययुक्तस्य सर्पिर्मधुरकैः शृतम्।
पानाभ्यञ्जनयोर्योज्यं शीताम्बूद्वेजनं तथा।। ४१।।
वातेनाध्मापितां नाभिं सरुजां तुण्डिसंज्ञिताम्।
मारुतघ्नैः प्रशमयेत् स्नेहस्वेदोपनाहनैः।। ४२।।
गुदपाके तु बालानां पित्तघ्नीं कारयेत् क्रियाम्।
रसाञ्जनं विशेषेण पानालेपनयोर्हितम्।। ४३।।

If the local *Vāyu* aggravated by the waste of brain-materials (*Mastuluṅga*), bends down the palate bone of a child attended with an excessive thirst and agony, clarified butter boiled with (the decoction and *Kalka* of) the drugs of the *Madhura Gaṇa*, should be used both internally and externally and the patient should as well be treated with spray of cold water (to stimulate him). The disease in which the navel of a child becomes swollen and painful, is called *Tuṇḍī*. It should be remedied by applying fomentations, medicated oils, *Upanāhas*, etc., possessed of the virtue of subduing the *Vāyu*. A suppuration of the anal region (*Guda-pāka*) of a child should be treated with *Pittaghna* (*Pitta*-destroying) measures and medicines. *Rasāñjana* used internally and externally (as an unguent) proves very efficacious in these cases. **41-43**

क्षीराहारय सर्पि पाययेत् सिद्धार्थकवचामांसीपयस्यापामार्गशतावरीसारिवाब्राह्मीपिप्पलीहरिद्राकुष्ठसैन्धवसिद्धं, क्षीरान्नादाय मधुकवचापिप्पलीचित्रकत्रिफलासिद्धम्, अन्नादाय द्विपञ्चमूलीक्षीरतगरभद्रदारुमरिचमधुविडङ्गद्राक्षर्धिब्राह्मीसिद्धम्। तेनारोग्यबलमेधायूंषि शिशोर्भवन्ति।। ४४।।

Infantile Elixirs : Clarified butter cooked with (the decoction and *Kalka* of) white mustard seeds *(Siddharthaka)*, *Vacā*, *Jaṭamaṁsī*, *Payasyā*, *Apāmārga*, *Śatāvarī*, *Sārivā*, *Brāhmī*, *Pippalī*, *Haridrā*, *Kuṣṭha* and *Saindhava* salt should be given to an infant fed exclusively on milk. Clarified butter prepared with (the decoction and *Kalka* of) *Madhuka* (*Yaṣṭimadhu*), *Vacā*, *Citraka*, *Pippalī* and *Triphalā* should be given to an infant fed both on milk and (boiled) rice (solid and liquid food). Clarified butter boiled with (the decoction and *Kalka* of) *Daśamūla*, milk, *Tagara*, *Bhadradāru*, *Marica*, honey, *Viḍaṅga*, *Drākṣā*, *Ṛidhi* and *Brāhmī* should be given to an infant fed on (boiled) rice (solid food). By these the health, strength, intellect and longivity of the child is improved. **44**

बालं पुनर्गात्रसुखं गृह्णीयात्; न चैनं तर्जयेत्, सहसा न प्रतिबोधयेत् वित्रासभयात्, सहसा नापहरेदुत्क्षिपेद् वा वातादिविघातभयात्, नोपवेशयेत् कौब्ज्यभयात्, नित्यञ्चैनमनुवर्त्तेत प्रियशतैरजिघांसुः। एवमनभिहतमनास्त्वभिवर्धते नित्यमुदग्रसत्त्वसम्पन्नो नीरोगः सुप्रसन्नमनाश्च भवति। वातातपविद्युत्प्रभापादपलताशून्यागारनिम्नस्थानग्रहच्छायादिभ्यो दुर्ग्रहोपसर्गतश्च बालं रक्षेत्।। ४५।।

A child should be so handled or lifted as not to cause any discomfort. A baby should not be scolded, nor suddenly roused up (from sleep), lest it might get awfully frightened. It should not be suddenly drawn up nor suddenly laid down, lest this should result in the derangement of its bodily *Vāyu*. An attempt to seat it (before it has learnt to sit steadily), may lead to haunch-back (Kyphosis). Lovingly should a child be fondled and amused with toys and play-things. A child unruffled by any of the above ways becomes healthy, cheerful and intelligent as it grows older. An infant should be guarded against any exposure to the wind, the sun, or the glare of lightning. He should not be placed under a tree or a creeper, in low lands, and in lonely houses or in their shades (caves); and it should be protected from the malignant influences of evil stars and occult powers. 45

**नाशुचौ विसृजेद् बालं नाकाशे विषमे न च।
नोष्ममारुतवर्षेषु रजोधूमोदकेषु च।। ४६।।
क्षीरसात्म्यतया क्षीरमाजं गव्यमथापि वा।
दद्यादास्तन्यपर्याप्तेर्बालानां वीक्ष्य मात्रया।। ४७।।**

Metrical Texts : A child should not be left (alone) in an unclean and unholy place, nor under the sky (uncovered place), nor over an undulating ground, nor should it be exposed to heat, storm, rain, dust, smoke and water. Milk is congeinal of the organism of a child, i.e., it is its proper food. Hence in the absence of sufficient breast-milk, the child should be given the milk of a cow or of a she-goat in adequate quantities. **46-47**

षण्मासञ्चैनमन्नं प्राशयेल्लघु हितञ्च। नित्यमवरोधरतश्च स्यात् कृतरक्ष उपसर्गभयात्। प्रयत्नतश्च ग्रहोपसर्गेभ्यो रक्ष्या बाला भवन्ति।। ४८।।

In the six month of its birth the child should be fed on light and wholesome boiled rice. A child should always be kept in an inner apartment of the house and religious rites should be performed on its behalf for the propitiation of evil deities, and it should be carefully guarded against the influences of evil stars. **48**

अथ कुमार उद्विजते त्रस्यति रोदिति नष्टसंज्ञो भवति नखदशनैर्धात्रीमात्मानञ्च परिणुदति दन्तान् खादति कूजति जृम्भते भ्रुवौ विक्षिपत्यूर्ध्वं निरीक्षते फेनमुद्वमति सन्दष्टौष्ठः क्रूरो भिन्नामवर्चा दीनार्त्तस्वरो निशि जागर्ति दुर्बलो म्लानाङ्गो मत्स्यच्छृछुन्दरिमत्कुणगन्धो यथा पुरा धात्र्याः स्तनमभिलति तथा नाभिलषतीति सामान्येन ग्रहोपसृष्टलक्षणमुक्तं, विस्तरेणोत्तरे वक्ष्यामः।। ४९।।

Symptoms when a malignant star, etc., strikes : The child looks frightened and agitated, cries, becomes unconscious at times, wounds himself or its nurse with its teeth and finger-nails, gnashes its teeth, crooks, yawns or moves its eye-brows with upturned eyes, vomits frothy matter, bites its lips, becomes cruel, passes loose stool mixed with shreds of mucus, cries in an agonised voice, becomes dull in complexion, becomes weak, does not sleep in the night, does not suck the breast as before, or emits a fishy, fish like, bug-like or mole-like smell from its body-these are the general symptoms exhibited by a child under the influence of a malignant star or planet which will be specifically described later on in the Uttara-Tantra. **49**

शक्तिमन्तञ्चैनं ज्ञात्वा यथावर्णं विद्यां ग्राहयेत्। अथास्मै

पञ्चविंशतिवर्षाय द्वादशवर्षां पत्नीमावहेत् पित्र्यधर्मार्थकामप्रजाः प्राप्स्यतीति।।५०।।

Education and Marriage : The education of a child should be commenced at a suitable age and with subjects proper to the particular social *Varṇa* or order it belongs to. On attaining the twenty-fifth year he should marry a girl of twelve. A conformity to these rules, is sure to crown him with health, satisfaction progeny and a capacityfor fully discharging the religious rites and paying off his parental debts. **50**

ऊनषोडशवर्षायामप्राप्तः पञ्चविंशतिम्।
यद्याधत्ते पुमान् गर्भं कुक्षिस्थः स विपद्यते।।५१।।
जातो वा न चिरं जीवेज्जीवेद् वा दुर्बलेन्द्रियः।
तस्मादत्यन्तबालायां गर्भाधानं न कारयेत्।।५२।।

अतिवृद्धायां दीर्घरोगिण्यामन्येन वा विकारेणोपसृष्टायां गर्भाधानं नैव कुर्वीत। पुरुषस्याप्येवंविधस्य त एव दोषाः सम्भवन्ति।।५३।।

Metrical Texts : An offspring of a girl below the age of sixteen by a man below twenty-five is usually found to die in the womb. Such a child, in the event of its being born alive, dies a premature death or else becomes weak in organs (*Indriyas*). Hence a girl of extremely tender age should not be fecundated at all. An extremely old woman, or one suffering from a chronic affection (of the generative organ), or afflicted with any other disease, should not be likewise impregnated. A man with similar disabilities should be held likewise unfit. **51-53**

तत्र पूर्वोक्तैः कारणैः पतिष्यति गर्भे गर्भाशयकटीवङ्क्षणबस्तिशूलानि रक्तदर्शनञ्च। तत्र शीतैः परिषेकावगाहप्रदेहादिभिरुपचरेज्जीवनीयशृतक्षीरपानैश्च। गर्भस्फुरणे मुहुर्मुहुस्तत्सन्धारणार्थं क्षीरमुत्पलादिसिद्धं पाययेत्।।५४।।

A foetus, on the point of being miscarried on account of the above-mentioned causes, produces pain in the uterus, bladder, waist (*Kaṭī*) and the inguinal regions (*Vaṁkṣaṇa*) and bleeding. In such a case, the patient should be treated with cold baths, sprays of cold water and medicated plaster (*Pradeha*) at the time etc. and milk[1] boiled with drugs constituting the *Jīvanīya* group, should be given to her for drink. In case of unusual movements of the foetus in the womb, the enciente should be given a drink of milk boiled with the drugs of *Utpalādi Gaṇa*, for soothing and making it steady in its place. **54**

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[1] *Jīvanīya* drugs two *Tolās,* milk sixteen *Tolās* and water sixty-four *Tolās*, to be boiled and reduced to sixteen *Tolās*, i.e., to weight of the milk.

प्रस्त्रंसमाने सदाहपाश्र्व पृष्ठ–शूलासृग्दरानाह–मूत्रसङ्गाः, स्थानात् स्थानं च प्रक्रामति गर्भे कोष्ठे संरम्भः, तत्र स्निग्धशीताः क्रियाः ।। ५५ ।।

A foetus being displaced from its normal position produces the following symptoms, viz., pain or spasms in the back and the sides (*Pārśva*), burning sensation, intense pain, excessive discharge of blood and retention of urine and faeces. A foetus changing place or shifting from one place to another, swells up the abdomen (*Koṣṭha*). Cooling and soothing measures should be adopted in such cases. **55**

वेदनायां महासहाक्षुद्रसहामधुकश्वदंष्ट्राकण्टकारिकासिद्धं पयः शर्कराक्षौद्रमिश्रं पाययेत्; मूत्रसङ्गे दर्भादिसिद्धम्; आनाहे हिङ्गुसौवर्चललशुनवचासिद्धम्। अत्यर्थं स्त्रवति रक्ते कोष्ठागारिकागारमृत्पिण्डसमङ्गाधातकीकुसुमनवमालिकागैरिकसर्जरसरसाञ्जनचूर्णं मधुनाऽवलिह्याद् , यथालाभम् न्यग्रोधादित्वक्प्रवालकल्कं वा पयसा पाययेदुत्पलादिकल्कं वा कशेरुश्रृङ्गाटकशालूककल्कं वा शृतेन पयसा, उदुम्बरफलौदककन्दक्वाथेन वा शर्करामधुमधुरेण शालिपिष्टम्। न्यग्रोधादिस्वरसपरिपीतं वा वस्त्रावयवं योन्यां धारयेत्।।। ५६ ।।

Medical Treatment : In a case of pain under the circumstances, the enciente should be made to drink a potion consisting of milk boiled with *Mahāsahā*, *Kṣudrasahā*, *Madhuka* flower, *Śvadaṅṣṭrā* and *Kaṇṭakārī*, mixed with sugar and honey. In the case of retention of urine, the patient should be made to drink a potion of milk boiled with drugs known as the *Dārbhādi Gaṇa* (mixed with sugar and honey). In the case of *Ānāha* (retention of stool attended with distension of the abdomen), a potion consisting of milk boiled with asafetida, *Sauvarcalā* salt, garlic and *Vacā* (mixed with honey and sugar) should be given. In cases of excessive bleeding, linctus made of the powdered chamber of *Koṣṭhāgārikā* insect[1], *Samaṅgā*, *Dhātakī* flowers, *Navamālikā*, *Gairika*, resin and *Rasāñjana*, or of as many of them as would be available, mixed with honey, should be licked. In the alternative, the bark and sprouts of the drugs known as the *Nyagrodhādi Gaṇa* mixed with boiled milk should be administered, or a *Kalka* of the Pravāla mixed with boiled milk should be used, or a *Kalka* of Utaplādi group mixed with boiled milk should be used or pulp of *Śālūka, Śṛṅgāṭaka* and *Kaśeru* mixed with boiled milk should be given. As a furher alternative, the enciente may be made to eat cakes made of powdered *Śāli* rice with the decoction of *Udumbara* fruit and *Audaka-kanda*, mixed with honey and sugar. A piece of linen or a plug soaked in the expressed juice of the drugs of the *Nyagrodhādi* group should be inserted into the passage of the vagina. **56**

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[1] There is a kind of insect which makes its chamber with earth generally under the ceiling or on the walls. This earth should be used.

अथादृष्टशोणितवेदनायां मधुकदेवदारुमञ्जिष्ठापयस्यासिद्धं पयः पाययेत्, तदेवाश्मन्तकशतावरीपयस्यासिद्धं विदारिगन्धादिसिद्धं वा, बृहतीद्वयोत्पलशतावरीसारिवापयस्यामधुकसिद्धं वा, एवं क्षिप्रमुपक्रान्ताया उपावर्त्तन्ते रुजो गर्भश्चाप्यायते।। ५७।।

In a case of pain unattended with bleeding, the enciente should be made to drink a potion composed of milk-boiled with *Madhuka* (*Yaṣṭimadhu*), *Devadāru* and *Payasyā;* or with *Aśmantaka, Śatāvarī* and *Payasyā;* or with the drugs of the group of *Vidārigandhādi Gaṇa*; or with *Bṛhatī, Kaṇṭakārī, Utpalā, Śatāvarī, Sārivā, Payasyā* and *Madhuka* (*Yaṣṭimadhu*). These remedies speedily applied tend to alleviate the pain and make the foetus growth steady in the womb. **57**

व्यवस्थिते च गर्भे गव्येनोदुम्बरशलाटुसिद्धेन पयसा भोजयेत्। अतीते लवणस्नेहवर्ज्याभिर्यवागूभिरुद्दालकादीनां पाचनीयोपसंस्कृताभिरुपक्रमेत यावन्तो मासा गर्भस्य तावन्त्यहानि। बस्त्युदरशूलेषु पुराणगुडं दीपनीयसंयुक्तं पाययेदरिष्टं वा।। ५८।।

After the foetus has been steadied by the aforesaid measures, a diet consisting of boiled rice and cow's milk, boiled with the dried tender fruits of *Udumbara*, should be prescribed for the patient. In the event of miscarriage, the patient should be made to drink a *Yavāgū* (gruel) of the *Uddālaka* rice etc., cooked with the decoction of the *Pācanīya* group (*Pippalyādi*)and devoid of all saline and fatty matter, for a number of days corresponding to that of the month of gestation. Old treacle mixed with the powdered drugs of the *Dīpanīya* group

(*Pañca-kola*), or simply some *Ariṣṭa* (*Abhayāriṣṭa*, etc.), should be given, in the event of there being pain in the pelvis, bladder and abdomen. **58**

वातोपद्रवगृहीतत्वात् स्रोतसां लीयते गर्भः; सोऽतिकालमवतिष्ठमानो व्यापद्यते, तां मृदुना स्नेहादिक्रमेणोपचरेत्। उत्क्रोशरससंसिद्धामनल्पस्नेहां यवागूं पाययेत्। माषतिलबिल्वशलाटुसिद्धान् वा कुल्माषान् भक्षयेत्, मधु माध्वीकञ्चानुपिबेत् सप्तरात्रम्। कालातीतस्थायिनि गर्भे विशेषतः सधान्यमुदूखलं मुसलेनाभिहन्याद् विषमे वा यानासने सेवेत।। ५९।।

The internal ducts and channels (Srotas) stuffed with aggravated *Vāyu* lead to the weakening (*Laya*) of the foetus and, if the state continues, it leads even to its death. Hence the case should be treated with milk anointing measures, etc., (*Sneha-karma*, etc.), and gruels made of the flesh of the birds of the *Utkrośa* species and mixed with a sufficient quantity of clarified butter, should be given to her. As an alternative, *Kulmāṣa*[1] boiled with *Māṣa*, sesamum and pieces of dried (tender) *Bilva* fruit should be given to her, after which she should be made to drink, for a week, honey and *Mādhvīka* (a kind of weak wine). At the non-delivery of the child even after the lapse of the full term of gestation, the enciente should be made to thrash corn with a pestle in an *Udūkhala* or mortar (husking apparatus) or should be made to sit or move (on legs or by conveyance), on an uneven ground. **59**

वाताभिपन्न एव शुष्यति गर्भः। स मातुः कुक्षिं न पूरयति मन्दं स्पन्दते च, तं बृंहणीयैः पयोभिर्मांसरसैश्चोपचरेत्।। ६०।।

Atrophy of a foetus in the womb should be ascribed to the action of the deranged *Vāyu*. This is detected by the comparatively lesser fulness of the abdomen of the enciente and slow movement of the foetus in the womb. In such a case, the enciente should be treated with milk, with the *Vṛṁhaṇīya* (of restorative and constructive properties) drugs, and with meatsoup[2]. **60**

शुक्रशोणितं वायुनाऽभिप्रपन्नमवक्रान्तजीवमाध्मापयत्युदरम्। तत्

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[1] "*Kulmāṣa*" may mean either *Kulattha* pulse or half boiled wheat, barley, etc.

[2] The particle "*Ca*" in the text signifies the use of any other constructive tonic.

कदाचिद यदृच्छयोपशान्तं नैगमेषापहृतमिति भाषन्ते। तमेव कदाचित् प्रलीयमानं नागोदरमित्याहुः; तत्रापि लीनवत् प्रतीकारः।। ६१।।

A combination of ovum and semen affected by the deranged *Vāyu* in the womb, may not give rise to a successful fecundation (living impregnated matter), but leads of a distension of the abdomen (as in pregnancy), which again, at any time, may disappear of itself. And this is ascribed by the ignorant to the malignant influence of *Naigameṣa* (spirits). Such an impregnated matter, sometimes lying concealed in the uterus, is called *Nāgodara*, which should be treated with the remedies laid down under the head of *Līna-Garbha* (weak foetus). **61**

अत ऊर्ध्वं मासानुमासिकं वक्ष्यामः –।
मधुकं शाकबीजञ्च पयस्या सुरदारु च।
अश्मन्तकस्तिलाः कृष्णास्ताम्रवल्ली शतावरी।। ६२।।
वृक्षादनी पयस्या च लता सोत्पलसारिवा।
अनन्ता सारिवा रास्ना पद्मा मधुकमेव च।। ६३।।
बृहत्यौ काश्मरी चापि क्षीरिशुङ्गास्त्वचो घृतम्।
पृश्निपर्णी बला शिग्रु श्वदंष्ट्रा मधुपर्णिका।
श्रृङ्गाटकं बिसं द्राक्षा कशेरु मधुकं सिता।। ६४।।
वत्सैते सप्त योगाः स्युरर्धश्लोकसमापनाः।
यथासंख्यं प्रयोक्तव्या गर्भस्त्रावे पयोयुताः।। ६५।।

Now we shall discourse on the management of pregnancy according to the months (period) of gestation.

Metrical Texts : The following receipes, such as, (1) *Madhuka* (*Yaṣṭimadhu*), *Śākabīja, Payasyā* and *Devadāru*; (2) *Aśmantaka*, black sesamum, *pippalī, Mañjiṣṭhā, Tāmra-vallī* and *Śatāvarī*; (3) *Vṛkṣādanī, Payasyā, Latā* (*Dūrvā*), *Utpala* and *Sārivā*; (4) *Anantā, Sārivā, Rāsnā, Padmā* and *Madhuka* (*Yaṣṭimadhu*); (5) *Bṛhatī, Kaṇṭakārī, Kāśmarī*, sprouts (*Śuṅga*) and barks of milk-exuding trees (as, *Vaṭa*, etc.) and clarified butter, (6) *Pṛśni-parṇī, Balā, Śigru, Śvadaṁṣṭrā* and *madhuparṇikā*; and (7) *Śṛṅgāṭaka, Bisa*[1] (stalks of lotus), *Drākṣā, Kaśeru, Madhuka* (*Yaṣṭimadhu*) and sugar; should successively be given with milk[1] to an enciente, from the first to the seventh month of her gestation, in the case of a threatened miscarriage or abortion. **62-65**

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[1] *Cakradatta* reads "*Bisa*" (stalks of lotus) instead of "*Ghṛta*" (clarified butter).

कपित्थबृहतीबिल्वपटोलेक्षुनिदिग्धिका- ।
मूलानि क्षीरसिद्धानि पाययेद् भिषगष्टमे।। ६६।।
नवमे मधुकानन्तापयस्यासारिवाः पिबेत्।
क्षीरं शुण्ठीपयस्याभ्यां सिद्धं स्याद् दशमे हितम्।। ६७।।
सक्षीरा वा हिता शुण्ठी मधुकं सुरदारु च।
एवमाप्यायते गर्भस्तीव्रा रुक् चोपशाम्यति।। ६८।।

An enciente should be made to drink milk boiled with the roots of *Kapittha, Bṛhatī, Bilva, Paṭola, Ikṣu* and *Kaṇṭakarī*, (in case of impending or threatened miscarraige) in the eighth month of her pregnancy. In the ninth month (and under similar conditions), the potion should be made up of *Madhuka* (*Yaṣṭimadhu*), *Ananta-mūla, Payasyā* and *Sārivā*. IN the tenth month (and under similar conditions), a potion consisting of milk boiled with *Śuṇṭhī* and *Payasyā* is beneficial, or in the alternative, may be given a potion made up of milk with *Suṇṭhī, Madhuka* (Liquorice) and *Devadāru*. The severe pain would vanish and the foetus would continue to develop safely in the womb, under the aforesaid mode of treatment. **66-68**

निवृत्तप्रसवायास्तु पुनः षड्भ्यो वर्षेभ्य ऊर्ध्वं प्रसवमानाया नार्याः कुमारोऽल्पायुर्भवति।। ६९।।

A child born of a woman, who had remained sterile (not-conceived) for a period of six years (*Nivṛtta-prasava*)[2] after previous child-birth, becomes a short-lived one. **69**

अथ गर्भिणीं व्याध्युत्पत्तावत्यये छर्दयेत्, मधुराम्लेनान्नोपहितेनानुलोमयेच्च, संशमनीयञ्च मृदु विदध्यादन्नपानयोः, अश्नीयाच्च मृदुवीर्यं मधुरप्रायं गर्भाविरुद्धञ्च, गर्भाविरुद्धाश्च क्रिया यथायोगं विदधीत मृदुप्रायाः।। ७०।।

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[1] *Sivadāsa* also says that powders of these drugs should be given with boiled milk but he adds that some authorities recommend these drugs to be boiled in milk according to *Kṣira-Pāka-Vidhi*.

[2] If a conception does not occur in a woman for a period of more than five years after child-birth, she is called *Nivṛtta-prasava*.

Application of mild emetic medicines (though forbidden in the case of a pregnant woman), may be resorted to, in the case of a pregnant woman), may be resorted to, in the case of a fatal disease (even in that stage). A diet consisting of sweet and acid things should be prescribed for her, so as to bring the deranged *Doṣas* to the normal state; mild *Saṁsamanīya* (soothing and pacifying) medicines should be applied and food and drink consisting of articles mild in their potency, predominently sweet-tasting and not injurious to the foetus, should be advised and mild (external) measures not baneful to the foetus should be resorted to, according to the requirements of the case. **70**

भवन्ति चात्र।

सौवर्णं सुकृतं चूर्णं कुष्ठं मधु घृतं वचा।
मत्स्याक्षकः शङ्खपुष्पी मधुसर्पिः सकाञ्चनम्।। ७१।।
अर्कपुष्पी मधु घृतं चूर्णितं कनकं वचा।
हेमचूर्णानि कैडर्यः श्वेता दूर्वा घृतं मधु।। ७२।।
चत्वारोऽभिहिताः प्राशाः श्लोकार्धेषु चतुर्ष्वपि।
कुमाराणां वपुर्मेधाबलबुद्धिविवर्धनाः।। ७३।।

Memorable Verses : The growth, memory, strength and intellect of a child are improved by the use of the four following medicinal compounds, used as linctus (*Prāśa*) viz., (1) well-powdered gold, *Kuṣṭha*, honey, clarified butter and *Vacā* (2) *Matsyākṣaka*[1] (*Brāhmī*), *Śaṅkha-puṣpī*, powdered gold, clarified butter and honey; (3) *Arkapuṣpī*, honey, clarified butter powdered gold and *Vacā*; and (4) powdered gold, *Kaiḍarya* (*Mahā-Nimba*), white *Dūrvā*[2], clarified butter and honey. **71-73**

इति सुश्रुतसंहितायां शारीरस्थाने गर्भिणीव्याकरणशारीरं नाम दशमोऽध्यायः।

Thus ends the tenth Chapter of the Śārīra Sthāna in the *Suśruta Saṁhitā*, which treats of the nursing and management etc. of pregnant women.

शारीरस्थानं समाप्तम्।

Here ends the Śārīra Sthāna.

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[1] Some, however, explain *Matsyākṣaka* to be *Dhustūra*; others again say it is a kind of red-flowered shrub grown in the *Ānupa* country.

[2] This word "*Śveta*" in the Text, may either be adjective to "*Dūrvā*" and mean "white" or it may mean white *Vacā* or white *Aparājitā* or white *Dūrvā*.

CIKITSĀ STHĀNA

THE SUŚRUTA SAṀHITĀ

CHIKITSĀ-STHĀNA

CHAPTER I

प्रथमोऽध्यायः ।

अथातो द्विव्रणीयचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।। १ ।।

Now we shall discourse on the medical treatment of the two kinds of inflamed ulcers (*Dvivraṇīya Cikitsitā*). 1

द्वौ व्रणौ भवतः—शारीर आगन्तुश्चेति । तयोः शारीरः पवनपित्त-कफशोणितसन्निपातनिमित्तः । आगन्तुरपि पुरुष-पशुपक्षिव्यालसरीसृप-प्रपतनपीडनप्रहाराग्निक्षारविषतीक्ष्णौषधशकलकपालशृङ्गचक्रे-षुपरशुशक्तिकुन्ताद्यायुधाभिघातनिमित्तः । तत्र तुल्ये व्रणसामान्ये द्विकारणोत्थनप्रयोजनसामर्थ्याद द्विव्रणीय इत्युच्यते॥२॥

Ulcers may be grouped under two heads according as they are Idiopathic or Traumatic in their origin. The first group includes within its boundary all ulcers which are caused through the vitiated condition of the blood or the several deranged conditions of the *Vāyu*, *Pitta* and *Kapha*, or are due to their concerted action (*Sannipāta*), while the second group embraces those which are caused by the bites of men, beasts, birds, ferocious animals, reptiles or lizards, or by a fall, pressure and blow, or by fire, alkali, poison, or irritant drugs, or through injuries inflicted by pointed wood, skeletal bones[1], horns, discus, arrows, axes, tridents, or *Kuntas* (a kind of shovel), or such other weapons. Although both these classes of ulcers possess many features in common, they have been grouped under two distinct heads on account of the diversity of their origin, the difference in remedial measures to be adopted in their treatment, and the variation in their treatment, and the variation in their strength and tenacity. Hence the chapter is called *Dvivraṇīya*. **2**

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[1] Fragments of broken pottery. --*Dalhaṇa*.

सर्व्वस्मिन्नेवागन्तुव्रणे तत्कालमेव क्षतोष्मणः प्रसृतस्योपशमार्थं पित्तवच्छीतक्रियावचारणविधिविशेषः सन्धानार्थञ्च मधुघृतप्रयोग इत्येतद् द्विकारणोत्थानप्रयोजनम्। उत्तरकालन्तु दोषोपप्लवविशेषाच्छारीरवत् प्रतीकारः॥ ३ ॥

In all cases of traumatic ulcers, cooling measures should be at once resorted to, just after (the fall or blow or stroke), for the cooling of the expanding (radiating) heat of the incidental ulcer, in the manner laid down in respect of (the pacification of enraged) *Pitta*, and a compound of honey and clarified butter should be applied on the wounded locality for the adhesion (*Sandhāna*) of the lacerated parts, (and for the pacification, i.e., restoration to normal state, of the local blood and *Vāyu* aggravated through an obstruction of their passage). Hence arises the necessity of making the two-fold classification of ulcers. After that (a week) a traumatic ulcer should be treated as an idiopathic one (to all intents and purposes, inasmuch as it is found to be associated with deranged *Vāyu, Pitta* or *Kapha*. Hence at that stage the medical treatment of both the forms of ulcer is (practically) the same. **3**

दोषोपप्लवविशेषः पुनः समासतः पञ्चदशप्रकारः, प्रसरण-सामर्थ्यात्, यथोक्तो व्रणप्रश्नाधिकारे। शुद्धत्वात् षोडशप्रकार इत्येके॥४॥

In short, ulcers are further subdivided (particularly) into fifteen groups, according to the presence of the morbific diathesis (deranged *Vāyu, Pitta, Kapha* and blood therein), either seperately or in combinations as described (before) in the Chapter on *Vraṇa-Praśana*. (*Sūtra Sthāna*. Ch. XXI). Several authorities, by adding the simple uncomplicated ulcers (un-associated with any of the morbific principles of the deranged *Vāyu, Pitta*, etc.) to the list, hold the number of types to be sixteen. (Practically they are in-numerable, according to the combinations made of the deranged Vāyu, etc. and the different *Dhātus* of the system). **4**

तस्य लक्षणं द्विविधं—सामान्यं वैशेषिकञ्च। तत्र सामान्यं रुक्। व्रण गात्रविचूर्णने व्रणयतीति व्रणः। . विशेषलक्षणं पुनर्वातादिलिङ्गविशेषः॥५॥

symptoms of ulcer may be divided into two kinds viz., General and Specific. Pain is the general characteristic (of all forms of ulcer), while the symptoms, which are exhibited in each case accfording to the virtue of the deranged *Vāyu, Pitta*, etc., involved therein, are called the Specific ones. A *Vraṇa* is so named from its etymology (the term being derived from the root *Vraṇa*--to break) and signifies a cracked or broken condition of the skin and flesh of the afflicted part) of the body. **5**

तत्र श्यावारुणाभस्तनुः शीतःपिच्छिलोऽल्पस्रावी रुक्षश्चटचटायनशीलः स्फुरणायामतोदभेदवेदनाबहुलो निर्मांसश्चेति वातात्॥६॥

क्षिप्रजः पीतनीलाभः किंशुकोदकाभोष्णस्रावी दाहपाकरागविकारकारी पीतपिडकाजुष्टश्चेति पित्तात्॥७॥

प्रततचण्डकण्डूबहुलः स्थूलौष्ठः स्तब्धसिरास्नायुजालावततः कठिनः पाण्ड्वभासो मन्दवेदनः शुक्लशीतसान्द्रपिच्छिलास्रावी गुरुश्चेति कफात्॥८॥

प्रवालदलनिचयप्रकाशः कृष्णस्फोटपिडकाजालोपचितस्तुरङ्गस्थानगन्धिः सवेदनो धूमायनशीलो रक्तस्रावी पित्तलिङ्गश्चेति रक्तात्॥९॥

The *Vātaja*-Ulcer : The ulcer assumes a brown or vermilion colour and exudes a thin, slimy, scauty and cold secretion, largely attended with tension, throbbing and a sort of pricking and piercing pain (in its inside), which seems as if being expanded and extended. This type of ulcer does not extend much and is characterised by absence of destruction of the tissue (flesh). The *Pittaja* ulcer is rapid in its growth. It assumes a bluish yellow colour, exudes a hot secretion resembling the washings of *Kiṁśuka* flowers, and is attended with burning, suppuration and redness, being surrounded with eruptions of small yellow-coloured pustules. The *Kaphaja* ulcer is found to be extended and raised around its margin and is accompanied by an irresistible itching sensation. It is thick and compact (in its depth), covered with a large number of vessels and membranous tissues (*Śirā-snāyu-jāla*), grey in colour, slightly painful, hard and heavy, and exudes a thick, cold, white and slimy secretion. The *Raktaja* ulcer (resulting from a vitiated condition of the blood) looks like a lump of red coral. It is often found to be surrounded by black vesicles and pustules and to smell like a strong alkali. It becomes painful and produces a sensation, as if fumes were escaping out (of it). Bleeding (is present) and the specific symptoms of the *Pittaja* type are likewise found to suprevene. **6-9**

तोददाहधूमायनप्रायः पीतारुणाभस्तद्वर्णस्त्रावी चेति वातपित्ताभ्याम्॥१०॥

कण्डूयनशीलः सनिस्तोदो रुक्षो गुरुर्दारुणो मुहुर्मुहुः शीतपिच्छिलाल्पस्त्रावी चेति वातश्लेष्मभ्याम्॥११॥

गुरुः सदाह उष्णः पीतपाण्डुस्त्रावी चेति पित्तश्लेष्मभ्याम्॥१२॥

रूक्षस्तनुस्तोदबहुलः सुप्त इव च रक्तारुणाभस्तद्वर्णस्त्रावी चेति वातशोणिताभ्याम्॥१३॥

घृतमण्डाभो मीनधावनतोयगन्धिर्मृदुर्विसर्प्युष्णाकृष्णास्त्रावी चेति पित्तशोणिताभ्याम्। रक्तो गुरुः स्निग्धः पिच्छिलः कण्डूप्रायः स्थिरो सरक्तपाण्डुस्त्रावीचेति श्लेष्मशोणिताभ्याम्॥१४-१५॥

स्फुरणतोददाहधूमायनप्रायः पीततनुरक्तस्त्रावी चेति वातपित्तशोणितेभ्यः। कण्डुस्फुरणचुमचुमायमानप्रायः पाण्डुघनरक्तास्त्रावी चेति वातश्लेष्मशोणितेभ्यः। दाहपाकरागकण्डूप्रायः पाण्डुघनरक्तास्त्रावी चेति श्लेष्मपित्तशोणितेभ्यः। त्रिविधवर्णवेदनास्त्रावविशेषोपेतः पवनपित्तकफेभ्यः॥१६-१९॥

निर्दहननिर्मथनस्फुरणतोददाहपाकरागकण्डूस्वापबहुलो नानावर्णवदनास्त्रावविशेषोपेतः पवनपित्तकफशोणितेभ्यः। जिह्वातलाभो मृदुः स्निग्धः श्लक्ष्णो विगतवेदनः सुव्यवस्थितो निरास्त्रावश्चेति शुद्धो व्रण इति॥२०-२१॥

The *Vāta-Pittaja* Type : An ulcer due to the concerted action of the deranged *Vāyu* and *Pitta* is marked by a pricking and burning pain and a red or yellow colour. A sensation of fumes arising out of it (is also felt) and the ulcer exudes a secretion which partakes of the characteristic colours of boththe deranged *Vāyu* and *Pitta*. An itching and piercing pain is felt in the ulcer due to the combined action of the deranged *Vāyu* and *Kapha* (*Kapha-Vātaja* type), which becomes rough, heavy and indurated, constantly discharging a cold, slimy and scanty secretion. An ulcer resulting from the deranged condition of the *Pitta* and *Kapha* (*Kapha-Pittaja* type) becomes heavy, hot and yellow. It is marked by a burning sensation and exudes a pale, yellow-coloured secretion. An ulcer marked by the aggravated condition of the deranged *Vāyu* and blood (*Vāta-Raktaja* type) is dry and thin and is largely attended with a piercing pain and anaesthesia. It is of blood red-colour and is associated with a discharge similar to the deranged *Vāyu* and blood. An ulcer due to the combined action of the deranged *Pitta* and blood (*Rakta-Pittaja* type) is marked by a colour which resembles the surface cream of clarified butter. It smells like the washing of fish, is soft, spreading (erysipelatous), and secretes a hot blackish exudate. An ulcer due to the combined action of the deranged *Kapha* and blood (*Kapha-Raktaja* type) is red-coloured, heavy, unctuous, slimy, and indurated. It is usually marked by itching and exudes a yellowish bloody secretion. An ulcer due to the concerted action of the deranged *Vāyu*, *Pitta* and blood (*Vāta-PItta-Raktaja* type) is marked by a sort of throbbing, pricking and burning pain. It discharges a flow of thin yellowish blood and produces a sensation, as if fumes were escaping (out of its cavity). An ulcer due to the concerted action of the deranged *Vāyu*, *Kapha* and blood (*Vāta-Śleṣma-Raktaja* type) is usually attended with itching, throbbing and tingling sensations and thick, grey, blood-streaked discharge. An ulcer associated with the deranged *Kapha*, *Pitta*, and blood (*Kapha-Pitta-Raktaja* type) is largely attended with redness, itching, suppuration and burning sensation. It emits a thick, greyish, bloody secretion. An ulcer marked by the concerted action of the deranged *Vāyu*, *Pitta* and *Kapha* (*Sannipātika*) is attended with three kinds of pain, secretion and colour, similar to each of three *Doṣas*. An ulcer associated with the combined action of the deranged *Vāyu*, *Pitta*, *Kapha* and blood (*Vāta-Pitta-Kapha-Raktaja* type) is attended with a sensation, as if it were being burnt and lacerated. It is largely accompanied by throbbing, itching sensation, a sort of pricking and burning pain, with complete anaesthesia in the locality together with redness, suppuration, and various other kinds of colour, pain and secretion. An ulcer (*Vraṇa*) which is of the same colour resembling with the back of the tongue is soft, glossy, smooth, painless, well-shaped and marked by the absence of any kind of secretion is called a clean ulcer (*Śuddha-Vraṇa*). **10-21**

तस्य व्रणस्य षष्टिरुपक्रमा भवन्ति। तद्यथा— अपतर्पणमालेपः परिषेकोऽभ्यङ्गः स्वेदो विम्लापनमुपनाहः पाचनं विस्रावणं स्नेहो वमनं विरेचनं छेदनं भेदनं दारणं लेखनमेषणमाहरणं व्यधनं विस्रावणं सीवनं सन्धानं पीडनं शोणितास्थापनं निर्वापणमुत्कारिका कषायो वर्त्तिः कल्कः सर्पिस्तैलं रसक्रियाऽवचूर्णनं व्रणधूपनमुत्सादनमवसादनं मृदुकर्म दारुणकर्म क्षारकर्माग्निकर्म कृष्णकर्म पाण्डुकर्म प्रतिसारणं रोमसञ्जननं लोमापहरणं वस्तिकर्मोत्तरवस्तिकर्म बन्धः पत्रदानं कृमिघ्नं बृंहणं विषघ्नं शिरोविरेचनं नस्यं कवलधारणं धूमो मधु सर्पिर्यन्त्रमाहारो रक्षाविधानमिति॥ २२ ॥

Therapeutics : The medical (and surgical) treatment of a *Vraṇa* (ulcer) admits of being divided into sixty[1] different procedures such as *Apatarpaṇa* (fasting or low diet), *Ālepa* (plastering), *Parișeka* (irrigating or spraying), *Abhyaṅga* (anointing), *Sveda* (fomentations, etc.), *Vimlāpana* (resolution by massage or rubbing), *Upanāha* (poultice), *Pācana* (inducing suppuration), *Visrāvaṇa* (evacuating or draining), *Sneha* (internal use of medicated oils, *ghṛta* etc.), *Vamana* (emetics), *Virecana* (purgatives), *Chedana* (excision), *Bhedana* (opening--e.g., of an abscess), *Dāraṇa* (bursting by medicinal applications), *Lekhana* (scraping), *Āharaṇa* (extraction), *Eṣaṇa* (probing), *Vyadhana* (puncturing--opening a vein), *Vidrāvaṇa* (inducing discharge), *Sīvana* (suturing), *Sandhāna* (helping re-union or adhesion), *Pīḍana* (pressing), *Śoṇitāsthāpana* (arrest of bleeding), *Nirvāpaṇa* (cooling application) *Utkārikā* (massive poultices), *Kaṣāya* (washing with decoctions), *Varti* (lint or plug), *Kalka* (paste), (sarpi) *Ghṛta* (application of medicated clarified butter), *Taila* (application of medicated oil), *Rasa-*

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[1] N.B. Authorites, however, differ in enumerating these factors, although every one of them sticks to the total number of sixty.

kriyā (application of drug-extracts), *Avacūrṇana* (dusting with medicinal powders), *Vraṇa-Dhūpana* (fumigation of an ulcer), *Utsādana* (raising of the margins or bed of an ulcer), *Avasādana* (destruction of exuberant granulation), *Mṛdu-Karma* (softening), *Dāruṇa-Karma* (hardening of soft parts), *Kṣāra-Karma* (application of caustics), *Agni-Karma* (cauterization), *Kṛṣṇā-Karma* blackening), *Pāṇḍu-Karma* (making yellow-coloured cicatrices), *Pratisāraṇa* (rubbing with medicinal powders), *Roma-sañjanana* (growing of hairs), *Lomāpaharaṇa* (epilation), *Basti-karma* (appliation of enemas), *Uttara-Basti-karma* (urethral and vaginal douching), *Bandha* (bandaging), *Patradāna* (application of certain leaves--vide Infra), *Kṛmighna* (Vermifugal measures), *Briṁhaṇa* (application of restorative tonics), *Viṣaghna* (disinfectant or anti-poisonous applications), *Śiro-virecana* (errhines), *Nasya* (snuff), *Kavala-dhāraṇa* (holding in the mouth of certain drug-masses for diseases of the oral cavity or gargling), *Dhūma* (smoking or vapouring), *Madhu-sarpi* (honey and clarified butter), *Yantra* (mechanical contrivances, e.g., pulleys, etc.), *Āhāra* (diet) and *Rakṣā-Vidhāna* (protection from the influence of malicious spirits). **22**

तेषु कषायो वर्त्तिः कल्कः सर्पिस्तैलं रसक्रियाऽवचूर्णनमिति शोधनरोपणानि। तेष्वष्टौ शस्त्रकृत्याः। शोणितास्थापनं क्षारोऽग्निर्यन्त्रमाहारो रक्षाविधानं बन्धविधानञ्चोक्तानि। स्नेहस्वेदवमनविरेचनबस्त्युत्तरबस्तिशिरोविरेचननस्यधूमकवलधारणान्यन्यत्र वक्ष्यामः। यदन्यदवशिष्टमुपक्रमजातं तदिह वक्ष्यते॥ २३ ॥

Of these, *Kaṣāya, Varti, Kalka, Ghṛta, Taila, Rasa-kriyā* and *Avacūrṇana* are the measures for the cleansing (*Śodhana*) of an ulcer and for helping its granulation (*Ropaṇa*). The eight acts (from *Chedana* to *Sīvana*) are surgical operations. We have already spoken of such acts as *Śoṇitāsthāpana, Kṣāra-karma, Agni-karma, Yantra, Āhāra, Rakṣā-vidhāna* and *Bandha-Vidhāna* (in the *Sūtra-sthāna*). Later on, we shall discourse on *Sneha, Sveda, Vamana, Virecana, Basti, Uttara-basti, Śiro-virecana, Nasya, Dhūma,* and *Kavala-dhāraṇa*. Of the remaining measures we shall speak in the present chapter. **23**

पड्विधः प्रागुपदिष्टः शोफस्तस्यैकादशोपक्रमा भवन्त्यपतर्पणादयो विरेचनान्ताः; ते च विशेषेण शोथप्रतीकारे वर्त्तन्ते, व्रणभावमापन्नस्य

च न विरुध्यन्ते। शेषास्तु प्रायेण व्रणप्रतीकारहेतव एव। अपतर्पणमाद्य उपक्रमः, एष सर्वशोफानां सामान्यः प्रधानतमश्च॥२४॥

There are six kinds of swellings (*Śophas*), as described before, and the following eleven measures commencing with *Apatarpaṇa* and ending in *Virecana*, should be regarded as their cure. These are the proper remedies for a swelling and do not (cease to be efficacious in, nor) prove hostile to cases of swelling which are transformed into ulcers. The other measures should be deemed as remedial to ulcers but *Apatarpaṇa* is the first, general and principal remedy in all types of swellings (*Śophas*). **24**

भवन्ति चात्र।

दोषोच्छ्रायोपशान्त्यर्थं दोषानद्धस्य देहिनः।
अवेक्ष्य दोषं प्राणञ्च कार्यं स्यादपतर्पणम्।। २५।।
ऊर्ध्वमारुततृष्णाक्षुन्मुखशोषश्रमान्वितैः ।
न कार्यं गर्भिणीवृद्ध-बालदुर्बलभीरुभिः।। २६।।
शोफेषूत्थितमात्रेषु व्रणेषूग्ररुजेषु च।
यथास्वैरौषधैर्लेपं प्रत्येकश्येन कारयेत्।। २७।।
यथा प्रज्वलिते वेश्मन्यम्भसा परिषेचनम्।
क्षिप्रं प्रशमयत्यग्निमेवमालेपनं रुजः।। २८।।
प्रह्लादने शोधने च शोफस्य हरणे तथा।
उत्सादने रोपणे च लेपः स्यात् तु तदर्थकृत्।। २९।।

Memorable Verses : *Apatarpaṇa* (fasting) should be prescribed in the case of a patient, full of enraged *Doṣas*, as well as, in one having his organic principles (*Dhātus*) and refuse matters (*Malas*) of the system, deranged by them, for the purpose of bringing them to their normal condition, with a regard both to their nature and to the strength, age, etc., of the patient. Persons afflicted with diseases which result from the up-coursing of the deranged *Vāyu* (*Ūrdhva-vāta*) such as cough, asthma, etc., or with thirst, hunger, dryness of the mouth and fatigue, as well as old men, infants, weak persons, men of timid dispositions and pregnant women should never fast. A swelling and an extremely painful ulcer should be respectively treated with a proper medicated plaster at the very outset. The pain in such a case will pacify by the medicinal plaster as a blazing room or house is readily protected by means of steady watering. Such plasters give comfort to the patient (by removing the pain and leading to the absorption of the swelling), and neaves up the bed of the sore or the ulcer and contributes to its speedy purification and healing up (granulation). **25-29**

वातशोफे तु वेदनोपशमार्थं सर्पिस्तैलधान्याम्लमांसरसवातहरौषधनिष्क्वाथैरशीतैः परिषेकान् कुर्वीत॥३०॥

पित्तरक्ताभिघातविषनिमित्तेषु क्षीरघृतमधुशर्करोदकेक्षुरसमधुरौषधक्षीरवृक्षनिष्क्वाथैरनुष्णैः परिषेकान् कुर्वीत॥३१॥

श्लेष्मशोफे तु तैलमूत्रक्षारोदकसुराशुक्तकफघ्नौषधनिष्क्वाथैरशीतैः परिषेकान् कुर्वीत॥३२॥

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In the case of a swelling brought on by the deranged *Vāyu,* the affected part should be washed or sprinkled (*Pariṣeka*) with a warm lotion of clarified butter, oil, *Dhānyāmla* and essence of meat or with a decoction of the drugs that tend to pacify the enraged *Vāyu* and to relieve the pain. A swelling due to the action of the deranged *Pitta* or blood or to the effect of a trauma or poison should be washed or sprinkled with a lotion of milk, clarified butter, honey and sugar dissolved in water, the expressed juice of sugar-cane and cold decotion of the drugs of the *Madhura* group (*Kākolyādi-gaṇa*) and the *Kṣira-Vṛkṣas.* A *Kaphaja* swelling on the body should be washed or sprinkled with a luke-warm lotion of oil, cow's urine, alkaline solution, wine (*Surā*). *Śukta* and with a decoction of drugs that destroy the deranged *Kapha.* **30-32**

यथाऽम्बुभिः सिच्यमानः शान्तिमग्निर्नियच्छति ।
दोषाग्निरेवं सहसा परिषेकेण शाम्यति ।। ३३ ।।

Metrical Text : As a fire is put out by jets of water; so the fire of the deranged morbific principles (*doṣāgni*) of the body are speedily subdued and put down by the application of (medicinal lotions) washes. **32**

अभ्यङ्गस्तु दोषमालोक्योपयुक्तो दोषोपशमं मृदुताञ्च करोति ।। ३३ ।।

An anointing (*Abhyaṅga*), duly prescribed and used with a full regard to the nature of the aggravated *Doṣas*, leads to their pacification (restoration to the normal condition) and to softness (subsidence) of the swelling. **34**

स्वेदविम्लापनादीनां क्रियाणां प्राक् स उच्यते।
पश्चात् कर्मसु चादिष्टः स च विस्रावणादिषु।। ३५।।
रुजावतां दारुणानां कठिनानां तथैव च।
शोफानां स्वेदनं कार्यं ये चाप्येवंविधा व्रणाः।। ३६।।
स्थिराणां रुजतां मन्दं कार्यं विम्लापनं भवेत्।
अभ्यज्य स्वेदयित्वा तु वेणुना वा शनैः शनैः।
विमर्दयेद् भिषक् प्राज्ञस्तलेनाङ्गुष्ठकेन वा।। ३७।।
शोफयोरुपनाहन्तु कुर्यादामविदग्धयोः।
अविदग्धः शमं याति विदग्धः पाकमेति च।। ३८।।
निवर्तते न यः शोफो विरेकान्तरुपक्रमैः।
तस्य सम्पाचनं कुर्यात् समाहृत्यौषधानि तु।। ३९।।
दधितक्रसुराशुक्त-धान्याम्लैर्योजितानि तु।
स्निग्धानि लवणीकृत्य पचेदुत्कारिकां शुभाम्।
सैरण्डपत्रया शोफं नाहयेदुष्णाया तया।। ४०।।
हितं सम्भोजनञ्चापि पाकायाभिमुखो यदि।। ४१।।

Metrical Texts : An application of an anointment (*Abhyaṅga*) should precede the measures of fomentation, resolution, etc., while it should follow all evacuating measures. A painful, extended and indurated swelling, as well as an ulcer of a similar nature, should be fomented, while an act of *Vimlāpana* (resolution by gentle massage) should be done in respect of a fixed or unfluctuating swelling attended with little or no pain whatsoever. A wise physician should first annoint and foment the part and then gently and slowly press it with a bamboo-reed or with the back of his thumb or palm. A non-suppurated swelling or one that is partially suppurated should be treated with poultice (*Upanāha*) which would lead to its resolution or suppuration, as the case might be. A swelling, not resolved or not subsiding even after the adoption of the measures beginning with *Apatarpaṇa* and ending in *Virecana* (in the given list), should be caused to suppurate with the drugs enumerated in the chapter of *Miśraka*, such as curd, whey, wine (*Surā*), *Śukta* and *Dhānyāmla* (a kind of fermented paddy gruel). They should be formed into a paste and the paste should be cooked into an efficacious poultice-like composition (*Utkārikā*), and mixed with salt and oil or clarified butter, it should be applied over the affected part (swelling) and bandaged with the leaves of an *Eraṇḍa* plant when suppuration starts the patinet should be allowed to take a wholesome (i.e., which does not produce *Kapha*) diet. **35-41**

वेदनोपशमार्थाय तथा पाकशमाय च।
अचिरोत्पतिते शोफे कुर्याच्छोणितमोक्षणम्।। ४२।।
सशोफे कठिने श्यामे सरक्ते वेदनावति।
संरब्धे विषमे चापि व्रणे विस्रावणं हितम्।। ४३।।
सविषे च विशेषेण जलौकोभिः पदैस्तथा।
वेदनायाः प्रशान्त्यर्थं पाकस्याप्राप्तये तथा।। ४४।।
सोपद्रवाणां रुक्षाणां कृशानां व्रणशोषिणाम्।
यथास्वमौषधैः सिद्धं स्नेहपानं विधीयते।। ४५।।
उत्सन्नमांसशोफे तु कफजुष्टे विशेषतः।
संक्लिष्टश्यामरुधिरे व्रणे प्रच्छर्दनं हितम्।। ४६।।
वातपित्तप्रदुष्टेषु दीर्घकालानुबन्धिषु।
विरेचनं प्रशंसन्ति व्रणेषु व्रणकोविदाः।। ४७।।
अपाकेषु तु रोगेषु कठिनेषु स्थिरेषु च।
स्नायुकोथादिषु तथा च्छेदनं प्राप्तमुच्यते।। ४८।।
अन्तःपूयेष्ववक्त्रेषु तथैवोत्सङ्गवत्स्वपि।
गतिमत्सु च रोगेषु भेदनं प्राप्तमुच्यते।। ४९।।

Blood-letting : Blood-letting should be resorted to in a case of newly formed swelling for its resolution and for alleviating the pain. Bleeding (*Visrāvaṇa*) is recommended in the case of an ulcer which is indurated, marked by a considerable swelling and inflammation and is reddish black or red-coloured, extremely painful, gagged in its shape and considerably extended at its base (congested), specially in the case of a poisonous ulcer, for the subsidence of the pain and for warding off a process of suppuration therein, either by applying leeches or by opening (a vein in the locality) by means of an instrument. An ulcer-patient of a dry or parched temperament affected with distressing complications or ulcer-cachexia should be made to drink an emulsive potion cooked with (a decoction of) appropriate drugs to alleviate pain and suppuration. A patient afflicted with an ulcer with an elevated margin and attended with swelling and specially marked by the presence of the deranged *Kapha* and by a flow of blackish red blood should be treated with emetics. Ulcer-experts recommend purgatives to a patient afflicted with an old or long-standing ulcer, attended with a deranged condition of the *Vāyu* and *Pitta*. An excision should be made into an ulcer which refuses to suppurate and which is of a hard and indurated character attended with sloughing of the local nerves and ligaments (*Snāyu*). An opening or excision (*Bhedana*) should be made into an ulcer (*Vraṇa*) in the inside of which pus has accumalated and makes it heave up and which not finding any outlet consequently eats into the underlying tissues and makes fissures and cavities. **42-49**

बालवृद्धासहक्षीण-भीरूणां योषितामपि।
मर्मोपरि च जातेषु रोगेषूक्तेषु दारणम्।।५०।।
सुपक्वे पिण्डिते शोफे पीडनैरवपीडिते।
पाकोद्वृत्तेषु दोषेषु तत् तु कार्यं विजानता।
सुपिष्टैर्दारणद्रव्यैर्युक्तैः क्षारेण वा पुनः।।५१।।

Measures which contribute to a spontaneous bursting by medicinal applications (*Dāraṇa*) of a swelling should be adopted in the case of an infant or an old or enfeebled patient, or of one incapable of bearing the pain (of a surgical operation), or of a person of a timid disposition, as well as in the case of a woman, and in the case of swellings which appear on the vulnerable parts (*Marmas*) of the body. Remedies which lead to the spontaneous bursting of a swelling should be applied by a wise physicain to a well-supprated swelling drawn up and with all its pus gathered to a head; or an alkaline substance should be applied on its surface and a bursting should be effected when the *Doṣas* are found to be just aggravated by the incarcerated pus. **50-51**

कठिनान् स्थूलवृत्तौष्ठान् दीयमाणान् पुनःपुनः।
कठिनोत्सन्नमांसांश्च लेखनेनाचरेद् भिषक्।।५२।।
समं लिखेत् सुलिखितं लिखेन्निरवशेषतः।
वर्त्मनान्तु प्रमाणेन समं शस्त्रेण निर्लिखेत्।।५३।।

क्षौमं प्लोतं पिचुं फेनं यावशूकं ससैन्धवम्।
कर्कशानि च पत्राणि लेखनार्थे प्रदापयेत्।।५४।।

An ulcer which is indurated, whose edges are thick and rounded, which has been repeatedly burst open, and the flesh of whose cavity is hard and elevated, should be scrapeed by a surgeon; or, in other words, and indurated ulcer should be deeply, scraped, one with thick and rounded edges should be excessively scraped, while the one which has been repeatedly burst open should be entirely scraped off. An ulcer with a hard and elevated bed should be scraped evenly and longitudinally along the length of its cavity. *Kṣauma* (cloth made of the fibres of an *Atasi* plant), a linen (*Plota*) or a cotton pad (*Picu*), or such alkaline substances as nitrate of *Potaśa, Samudra-phena*, rock-salt, or rough leaves of trees (e.g., those of *Udumbara*, etc.) should be used for scrapping. **52-54**

नाडीव्रणान् शल्यगर्भानुन्मार्ग्युत्सङ्गिनः शनैः।
करीरबालाङ्गुलिभिरेषण्या वैषयेद् भिषक् ।।५५।।
नेत्रवर्त्मगुदाभ्यास-नाडचोऽवक्त्राः सशोणिताः।
चुच्चूपोदकजैः श्लक्ष्णैः करीरैरेषयेत् तु ताः।।५६।।
संवृतासंवृतास्येषु व्रणेषु मतिमान् भिषक्।
यथोक्तमाहरेच्छल्यं प्राप्तोद्धरणलक्षणम्।।५७।।
रोगे व्यधनसाध्ये तु यथोद्देशं प्रमाणतः।
शस्त्रं निदध्यात् दोषञ्च स्त्रावयेत् कीर्त्तितं यथा।।५८।।
अपाकोपद्रुता ये च मांसस्था विवृताश्च ये।
यथोक्तं सीवनं तेषु कार्यं सन्धानमेव च।।५९।।
पूयगर्भानणुद्वारान् व्रणान् मर्मगतानपि।
यथोक्तैः पीडनद्रव्यैः समन्तात् परिपीडयेत्।।६०।।
शुष्यमाणमुपेक्षेत प्रदेहं पीडनं प्रति।
न चाभिमुखमालिम्पेत् तथा दोषः प्रसिच्यते।।६१।।

The cavities or courses of a sinus, or of an ulcer which had any foreign matter lying imbedded in its inside, or which takes a crooked

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1. This scraping off of the ulcer should be done by an instrument of Surgery and not by any rough leaf or the like, mentioned hereafter.

or round about direction, as well as of the one formed into cavities within its interior, should be probled by gently introducing the tender fibres of bamboo sprouts (*Karīra*), a (lock of) hair, a finger, or an indicator into its inside. The course of a sinus occuring about the anus or in the region of the eyes (*Netra-Vartma*) should be probed with the slender fibres of *Cuccu, Upodakā,* or *Karīra*, in the event of their mouths being narrow and attended with bleeding. The *Śalya* (incarcerated pus, etc.) should be extricated, whether the mouth of the sinus is constricted or otherwise, in conformity with the directions laid down before on that behalf. In diseases amenable to acts of puncturing (*Vyadhana*), the knife should be inserted into the seat of the disease to a proper depth and extent, to be determined by its situation in the body, and the *Doṣas* (pus, etc.) should be let out, as stated before. Ulcers with a wide mouth, unattended with any symptoms of suppuration, and occurring in a fleshy part of the body, should be sutured up, and the adhesion (*Sandhāna*) of the edges should likewise be effeted, as directed before. A plaster composed of drugs (capable of drawing out and secreting the pus), as described before, should be applied around the mouth of an ulcer seated in any of the *Marmas* (vulnerable parts), or full of pus in its inside, with a narrow-mouthed aperture. The plaster should be removed when it is dry, and should not be applied on the orifice of the ulcer, as it would, in that case, interfere with the spontaneous secretion of pus (*Doṣa*). **55-61**

तैस्तैर्निमित्तैर्बहुधा शोणिते प्रस्रुते भृशम्।
कार्यं यथोक्तं वैद्येन शोणितास्थापनं भवेत्।। ६२।।
दाहपाकज्वरवतां व्रणानां पित्तकोपतः।
रक्तेन चाभिभूतानां कार्यं निर्वापणं भवेत्।। ६३।।
यथोक्तैः शीतलद्रव्यैः क्षीरपिष्टैर्घृताप्लुतैः।
दिह्यादबहलान् सेकान् सुशीतांश्चावचारयेत्।। ६४।।

An excessive haemorrhage incidental to such acts, as excessive hurting of the vein, etc., should be arrested with suitable styptic[1] measures and remedies (*Śoṇitāsthāpana*). An ulcer attended with fever, suppuration and burning sensation due to the excited state of the deranged *Pitta* and congestion of blood should be allayed (*Nirvāpaṇa*--literally putting out) with suitable and proper medicinal remedies. It should be allayed with compounds made up of the proper cooling drugs (of the *Miśraka* chapter), pasted with milk and lubricated with clarified butter. Cooling plasters (*Lepa*) should then be applied as well. **62-64**

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[1] Styptic measures are of four kinds--*Sandhāna, Skandana, Pācana*, and *Dahana*. See *Sūtra-Sthāna*, Chap. XIV.

व्रणेषु क्षीणमांसेषु तनुस्त्राविष्वपाकिषु।
तोदकाठिन्यपारुष्यशूलवेषथुमत्सु च।। ६५।।
वातघ्नवर्गेऽम्लगणे काकोल्यादिगणे तथा।
स्नैहिकेषु च बीजेषु पचेदुत्कारिकां शुभाम्।
तेषाञ्च स्वेदनं कार्यम्.......................।। ६६।।
.......................स्थिराणां वेदनावताम्।
दुर्गन्धानां क्लेदवतां पिच्छिलानां विशेषतः।
कषायैः शोधनं कार्यं शोधनैः प्रागुदीरितैः।। ६७।।

An ulcer whose flesh is eaten away, which discharges a thin secretion, or is non-suppurating in its character, and is marked by roughness, hardness, shivering and the presence of an aching and piercing pain, should be fomented with a poultice-like efficacious preparation (*Utkārikā*) cooked with the drugs of *Vāyu*-subduing properties, those included within the *Amla-varga*, and those which belong to the *Kākolyādi* group, and with the oily seeds (such as linseed, sesamum, mustard, castor, etc.). An indurated, painful, faetid, moist and slimy ulcer should be washed with a disinfectant or purifying lotion consisting of a decoction of the drugs mentioned before for the purpose. **65-67**

अन्तःशल्यानणुमुखान् गम्भीरान् मांससंश्रितान्।
शोधनद्रव्ययुक्ताभिर्वर्त्तिभिस्तान् यथाक्रमम्।। ६८।।
पूतिमांसप्रतिच्छन्नान् महादोषांश्च शोधयेत्।
कल्कीकृतैर्यथालाभं वर्त्तिद्रव्यैः पुरोदितैः।। ६९।।
पित्तप्रदुष्टान् गम्भीरान् दाहपाकप्रपीडितान्।
कार्पासीफलमिश्रेण जयेच्छोधनसर्पिषा।। ७०।।
उत्सन्नमांसानस्निग्धानल्पस्त्रावान् व्रणांस्तथा।
सर्पपस्नेहयुक्तेन धीमांस्तैलेन शोधयेत्।। ७१।।

तैलेनाशुध्यमानानां शोधनीयां रसक्रियाम्।
व्रणानां स्थिरमांसानां कुर्याद् द्रव्यैरुदीरितैः।।७२।।
कषाये विधिवत् तेषां कृते चाधिश्रयेत् पुनः।
सुराष्ट्रजां सकासीसां दद्याच्चापि मनःशिलाम्।।७३।।
हरितालञ्च मतिमांस्ततस्तामवचारयेत्।
मातुलुङ्गरसोपेतां सक्षौद्रामतिमर्दिताम्।
व्रणेषु दत्त्वा तां तिष्ठेत् त्रींस्त्रींश्च दिवसान् परम्।।७४।।

Plugs or lints plastered with a paste of the purifying drugs (enumerated before) should be inserted into an ulcer associated with any foreign matter (e.g., pus) lying embedded in it, or into one with a deep but narrow opening, or into one situated in a fleshy part of the body. An ulcer full of putrefied flesh and marked by the action of the highly deranged *Doṣas* (*Vāyu* and *Kapha*) should be purified with a paste of the aforesaid available drugs making up the plug. An ulcer of a *Pittaja* origin, which is deep-seated and attended with a burning sensation and with suppuration, should be purified with the application of a medicated clarified butter, prepared with the purifying drugs with an admixture of *Kārpāsa-phala*[1]. An intelligent Surgeon should purify an ulcer with raised flesh, and which is dry and is attended with scanty secretion with an application of medicated mustard oil. An indurated ulcer, refusing to be purified with the foregoing medicated oils, should be purified with a duly prepared decoction of the drugs enumerated before (*Sūtra*. chap. 38, --the *Śālasārādi* group) and prepared in the following manner of *Rasa-kriyā*. A decoction of the said drugs duly prepared should be saturated with an after-throw of *Haritāla, Manaḥśilā*, *Kāsīsa* and *Saurāṣṭra* earth, and well compounded together; the preparation should also be mixed with the expressed juice of *Mātuluṅga* and with honey. The medicine thus prepared should be applied to the ulcer on every third day. **68-74**

मेदोजुष्टानगम्भीरान् दुर्गन्धांश्चूर्णशोधनैः।
उपाचरेद् भिषक् प्राज्ञः श्लक्ष्णैः शोधनवर्तिजैः।।७५।।

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[1] The total weight of the purifying drugs should be equal to that of the *Kārpāsa-phala* alone and they should be boiled together with four times quantity of clarified butter and with sixteen times of water.

शुद्धलक्षणयुक्तानां कषायं रोपणं हितम्।
तत्र कार्यं यथोद्दिष्टैर्द्रव्यैर्वैद्येन जानता।। ७६।।
अवेदनानां शुद्धानां गम्भीराणां तथैव च।
हिता रोपणवर्त्त्यङ्गकृता रोपणवर्त्तय:।। ७७।।

Deep[1] and foul-smelling ulcers covered with layers of deranged fat (phlegmonous ulcer) should be purified by the learned physician with the powders of the drugs with which the purifying plug or the lint has been enjoined to be plastered (*Ajagandhā*, etc.) . Decoctions of the drugs which are possessed of the virtue of setting in a process of granulation (*Ropaṇa*) in an ulcer, such as *Vaṭa*, etc., as stated before, should be used by a surgeon (*Vaidya*) after it had been found to have been thoroughly purified. Medicated plugs, composed of drugs possessing healing properties (such as, *Soma, Amṛtā, Aśvagandhā*, etc.) should be inserted in deep-seated ulcers, when cleansed and unattended with pain. **75-77**

अपेतपूतिमांसानां मांसस्थानामरोहताम्।
कल्क: संरोहण: कार्यस्तिलजो मधुसंयुत:।। ७८।।
स माधुर्यात् तथौष्ण्याच्च स्नेहाच्चानिलनाशन:।
कषायभावान्माधुर्यात् तिक्तत्वाच्चापि पित्तहृत्।
औष्ण्यात् कषायभावाच्च तिक्तत्वाच्च कफे हित:।। ७९।।
शोधयेद् रोपयेच्चापि युक्त: शोधनरोपणै:।
निम्बपत्रमधुभ्यान्तु युक्त: संशोधन: स्मृत:।
पूर्वाभ्यां सर्पिषा चापि युक्तश्चाप्युपरोपण:।। ८०।।
तिलवद् यवकल्कन्तु केचिदाहुर्मनीषिण:।। ८१।।
शमयेदविदग्धञ्च विदग्धमपि पाचयेत्।
पक्वं भिनत्ति भिन्नञ्च शोधयेद् रोपयेच्च तम्।। ८२।।

A Kalka or a levigated paste of sesamum and honey (mentioned in the *Miśraka* Chapter) should be applied for the purpose of healing up an ulcer situated in a muscular part from which all putrefied flesh has been removed or sloughed off. This paste (of sesamum) tends to allay the deranged *Vāyu* through its sweet taste, oleaginousness and heat-making potency; subdues the deranged Pitta through its astringent, sweet and bitter taste and proves beneficial even in the case of the deranged *Kapha* through its heat-producing potency and bitter and astringent taste. An application of the levigated paste of sesamum mixed with the drugs of purifying and healing properties tends to purity and heal up an ulcer. An application of the levigated paste of sesamum mixed with honey and Nimba-leaves leads to the purification of sores; whereas an application of the same paste (i.e., sesamum, honey and leaves of Nimba), mixed with clarified butter tends to heal up the ulcer. Several authorities attribute the same virtue to a barley-paste.[1] Levigated pastes of barley or of sesamum contribute to the resolution or subsidence of a non-suppurated swelling, fully suppurate one which is partially suppurated, lead to the spontaneous bursting of a fully suppurated one, and purify as well as heal up one which has already burst out **78-82**

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[1] There is a different reading of "*Agambhira*" in place of "*Gambhira*", but *Gayi* thinks the emendation undesirable.

पित्तरक्तविषागन्तून् गम्भीरानपि च व्रणान्।
रोपयेद् रोपणीयेन क्षीरसिद्धेन सर्पिषा।।८३।।
कफवाताभिभूतानां व्रणानां मतिमान् भिषक्।
कारयेद् रोपणं तैलं भेषजैस्तद् यथोदितैः।।८४।।

An ulcer, which is due to the effects of poison, vitiated blood, or aggravated *Pitta*, and which is deep-seated or is of traumatic origin, should be healed up with a medicated clarified butter prepared with the drugs of healing virtues (Ropaṇiya-enumerated before) and milk. An ulcer marked by an aggravated condition of the deranged *Vāyu* and *Kapha* should be healed up with the application of an oil, boiled and prepared with the proper purifying drugs mentioned before. **83-84**

अबन्ध्यानां चलस्थानां शुद्धानाञ्च प्रदुष्यताम्।
द्विहरिद्रायुतां कुर्याद् रोपणार्थां रसक्रियाम्।।८५।।
समानां स्थिरमांसानां त्वक्स्थानां रोपणं भिषक्।
चूर्णं विदध्यान्मतिमान् प्राक्स्थानोक्तो विधिर्यथा।।८६।।

Rasa-kriyā[2] with the two kinds of *Haridrā* should be resorted to for the purpose of healing up an ulcer, in which bandaging is forbidden (such as those due to the deranged *Pitta* or blood, or to blow, etc. or to the effects of poison), and an ulcer appearing on the moveable joints, which, though exhibiting all the features of a well-cleansed sore, has not been marked by any process of healthy granulation[1]. Healing medicinal powders should be used in the case, of an ulcer which is confined to the skin, and is firm-fleshed and marked by the absence of any irregularity in its shape (i.e., not uneven in its margin). The mode of applying medicinal powders, as stated in the *Sūtra-sthāna*, should be adopted in the present instance. **85-86**

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[1] *Jejjaṭa* and *Gayadāsa* interpret the term to mean "barley-paste mixed with sesamum."

[2] The decoction of *Triphalā* and the drugs of the *Nyagrodhādi* group should be

शोधनो रोपणश्चैव विधिर्योऽयं प्रकीर्त्तितः।
सर्वव्रणानां सामान्येनोक्तो दोषाविशेषतः।।८७।।
एष आगमसिद्धत्वात् तथैव फलदर्शनात्।
मन्त्रवत् संप्रयोक्तव्यो न मीमांस्यः कथञ्चन।।८८।।
स्वबुद्ध्या चापि विभजेत् कषायादिषु सप्तसु।
भेषजानि यथायोगं यान्युक्तानि पुरा मया।।८९।।

Thea healing and purifying measures described above should be deemed equally applicable and efficacious in cases of ulcers in general with regard to their *Doṣas* (both idiopathic and traumatic). The success of these measures has been witnessed in thousands of cases and has been recorded in the *Śāstras* (authorised works on medicine). Hence they should be used as incantations without any doubt as to their tested and infallible efficacy. An intelligent physician should employ the drugs, mentioned before, in any of the seven forms (either in the shape of a decoction, or a plug, or a paste, or through the medium of medicated oils and clarified butter, or in the shape of *Rasa-kriyā*, or as powders), according to the requirements of each case. **87-89**

आद्ये द्वे पञ्चमूल्यौ तु गणो यश्चानिलापहः।
स वातदुष्टे दातव्यः कषायादिषु सप्तसु।।९०।।

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duly prepared, filtered and then condensed to the consistency of treacle. Powders of *Haridrā* and *Dāru-haridrā* should be then thrown into it. In the end, the whole preparation should be well-stirred, mixed with honey and applied. This is what is called *Rasa-kriyā*.

[1] Several editions read "though cleansed yet ungranulating ulcers."

न्यग्रोधादिर्गणो यस्तु काकोल्यादिश्च यः स्मृतः।
तौ पित्तदुष्टे दातव्यौ कषयादिषु सप्तसु।। ९१।।
आरग्वधादिस्तु गणो यश्चोष्णः परिकीर्त्तितः।
तौ देयौ कफदुष्टे तु........................ ।। ९२।।
..........................संसृष्टे संयुता गणाः।। ९३।।

The drugs which constitute the two groups of *Pañca-mulas* (major and minor), as well as those of the *Vāyu*-subduing group, should be employed in the case of an ulcer due to the aggravated *Vāyu* in any of the seven forms--decoction, etc. Similarly the drugs which are included within the groups of *Nyagrodhādi* or *Kākolyādi* should be used in any of those seven forms, in the case of an ulcer due to the aggravated *Pitta* (for the purification and healing thereof). Drugs which form the group of *Āragvadhādi*, as well as those which have been described as heat-making in their potency, should be used in any of those seven aforesaid forms, in the case of an ulcer due to the deranged *Kapha*. The drugs of two or three of those groups, should be combinedly used in any of those seven forms, in connection with an ulcer marked by the aggravated condition of any two or three of the deranged *Doṣas* respectively. **90-93**

वातात्मकानुग्ररुजान् सास्त्रावानपि च व्रणान्।
सक्षौमयवसर्पिर्भिर्धूपनाङ्गैश्च धूपयेत्।। ९४।।

Fumigation : *Vātaja* ulcers with severe pain and secretion should be fumigated with the fumes of *Kṣauma*, barley, clarified butter and other proper fumigating substances (such as turpentine and resin (gum of *Śāla* tree). **94**

परिशुष्काल्पमांसानां गम्भीराणां तथैव च।
कुर्यादुत्सादनीयानि सर्पींष्यालेपनानि च।। ९५।।
मांसाशिनाञ्च मांसानि भक्षयेद् विधिवन्नरः।
विशुद्धमनसस्तस्य मांसं मांसेन वर्धते।। ९६।।

Utsādana-Kriyā (Elevation) : Medicated plasters (consisting of *Apāmārga*, *Aśvagandhā*, etc.) and medicated clarified butter (prepared with the same drugs should be used in ulcers (due to the aggravated *Vāyu* and marked by the absence of any secretion, and affecting a considerably smaller area or depth of flesh, as well as in those (due to the deranged and aggravated *Pitta* and) seated deep into the flesh, for the purpose of raising up (filling up) the beds or cavities thereof. Meat of carnivorous animals should be taken in the proper manner by the patient, inasmuch as meat properly partaken of in a calm and joyful frame of mind adds to the bodily flesh of its partaker. **95-96**

उत्सन्नमृदुमांसानां व्रणानामवसादनम्।
कुर्याद् द्रव्यैर्यथोद्दिष्टैश्चूर्णितैर्मधुना सह।। ९७।।

Avasādana (destruction of super-growths) : Proper drugs or articles (such as sulphate of copper, etc.) powdered and pasted with honey should be applied for destroying the soft marginal growths of an ulcer found to be more elevated than the surrounding surface of the affected locality. **97**

कठिनानाममांसानां दुष्टानां मातरिश्वना।
मृद्वी क्रिया विधातव्या शोणितञ्चापि मोक्षयेत्।
वातघ्नौषधसंयुक्तान् स्नेहान् सेकांश्च कारयेत्।। ९८।।

Mṛdu-Karma (softening) : In respect of indurated and fleshless (not seated in a part of the body where flesh abounds) ulcers marked by a deranged condition of *Vāyu*, softening measures (with the help of repeated application of lotions and plasters composed of sweet and demulcent substances mixed with salt in a tepid or luke-warm state) and blood-letting[1] should be resorted to. Sprinkling (*Seka*) and application of clarified butter or oil prepared with the *Vāyu*-subduing drugs should also be resorted to. **98**

व्रणेषु मृदुमांसेषु दारुणीकरणं हितम्।
धवप्रियङ्ग्वशोकानां रोहिण्याश्च त्वचस्तथा।। ९९।।
त्रिफलाधातकीपुष्प-रोध्रसर्जरसान् समान्।
कृत्वा सूक्ष्माणि चूर्णानि व्रणं तैरवचूर्णयेत्।। १००।।

Dāruṇa-Karma (Indication of Fibrosis) : The employment of hardening measures (*Dāruṇa-karma*) is efficacious in connection with soft ulcers and in the following manner. Barks of *Dhava, Priyaṅgu, Aśoka, Rohiṇi, Triphalā, Dhātakī* flowers, *Lodhra* and *Sarjarasa*. taken in equal parts and pounded into fine powders, should be strewn over the ulcer, i.e., the ulcer should be dusted with the same. **99-100**

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[1] Blood-letting should be resorted to in the event of any vitiated blood being found to have been involved in the case; but in the event of a similar participation of any deranged *Kapha*, oils and lotions composed of the *Vāyu*-destroying drugs should be made use of.

उत्सन्नमांसान् कठिनान् कण्डूयुक्तांश्चिरोत्थितान्।
तथैव खलु दुःशोध्याञ्छोधयेत् क्षारकर्मणा।। १०१।।

Kṣāra-Karma (Potential cauterization): The measure of applying alkali should be adopted for the purification of the sore of a long-standing ulcer which is of an indurated characgter with its margin raised higher (than the surrounding skin), and is marked by itching and a stubborn resistance to all purifying medicines. **101**

स्रवतोऽश्मभवान् मूत्रं ये चान्ये रक्तवाहिनः।
निःशेषच्छिन्नसन्धींश्च साधयेदग्निकर्मणा।। १०२।।

Agni-Karma (actual cauterization): An ulcer incidental to an act of lithotomic operation allowing the urine to dribble out through its fissure, or one marked by excessive bleeding, or in which the connecting ends have been completely severed, should be cauterised with fire. **102**

दुरूढत्वात् तु शुक्लानां कृष्णकर्म हितं भवेत्।
भल्लातकान् वासयेत् तु क्षीरे प्राङ्मूत्रभावितान्।। १०३।।
ततो द्विधा च्छेदयित्वा लौहे कुम्भे निधापयेत्।
कुम्भेऽन्यस्मिन् निखाते तु तं कुम्भमथ योजयेत्।। १०४।।
मुखं मुखेन सन्धाय गोमयैर्दाहयेत् ततः।
यः स्नेहश्च्यवते तस्माद् ग्राहयेत् तं शनैर्भिषक्।। १०५।।
ग्राम्यानूपशफान् दग्ध्वा सूक्ष्मचूर्णानि कारयेत्।
तैलेनानेन संसृष्टं शुक्लमालेपयेद् व्रणम्।। १०६।।
भल्लातकविधानेन सारस्नेहांस्तु कारयेत्।
ये च केचित् फलस्नेहा विधानं तेषु पूर्ववत्।। १०७।।

***Kṛṣṇa-Karma*:** The blackening of a white cicatrix, which is the result of a bad or defective granulation, should be made (after the complete healing up of the ulcer) in the following manner. Sufficient number of *Bhallā-taka* seeds should be first soaked in the urine of a cow (and then dried in the sun, this process should be repeated for seven days consecutively), after which they should be kept (a week) immersed in milk. After which the Bhallātaka seeds should be cut into two pieces and kept in iron pitcher and that should be buried in the ground with a thin and perforated lid placed over its mouth, and the pitcher containing the seeds should be placed upon it with its mouth downward (so that the mouths of the two pitchers might meet), and then the meeting place should be firmly joined (with clay). This being done a cow-dung fire should be lit around the upper pitcher. The oily matter (melted by the heat) and dribbling down from the Bhallātaka seeds into the underground pitcher should be slowly and carefully collected. The hoofs of village animals (such as horses, etc.) and those which live in swamps (*Ānupas*-such as buffaloes, etc.) should be burnt and pounded together into extremely fine powder. The oil (of the Bhallātaka seeds collected as above) should then be mixed with this powder, and applied to the white cicatrix. Similarly, the oily essence of the piths of some kinds of wood, as well as of some kinds of fruit (*Phala-sneha*) prepared in the manner of the *Bhallātaka* oil (and mixed with the powdered ashes of hoofs) should be used for the blackening of a cicatrix. **103-107**

दुरूढत्वात् तु कृष्णानां पाण्डुकर्म हितं भवेत्।
सप्तरात्रं स्थितं क्षीरे छागले रोहिणीफलम्।
तेनैव पिष्टं सुश्लक्ष्णं सवर्णकरणं हितम्।। १०८।।
नवं कपालिकाचूर्णं वैदुलं सर्जनाम च।
कासीसं मधुकञ्चैव क्षौद्रयुक्तं प्रलेपयेत्।। १०९।।
कपित्थमुद्धृते मांसे मूत्रेणाजेन पूरयेत्।
कासीसं रोचनां तुत्थं हरितालं मनःशिलाम्।। ११०।।
वेणुनिर्लेखनञ्चापि प्रपुन्नाडरसाञ्जनम्।
अधस्तादर्जुनस्यैतन्मासं भूमौ निधापयेत्।
मासादूर्ध्वं ततस्तेन कृष्णमालेपयेद्व्रणम्।। १११।।
कुक्कुटाण्डकपालानि कतकं मधुकं समम्।
तथा समुद्रमण्डूकी-मणिचूर्णञ्च दापयेत्।
गुटिका मूत्रपिष्टास्ता व्रणानां प्रतिसारणम्।। ११२।।

Pāṇḍu-karana : The natural and healthy colour (*Pāṇḍu*) of the surrounding skin should be imparted to a cicatrix which has assumed a black colour owing to the faulty healing up of the sore in the following manner. The fruit of the *Rohiṇi*[1] should be immersed in goat's milk for seven nights and, afterwards finely pasted with the same milk, should be applied to the skin. This measure is called *Pāṇḍu-karana* (imparting a yellow or natural skin-colour to the cicatrix). To attain the same result, the powder of a new earthen pot, *Vetasa* roots, *Śāla* roots, Sulphate of iron, and *Madhuka* (*Yaṣṭi-madhu*) pasted together with honey may be used. As an alternative, the hollow rind of the *Kapittha* fruit, from which the pulp has been removed, should be filled with the urine of a goat together with *Kāsīsa* (Sulphate of iron), *Rocanā, Tuttha* (Sulphate of copper). *Haritāla, Manḥśilā,* scrapings of raw bamboo skin, *Prapunnāḍa* (seeds of *Cākunde*), and *Rasāñjana* and buried a month beneath the roots of an *Ārjuna* tree after which it should be taken out and applied to the black cicatrix. The shell of a hen's egg, *Kataka, Madhuka,* (*Yaṣṭi-madhu*), sea-oysters and crystals[2] (pearls according to *Jejjaṭa* and *Brahmadeva*) taken in equal parts should be pounded and pasted with the urine of a cow and made into boluses which should be rubbed over the cicatrix.[3] **108-112**

हस्तिदन्तमसीं कृत्वा मुख्यञ्चैव रसाञ्जनम्।
रोमाण्येतेन जायन्ते लेपात् पाणितलेष्वपि।।११३।।
चतुष्पदानां त्वग्रोम-खुरशृङ्गास्थिभस्मना।
तैलाक्ता चूर्णिता भूमिर्भवेद् रोमवती पुनः।।११४।।
कासीसं नक्तमालस्य पल्लवांश्चैव संहरेत्।
कपित्थरसपिष्टानि रोमसञ्जननं परम्।।११५।।

Roma-sañjanana - hair-producers : The burnt ashes of ivory and pure *Rasāñjaja* (black antimony) pounded (and pasted with goat's milk) should be applied to the spot where the appearance of hair (*Lomotpatti*) is desired. An application of this plaster would lead to the appearance of hair even on the palms of the hands. Another alternative is a pulverised compound consisting of the burnt ashes of the bones, nails, hair, skin, hoofs and horns of any quadruped, over a part of the body, previously anointed (rubbed) with oil, which would lead to the appearance of hair in that region. And lastly, a plaster composed of Sulphate of iron, and tender Karañja leaves pasted with the expressed juice of Kapittha, would be attended with the same result. **113-115**

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[1] *Rohiṇi* according to some commentators, means a kind of *Haritaki*; according to others, it means *Kaṭū*-tumbi.

[2] Burnt ashes of sea-oysters and pearls etc., should be used.

[3] This is also a remedy for giving a natural colour to the skin.

रोमाकीर्णो व्रणो यस्तु न सम्यगुपरोहति।
क्षुरकर्त्तरिसन्दंशैस्तस्य रोमाणि निर्हरेत्॥११६॥
शङ्खचूर्णस्य भागौ द्वौ हरितालञ्च भागिकम्।
शुक्तेन सह पिष्टानि लोमशातनमुत्तमम्॥११७॥
तैलं भल्लातकस्याथ स्नुहीक्षीरं तथैव च।
प्रगृह्यैकत्र मतिमान् रोमशातनमुत्तमम् ॥११८॥
कदलीदीर्घवृन्ताभ्यां भस्मालं लवणं शमी।
बीजं शीतोदपिष्टं वा रोमशातनमाचरेत्॥११९॥
आगारगोधिकापुच्छं, रम्भाऽऽलं बीजमैङ्गुदम्।
दग्ध्वा तद् भस्मतैलाम्बु सूर्यपक्वं कचान्तकृत्॥१२०॥

Hair-depilators : The hair of an ulcerated part of the body found to interfere with the satisfactory healing up of the ulcer, should be shaved with a razor or clipped with scissors, or rooted out with the help of forceps. As an alternative, an application of a plaster consisting of two parts of pulverised (burnt ashes of) conch-shell and one part of Haritāla (yellow orpiment or yellow oxide of arsenic) pasted with *Śukta* (an acid gruel) over the desired spot, would be attended with the same result. A compound made of the oil of *Bhallātaka* mixed with the milky exudation of *Snuhī*, should be used by an intelligent physician as a depilatory measure. As an alternative, the burnt ashes of the stems of plantain leaves and *Dirghavṛnta* (Śyonāka) mixed with rock-salt, *Haritāla* and the seeds of *Śamī*, pasted with cold water, should be deemed a good hair-depilatory.[1] A plaster composed of the ashes of the tail of a domestic lizard, plantain, *Haritāla* (oxide of arsenic), and the seeds of *Iṅgudi* burnt together and pasted with oil and water, and baked in the sun may also be used for the eradicating of hair in the affected locality. **116-120**

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[1] According to some this may be used internally for the purpose.

वातदुष्टो व्रणो यस्तु रूक्षश्चात्यर्थवेदनः।
अधःकाये विशेषेण तत्र बस्तिर्विधीयते।।१२१।।
मूत्राघाते मूत्रदोषे शुक्रदोषेऽश्मरीव्रणे।
तथैवार्त्तवदोषे च बस्तिरप्युत्तरो हितः।।१२२।।
यस्माच्छुध्यति बन्धेन व्रणो याति च मार्दवम्।
रोहत्यपि च निःशङ्कस्तस्माद् बन्धो विधीयते।।१२३।।

***Basti-Karma* :** A medicated *Basti* (enema) should be applied to the rectum in the case of an ulcer marked by an aggravated condition of the deranged *Vāyu* which is extremely dry and is attended with an excruciating pain occurring specially in the lower region of the body. A measure of *Uttara-basti* (Vaginal or Urethral douche) should be adopted in the cases of strictures and other disorders connected with urine, semen and menstruation, as well as in cases of gravel[1] in case these are due to an ulcer. An ulcer is purified, softened and healed up by bandaging leaving no room for the apprehension of a relapse. Hence bandaging is recommended. **121-123**

स्थिराणामल्पमांसानां रौक्ष्यादनुपरोहताम्।
पत्रदानं भवेत् कार्यं यथादोषं यथर्त्तु च।।१२४।।
एरण्डभूर्जपूतीक-हरिद्राणान्तु वातजे।
पत्रमाश्वबलं यच्च काश्मरीपत्रमेव च।।१२५।।
पत्राणि क्षीरवृक्षाणामौदकानि तथैव च।
दूषिते रक्तपित्ताभ्यां व्रणे दद्याद् विचक्षणः।।१२६।।
पाठामूर्वागुडूचीनां काकमाचीहरिद्रयोः।
पत्रञ्च शुकनासाया योजयेत् कफजे व्रणे।।१२७।।
अकर्कशमविच्छिन्नमजीर्णं सुकुमारकम्।
अजन्तुजग्धं मृदु च पत्रं गुणवदुच्यते।।१२८।।
स्नेहमौषधसारञ्च पट्टः पत्रान्तरीकृतः।
नादत्ते यत् ततः पत्रं लेपस्योपरि दापयेत्।।१२९।।
शैत्यौष्ण्यजननार्थाय स्नेहसंग्रहणाय च।
दत्तौषधेषु दातव्यं पत्रं वैद्येन जानता।।१३०।।

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[1] D. R. Some read "*Tathānile*" in place of "*Aśmari-vraṇa*" "*Tathānile*" means and in cases of (aggravated) *Vāyu*.

Patradāna (application of leaves on an ulcer) : Leaves possessed of proper medicinal virtues taking into consideration the particular *Doṣa* and season of the year should be tied (over the medicinal plaster applied) over an ulcer of non-shifting or non-changing character and not affecting a large depth of flesh and which refuses to be healed up owing to its extreme dryness. An ulcer of the deranged *Vāyu* should be tied over with the leaves of the *Eraṇḍa, Bhūrja, Pūtīka*, or *Haridrā* plants. An ulcer marked by an aggravated condition of the deranged *Pitta,* or incidental to a vitiated condition of the blood, should be tied in the aforesaid manner with the leaves of the *Aśvabalā Kāśmarī,* the *Kṣira* trees (milk-exuding trees), aquatic plants. An ulcer due to the deranged and aggravated *Kapha,* should be tied over with the leaves of the *Pāṭhā, Mūrvā, Guḍūchī, Kāka-mācī, Haridrā* or of the *Śukanāsā*. Only those leaves which are not rough, nor torn, nor old and decomposed, nor worm-eaten and which are soft and tender should, be used for purposes of *Patradāna*.[1] The rationale of such a procedure (*Patra-bandha*) is that the leaves tied by an intelligent physician in the manner above indicated serve to generate heat or cold and retain the liniment or medicated oil in their seat of application. **124-130**

मक्षिका व्रणजातस्य निःक्षिपन्ति यदा कृमीन् ।
श्वयथुर्भक्षिते तैस्तु जायते भृशदारुणः ।। १३१ ।।
तीव्रा रुजो विचित्राश्च रक्तास्त्रावश्च जायते ।
सुरसादिर्हितस्तत्र धावने पूरणे तथा ।। १३२ ।।
सप्तपर्णकरञ्जार्क-निम्बराजादनत्वचः ।
हिता गोमूत्रपिष्टाश्च सेकः क्षारोदकेन वा ।। १३३ ।।
प्रच्छाद्य मांसपेश्या च कृमीनपहरेद् व्रणान् ।
विंशतिं कृमिजातीस्तु वक्ष्याम्युपरि भागशः ।। १३४ ।।

Vermifugal : The germination of worms due to flies in an ulcer is attended with various kinds of extreme pain, swelling and bleeding in case the worms eat up the flesh. A decoction of the drugs of the *Surasādi* gana proves efficacious as a wash and healing medicine in such a case. The ulcer should be plastered with such drugs as the bark of *Saptaparṇa, Karañja, Arka, Nimba* and *Rājādana* pasted with the urine of a cow, or washed with an alkaline wash (for expelling the vermin from it). As an alternative, the worms should be brought out of the ulcer by placing a small piece of raw flesh on the ulcer. These vermin may be divided into twenty groups or classes, which will be fully dealt with later on. (*Uttara-Tantra*--ch. 54). **131-134**

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[1] The leaf which does not poison the *Sneha* and the essence of the medicinal drugs placed in a folded piece of linen (and applied over an ulcer is the proper leaf and) should be used for tying over the paste.

दीर्घकालातुराणान्तु कृशानां व्रणशोषिणाम्।
बृंहणीयो विधिः सर्वः कायाग्निं परिरक्षता।। १३५।।
विषजुष्टस्य विज्ञानं विषनिश्चयमेव च।
चिकित्सितञ्च वक्ष्यामि कल्पे तु प्रतिभागशः।। १३६।।

Bṛṁhaṇa (use of restorative and constructive tonics) : All kinds of tone-giving and constructive measures should be adopted in the case of a patient weak and emaciated with the troubles of a long-standing sore, taking full precaution not to tax his digestive powers. Anti-toxic (*Viṣaghna*) medicines and measures and symptoms of poisonings will be described under their respective heads in the *Kalpa-Sthāna*. **135-136**

कण्डूमन्तः सशोफाश्च ये च जत्रूपरि व्रणाः।
शिरोविरेचनं तेषु विदध्यात् कुशलो भिषक्।। १३७।।
रुजावन्तोऽनिलाविष्टा रूक्षा ये चोर्ध्वजत्रुजाः।
व्रणेषु तेषु कर्त्तव्यं नस्यं वैद्येन जानता।। १३८।।

***Śiro-virecana* and *Nasya* :** *Śiro-virecana* measures (errhines) should be resorted to by skilful physicians in respect of ulcers situated in the clavicle regions and marked by itching and swelling. The use of medicated (fatty) snuff (*Nasya*) is recommended in cases where the ulcers would be found to be seated in the regions above the clavicles and marked by an aggravated condition of the deranged *Vāyu*, and associated with pain, and rough in nature. **137-138**

दोषप्रच्यावनार्थाय रुजादाहक्षयाय च।
जिह्वादन्तसमुत्थस्य हरणार्थ मलस्य च।। १३९।।
शोधनो रोपणश्चैव व्रणस्य मुखजस्य वै।
उष्णो वा यदि वा शीतः कवलग्रह इष्यते।। १४०।।

***Kavala-dhāraṇa* :** Medicated gargles (consisting of decoctions of drugs) of purifying or healing virtues either hot or cold[1] (according to requirements) should be used in the case of an ulcer in the mouth, for the purpose of alleviating the *Doṣas* therein, for allaying the local pain and burning, and for removing the impurities of the teeth and the tongue. **139-140**

ऊर्ध्वं जत्रुगतान् रोगान् व्रणांश्च कफवातजान् ।
शोफस्त्रावरुजायुक्तान् धूमपानैरुपाचरेत् ।। १४१ ।।
क्षतोष्माणो निग्रहार्थं सन्धानार्थं तथैव च ।
सद्योव्रणेष्वायतेषु क्षौद्रसर्पिर्विधीयते ।। १४२ ।।
अवगाढास्त्वणुमुखा ये व्रणाः शल्यपीडिताः ।
निवृत्तहस्तोद्धरणा यन्त्रं तेषु विधीयते ।। १४३ ।।

***Dhūma-pāna* :** Inhaling of smoke or vapours (of medicated drugs) should be prescribed in cases of ulcers of the deranged *Vāyu* and *Kapha* attended with swelling, secretion and pain and situated in the region above the clavicles. Application of honey and clarified butter, separately or mixed together should be prescribed in cases of extended or elongated ulcers which are traumatic or incidental in their character (*Sadyo-Vraṇa*) for allaying the heat of the ulcer and for bringing about its adhesion. Surgical instruments should be used in connection with an ulcer which is deep-seated but provided with a narrow orifice and which is due to the penetration of a *Śalya* (shaft) and which could not be removed with the hand alone. **141-143**

लघुमात्रो लघुश्चैव स्निग्ध उष्णोऽग्निदीपनः ।
सर्वव्रणेभ्यो देयस्तु सदाऽऽहारो विजानता ।। १४४ ।।
निशाचरेभ्यो रक्ष्यस्तु नित्यमेव क्षतातुरः ।
रक्षाविधानैरुद्दिष्टैर्यमैः सनियमैस्तथा ।। १४५ ।।

The diet of an ulcer-patient should in all cases be made to consist of food which is light in quantity as well as in quality, demulcent, heat-making (in potency) and possessed of appetising properties.[2] Protective rites should be performed for the safety of an ulcer-patient from the influences of malignant stars and spirits with the major and the minor duties (*Yama*[1] and *Niyama*[2]) enjoined to be practised on his behalf. **144-145**

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[1] Hot gargles are recommended in cases of ulcers of the deranged *Vāyu* and *Kapha* while cold ones in cases of ulcers of the aggravated *Pitta* and blood.

[2] See Chap. XIX.-*Sūtra-Sthāna*.

षण्मूलोऽष्टपरिग्राही पञ्चलक्षणलक्षितः।
षष्ट्या विधानैर्निर्दिष्टैश्चतुर्भिः साध्यते व्रणः।।१४६।।

The causes of ulcers are six[3]; their seats in the body number eight[4] in all; the features which characterise them are five[5]. The medicinal measures and remedies in respect of ulcers are sixty[6] in number. And these ulcers are curable with the help or co-operation of the four necessary factors (the physician, the medicines, the nurse and the patient). **146**

योऽल्पौषधकृतो योगो बहुग्रन्थभयान्मया।
द्रव्याणां तत्समानानां तत्रावापो न दुष्यति।।१४७।।
प्रसङ्गाभिहितो यो वा बहु दुर्लभभेषजः।
यथोपपत्ति तत्रापि कार्यमेव चिकित्सितम्।।१४८।।
गणोक्तमपि यद् द्रव्यं भवेद् व्याधावयौगिकम्।
तदुद्धरेद् यौगिकन्तु प्रक्षिपेदप्यकीर्त्तितम्।।१४९।।

The comparatively smaller number of drugs which I have mentioned (under the heads of *Ropaṇa*, *Śodhana*, etc., in the present chapter) from fear of prolixity, may be increased in combination with other drugs or substances of similar virtue, (digestionary transformation and potency, etc.) without any apprehansion of doing any mischief thereby. Recipes consisting of rare or a large number of drugs or ingredients, should be made up with as many of them as would be available in the absence of all of them, as mentioned in the present work. A drug belonging to any particular *Guṇa* or group if separately described as non-efficacious to any specific disease, should be omitted whereas a drug not belonging to a group may be added to it if it is elsewhere laid down as positively beneficial thereto. **147-149**

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[1] Five yamas : non-violence, truthfulness, non-stealing, celibacy and abstinence from wealth.

[2] Five niyamas : contentment, service of the god, cleanliness, penance, and regular study of vedas.

[3] The six causes of an ulcer are *Vāyu, Pitta, Kapha, Sannipāta, Śoṇita* and *Āgantuka*.

[4] The eight seats of an ulcer are *Tvak, Māṅsa, Śirā, Snāyu, Sandhi, Asthi, Koṣṭha* and *Marma*.

[5] The five symptoms of an ulcer are due to *Vāta, Pitta, Kapha, Sannipāta* and *Agantuka*. The symptoms due to *Śoṇita* being identical with those due to *Pitta*, are not separately counted.

[6] The sixty medicinal measures and remedies are those described before in the present chapter.

उपद्रवास्तु द्विविधा व्रणस्य व्रणितस्य च।
तत्र गन्धादयः पञ्च व्रणस्योपद्रवाः स्मृताः।।१५०।।
ज्वरातीसारौ मूर्च्छा च हिक्का च्छर्दिररोचकः।
श्वासकासाविपाकाश्च तृष्णा च व्रणितस्य च।।१५१।।
व्रणक्रियास्वेवमासु व्यासेनोक्तास्वपि क्रियाम्।
भूयोऽप्युपरि वक्ष्यामि सद्योव्रणचिकित्सिते।।१५२।।

Upadrava **:** The distressing supervening symptoms which are found to attend a case of ulcer, are of two types, first one being of ulcer and other one is of ulcer-patient. Those which confine themselves solely to the ulcer are five in all -- smell, colour, etc., and those which are exclusively manifest in the patient are fever, diarrhoea, hiccup, vomiting, fainting fits, aversion to food, cough, difficult breathing, indigestion and thirst. The medical treatment of ulcers though described in detail in the present chapter. will be further dealt with in the next chapter on *Sadyo-Vraṇa*. **150-152**

इति सुश्रुतसंहितायां चिकित्सितस्थाने द्विव्रणीयचिकित्सितं नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the first Chapter of the *Cikitsita-Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of the two kinds of ulcer.

●

CHỊKITSĀ-STHĀNA

CHAPTER II

द्वितीयोऽध्यायः।

अथातः सद्योव्रणचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the medical treatment of recent or traumatic wounds or sores (*Sadyovraṇa-Cikitsā*). **1**

धन्वन्तरिर्धर्मभृतां वरिष्ठो वाग्विशारदः।
विश्वामित्रात्मजमृषिं शिष्यं सुश्रुतमन्वशात्।।२।।

Metrical Texts : The holy *Dhanvantari*, the foremost of the pious and the greatest of all discoursers, thus discoursed to his disciple *Suśruta*, the son of *Viśvāmitra*. **2**

नानाधारामुखैः शस्त्रैर्नानास्थाननिपातितैः।
नानारूपा व्रणा ये स्युस्तेषां वक्ष्यामि लक्षणम्।।३।।
आयताश्चतुरस्राश्च त्र्यस्रा मण्डलिनस्तथा।
अर्द्धचन्द्रप्रतीकाशा विशालाः कुटिलास्तथा।।४।।
शरावनिम्नमध्याश्च यवमध्यास्तथाऽपरे।
एवंप्रकाराकृतयो भवन्त्यागन्तवो व्रणाः।।५।।
दोषजा वा स्वयं भिन्नाः न तु वैद्यनिमित्तजाः।।६।।
भिषग्व्रणाकृतिज्ञो हि न मोहमधिगच्छति।
भृशं दुर्दर्शरूपेषु व्रणेषु विकृतेष्वपि।।७।।

Different shapes of Sores : I shall describe the shapes of the various kinds of *Vraṇa* (sores or wounds) caused by weapons of variously shaped edges in the different parts of the human body. Traumatic ulcers have a variety of shapes. Some of these are elongated, others are rectangular, or triangular, or circular, while some are crescent shaped, or extended, or have a zigzag shape, and some are hollow in the middle like a saucer, and lastly some have the shapes of a barley corn (bulged out at the middle). An abscess or a swelling, due to the several *Doṣas* and which spontaneously bursts out, may assume any of the aforesaid forms, while the one effected by a surgeon's knife should never have a distorted or an improper shape. A surgeon throughly familiar with the shapes of ulcers is never puzzled at the sight of one of a terrible and distorted shape. **3-7**

अनेकाकृतिरागन्तुः स भिषग्भिः पुरातनैः।
समासतो लक्षणतः षड्विधः परिकीर्त्तितः।।८।।
छिन्नं भिन्नं तथा विद्धं क्षतं पिच्चितमेव च।
घृष्टमाहुस्तथा षष्टं तेषां वक्ष्यामि लक्षणम्।।९।।

Physicians of sore have grouped these variously shaped traumatic ulcers under six broad sub-heads, such as the *Chinna* (cut), *Bhinna* (punctured or perforated), *Viddha* (pierced), Kshata (contused), *Piccita* (crushed), and the *Ghṛṣṭa* (mangled or lacerated) according to their common features and I shall describe their symptoms. **8-9**

तिरश्चीन ऋजुर्वाऽपि यो व्रणश्चायतो भवेत्।
गात्रस्य पातनञ्चापि छिन्नमित्युपदिश्यते।।१०।।
कुन्तशक्त्यृष्टिखड्गाग्रविषाणादिभिराशयः।
हतः किञ्चित् स्रवेत् तद्धि भिन्नलक्षणमुच्यते।।११।।
स्थानान्यामाग्निपक्वानां मूत्रस्य रुधिरस्य च।
हृदुण्डुकः फुप्फुसश्च कोष्ठ इत्यभिधीयते।।१२।।
तस्मिन् भिन्ने रक्तपूर्णे ज्वरो दाहश्च जायते।
मूत्रमार्गगुदास्येभ्यो रक्तं घ्राणाच्च गच्छति।।१३।।
मूर्च्छाश्वासतृडाध्मानमभक्तच्छन्द एव च।
विण्मूत्रवातसङ्गश्च स्वेदास्रावोऽक्षिरक्तता।।१४।।
लोहगन्धित्वमास्यस्य गात्रदौर्गन्ध्यमेव च।
हृच्छूलं पार्श्वयोश्चापि विशेषञ्चात्र मे शृणु।।१५।।

Their definitions : A traumatic ulcer which is oblique or straight and elongated is called a *Chinna* (cut) ulcer, while a complete severance of a part or member of the body is also designated by that name. A perforation of any of the cavities or receptacles of the body by the tip of a *Kunta,* spear. *Ṛṣṭi*, or a sword or by a horn, attended with a little discharge, constitutes what is called a *Bhinna* (punctured) wound or ulcer. The *Āmāśaya* (stomach), the *Pakvāśaya* (intestines), the *Agnyāśaya* (gall-bladder ?), the *Mūtrāśaya* (urinary bladder), the *Raktāśaya* (receptacle of blood), the heart, the *Uṇḍuka* (caecum) and the lungs constitute what is called the *Koṣṭha* (viscus). A perforation (of the wall of any) of the *Āśayas* causes it to become filled with blood which is discharged through the urethra, the anus, the mouth or the nostrils and is attended with fever, thirst, fainting fits, dyspnoea, burning sensations, tympanitis, suppression of stool, urine and flatus (*Vāta*) with an aversion for food, perspiration, redness of the eyes, a bloody smell in the mouth, and feted one in the body and an aching pain in the heart and in the sides. Now hear me discoursing on (their) detailed symptoms. **10-15**

आमाशयस्थे रुधिरे रुधिरं छर्दयेत् पुनः।
आध्मानमतिमात्रञ्च शूलञ्च भृशदारुणम्।।१६।।
पक्वाशयगते चापि रुजो गौरवमेव च।
शीतता चाप्यधो नाभेः खेभ्यो रक्तस्य चागमः।।१७।।
अभिन्नेऽप्याशयेऽन्त्राणां खैः सूक्ष्मैरन्त्रपूरणम्।
पिहितास्ये घटे यद्वल्लक्ष्यते तस्य गौरवम्।।१८।।

A perforation of the wall of the *Āmāśaya* (stomach) is marked by constant vomiting of blood, excessive tympanitis and an excruciating pain. A perforation of the *Pakvāśaya* fills it with blood and is attended with extreme pain, a heaviness in the limbs, coldness of the sub-umbilical region, and bleeding through the (lower) ducts and orifices of the body. Even in the absence of any perforation, the Antras (intestines) are filled with blood through the small pores or apertures in their walls in the same manner as a pitcher with its mouth firmly covered may be filled through the pores (in its sides) and a sense of heaviness is also perceived in their inside. **16-18**

सूक्ष्मास्यशल्याभिहतं यदङ्गं त्वाशयाद् विना।
उत्तुण्डितं निर्गतं वा तद् विद्धमिति निर्दिशेत्।। १९।।
नातिच्छिन्नं नातिभिन्नमुभयोर्लक्षणान्वितम्।
विषमं व्रणमङ्गे यत् तत् क्षतं त्वभिनिर्दिशेत्।। २०।।
प्रहारपीडनाभ्यान्तु यदङ्गं पृथुतां गतम्।
सास्थि तत् पिच्चितं विद्यान्मज्जरक्तपरिप्लुतम्।। २१।।
विगतत्वग् यदङ्गं हि संघर्षादन्यथाऽपि वा।
उषास्रावान्वितं तत् तु घृष्टमित्युपदिश्यते।। २२।।

A wound or an ulcer caused by any sharp pointed *Salya* (shaft) in any part of the body other than the aforesaid *Āśayas* with or without that *Śalya* being extricated is called a *Viddha* (pierced one). An ulcer which is neither a cut nor a perforation or puncture but partakes of the nature of both and is uneven is called a *Kṣata* (wound). A part of the body with the local bone crushed between the folds of a door or by a blow becomes extended and covered with blood and marrow and is called a *Piccita* (thrashed) wound or ulcer. The skin of any part of the body suffering abrasion through friction or from any other such like causes and attended with heat and a secretion is called a *Ghṛṣṭa* (mangled or lacerated) wound or ulcer. **19-22**

छिन्ने भिन्ने तथा विद्धे क्षते वाऽसृगतिस्रवेत्।
रक्तक्षयाद्रुजस्तत्र करोति पवनो भृशम्।। २३।।
स्नेहपानं हितं तत्र तत्सेको विहितस्तथा।
वेशवारैः सकृशरैः सुस्निग्धैश्चोपनाहनम्।। २४।।
धान्यस्वेदांश्च कुर्वीत स्निग्धान्यालेपनानि च।
वातघ्नौषधसिद्धैश्च स्नेहैर्बस्तिर्विधीयते।। २५।।
पिच्चिते च विघृष्टे च नातिस्रवति शोणितम्।
अगच्छति भृशं तस्मिन् दाहः पाकश्च जायते।। २६।।
तत्रोष्मणो निग्रहार्थं तथा दाहप्रपाकयोः।
शीतमालेपनं कार्यं परिषेकश्च शीतलः।। २७।।
षट्स्वेतेषु यथोक्तेषु छिन्नादिषु समासतः।
ज्ञेयं समर्पितं सर्वं सद्योव्रणचिकित्सितम्।। २८।।

Their Treatment : A part or member of the body any wise cut, perforated, pierced or wounded which is attended with excessive bleeding and with the local *Vāyu* enraged or aggravated by the incidental bleeding, or haemorrhage will occasion excruciating pain. Potions of *Sneha* (oily or fatty liquids) and using the same as a washing (in a lukewarm state) should be advised in such cases. Preparation of *Veśavāras* and other *Kṛśarās* largely mixed with oil or clarified butter should be used as poultices and fomentations with the *Māṣa* pulse, etc., and the use of oily unguents and emulsive *Bastis* (enematas)[1] prepared with decoctions of *Vāyu*-subduing drugs should be applied. A crushed or thrashed wound or abrasion is not attended with any excessive bleeding an absolute absence whereof, (on the contrary) gives rise to an excessive burning sensation and suppuration in the affected part. Cold washes and cooling plasters should be used in these cases for the alleviation of the burning and suppuration as well as for the cooling of the (incarcerated) heat. What has been briefly said of these six forms of ulcers, or wounds should be understood to include the treatment of all kinds of traumatic wounds or ulcers as well. **23-28**

अत ऊर्ध्वं प्रवक्ष्यामि च्छिन्नानान्तु चिकित्सितम्।
ये व्रणा विवृताः केचिच्छिरःपार्श्वावलम्बिनः।
तान् सीव्येद् विधिनोक्तेन बध्नीयाद् गाढमेव च।। २९।।
कर्णं स्थानादपहृतं स्थापयित्वा यथास्थितम्।
सीव्येद् यथोक्तं तैलेन स्रोतश्चाप्यभितर्पयेत्।। ३०।।
कृकाटिकान्ते छिन्ने तु गच्छत्यपि समीरणे।
सम्यङ्निवेश्य बध्नीयात् सीव्येच्चापि निरन्तरम्।। ३१।।
आजेन सर्पिषा चैवं परिषेकन्तु कारयेत्।
उत्तानोऽन्नं समश्नीयाच्छयीत च सुयन्त्रितः।। ३२।।

Treatment of cuts or incised wounds & c : Now we shall discourse on the medical treatment of *Chinna* cuts. An open mouthed ulcer on the side of the head[2] should be duly sutured as described before and firmly bandaged. An ear severed or lopped off should be sutured in the proper way and position and oil should be poured into its cavity. A *Chinna* cut on the *Kṛkāṭikā* (lying on the posterior side of the junction of the neck and the head) and even if it allow the *Vāyu*[1] (air) to escape through its cavity should be brought together and duly sutured and bandaged in a manner (so as not to leave any intervening space between) the part thus adhesioned should be sprinkled with clarified butter prepared from goat's milk. The patient should be made to take his food lying on his back, properly secured or fastened with straps (so that he might not move his head and advised to perform all other physical acts such as, urination, defecation etc., in that position). **29-32**

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[1] *Snehapāna* is recommended when the ulcer is in region above the umbilicus and *Basti-karma* when the ulcer is in a subumbilical region.

[2] Several commentators explain those that are situated either on the head or on the sides.

शाखासु पतितांस्तिर्यक् प्रहारान् विवृतान् भृशम्।
सीव्येत् सम्यङ् निवेश्याशु सन्ध्यस्थीन्यनुपूर्वशः।। ३३।।
बद्ध्वा वेल्लितकेनाशु ततस्तैलेन सेचयेत्।
चर्मणा गोफणाबन्धः कार्यो यो वा हितो भवेत्।। ३४।।
पृष्ठे व्रणो यस्य भवेदुत्तानं शाययेत् तु तम्।
अतोऽन्यथा चोरसिजे शाययेत् पुरुषं व्रणे।। ३५।।

In the case of a lateral and wide-mouthed wound (sword-cut, etc.) on the extremeties, the bone-joints should be duly set and joined together as instructed before and the wound should be sutured and speedily bandaged in the manner of a *Vellitaka* bandage (spiral Bandage), or with a piece of skin tied in the *Gophanā* (slig bandage) or such other form as would seem proper and beneficial and oil should be poured over it. In the case of a wound on the back the patient should be laid on his back, while in the case of its occurring on the chest the patient should be laid on his face.[2] **33-35**

छिन्नां निःशेषतः शाखां दग्ध्वा तैलेन बुद्धिमान्।
बध्नीयात् कोशबन्धेन प्राप्तं कार्यञ्च रोपणम्।। ३६।।

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1. The dictum that a hurt on any of the wind-carrying or sounding channels is pronounced to be incurable, should not be supposed to hold good in the present case.

2. For the complete elimination of the deranged *Doṣa* i.e., pus, etc., of the wound involved in the case --*Jejjaṭa*.

He who has got a wound on his back should be laid on his face and he who has got an ulcer on his breast should be laid on his back--Different Reading *Gayi*.

चन्दनं पद्मकं रोध्रमुत्पलानि प्रियङ्गवः।
हरिद्रा मधुकञ्चैव पयः स्यादत्र चाष्टमम्।
तैलमेभिर्विपक्वन्तु प्रधानं व्रणरोपणम्।। ३७।।
चन्दनं कर्कटाख्या च सहे मांसाह्वयाऽमृता।
हरेणवो मृणालञ्च त्रिफला पद्मकोत्पले।। ३८।।
त्रयोदशाङ्गं त्रिवृतमेतद् वा पयसाऽन्वितम्।
तैलं विपक्वं सेकार्थे हितन्तु व्रणरोपणे।। ३९।।

In the case of a hand or a leg being cut away or completely severed the wound should be cauterised with the application of hot oil and bandaged in the manner of a *Kośa* (sheath bandage) bandage and proper healing medicines should be applied. An oil cooked with the eight drugs *Candana, Padmaka, Rodhra, Utpala, Priyañgu, Haridrā, Madhuka,* (*Yaṣṭimadhu*) and milk, forms one of the most efficacious healing (*Ropaṇa*) agents. A *Kalka* of the thirteen drugs -- *Candana, Karkaṭākhya,* the two kinds of *Sahā* (*Mudgparṇi* and *Māṣparṇi*), *Māñsi,* (D. R. -- *Māṣahva, Somāhva*), *Amṛtā, Hareṇu, Mriṇāla Triphalā, Padmaka* and *Utpala* should be cooked in oil mixed with milk (four times that of oil) and the three other kinds of oily matter (lard, marrow and clarified butter) and this medicated oil should be used for sprinkling over a wound of this type for the purpose of healing (*Ropaṇa*). **36-39**

अत ऊर्ध्वं प्रवक्ष्यामि भिन्नानान्तु चिकित्सितम्।
भिन्नं नेत्रमकर्मण्यमभिन्नं लम्बते तु यत्।
तन्निवेश्य यथास्थानमव्याविद्धसिरं शनैः।। ४०।।
पीडयेत् पाणिना सम्यक् पद्मपत्रान्तरेण तु।
ततोऽस्य तर्पणं कार्यं नस्यञ्चानेन सर्पिषा।। ४१।।
आजं घृतं क्षीरपात्रं मधुकञ्चोत्पलानि च।
जीवकर्षभकौ चैव पिष्ट्वा सर्पिर्विपाचयेत्।
सर्वनेत्राभिघाते तु सर्पिरेतत् प्रशस्यते।। ४२।।

Medical Treatment of *Bhinna* : Henceforth we shall deal with the medical treatment of *Bhinna* (excised) wounds. A case of an excised eye (*Bhinna*) should be given up as incurable. But in the case where an eye (ball) instead of being completely separated would be found to be dangling out (of its socket) the affected organ should be reinstated in its natural cavity in a manner so as not to disturb the connected *Sirās* (nerve arrangements) and gently pressed with the palms of the hand by first putting a lotus leaf on its (eye) surface. After that the eye should be filled (*Tarpaṇa*) with the following (D. R.,--*Ājena* in place of *Ānena*--i.e., prepared from goat's milk) medicated clarified butter, which should be used in the form of an errhine as well. The recipe is as follows : Clarified butter prepared from goat's milk, *Madhuka, Utpala, Jīvaka* and *Ṛṣabhaka* taken in equal parts should be pasted together, and cooked with sixteen seers of cow's milk and four seers of clarified butter.[1] The use of the medicated *Ghṛta* thus prepared should be regarded as commendable in all types of occular hurt or injury. **40-42**

उदरान्मेदसो वर्त्तिर्निर्गता यस्य देहिनः।
कषायभस्ममृत्कीर्णां बद्ध्वा सूत्रेण सूत्रवित्।। ४३।।
अग्नितप्तेन शस्त्रेण छिन्द्यान्मधुसमायुतम्।
बद्ध्वा व्रणं सुजीर्णेऽन्ने सर्पिषः पानमिष्यते।। ४४।।
स्नेहपानादृते चापि पयःपानं विधीयते।
शर्करामधुयष्टिभ्यां लाक्षया वा श्वदंष्ट्रया।
चित्रासमन्वितञ्चैव रुजादाहविनाशनम्।। ४५।।
आटोपो मरणं वा स्याच्छूलो वाऽच्छिद्यमानया।
मेदोग्रन्थौ च यत् तैलं वक्ष्यते तच्च योजयेत्।। ४६।।

In the case of a perforation of the abdomen marked by the discharge of lumps or rope-like *Varti* (fat) through the wound, the emitted or ejected fat-lump should be dusted with the burnt ashes (D. R.--powders) of astringent woods (such as *Manu, Arjuna,* etc.) and black clay (pounded together). A ligature of thread should then be bound round the fat-lump and the fat-lump cut off with a heated instrument. Honey should then be applied and the wound (*Vraṇa*) should then be duly bandaged. The patient should be caused to drink clarified butter after the full digestion of his injested food. Instead of this *Ghṛta*, milk prepared medicinally with *Yaṣṭi-madhu, Lākṣā* and *Gokṣura*, mixed with (a proper quantity of) sugar and castor oil (as *Prakṣepa*)[1], is equally commendable for the alleviation of the pain and the burning sensation, (in the wound or ulcer). The fat-lump (pariental fat) aforesaid causes a rumbling sound with pain in the abdoment and may prove even fatal in the event of its being left uncut. The medicated oil to be mentioned hereafter in connection with *Medaja-Granthi* should be applied in such cases. **43-46**

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[1] Several authorities, however, say that equal parts of clarified butter prepared from goat's milk and from cow's milk should be taken and cooked with 16 seers of cow's milk and with the four drugs as a *Kalka*.
But *Gayi* recommends only four seers of clarified butter prepared from goat's milk cooked with 16 seers of cow's milk and the four drugs as a *Kalka*.

त्वचोऽतीत्य सिरादीनि भित्त्वा वा परिहृत्य वा।
कोष्ठे प्रतिष्ठितं शल्यं कुर्यादुक्तानुपद्रवान्।। ४७।।
तत्रान्तर्लोहितं पाण्डुं शीतपादकराननम्।
शीतोच्छ्वासं रक्तनेत्रमानद्धञ्च विवर्जयेत्।। ४८।।

Foreign bodies (*Śalya*) piercing into any of the *Koṣṭhas* after having run through the (seven layers of) skin, whether passing through the veins, etc., (muscles, nerves, bones or joints or not, produces the distressing symptoms as described before (Ch. III.--*Sūtra*). The blood (of the affected chamber or receptacle) in such case lies incarcerated therein in the event of its failing to find an outlet and causes a pallor of the face and a coldness of the extremities and of the face in the patient. Respiration becomes cold, the eyes red-coloured, the bowels constipated and the abdomen distended. The manifestation of these symptoms indicates the incurable character of the disease. **47-48**

आमाशयस्थे रुधिरे वमनं पथ्यमुच्यते।

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[1] This explanation is given on the authority of old *Vāgabhaṭa*. *Ḍalhaṇa*, however, explains the verse in a different way. He explains it to mean two different preparations of milk--one with *Yaṣṭi-madhu* mixed with sugar and castor oil as a *Prakṣepa* and the other with *Gokṣura* mixed with *Lākṣā* and castor oil as a *Prakṣepa*.

A third interpretation would make three preparations of milk prepared separately with *Yaṣṭi-madhu, Lākṣā* and *Gokṣura*--sugar and castor oil being mixed in the first (as *Prakṣepa*) and castor oil alone in the second and third.

A fourth preparation would be to prepare the milk separately with *Yaṣṭimadhu, Lākṣā* and *Gokṣura* as in the preceding case--without the addition of castor oil (as *Prakṣepa*).

पक्वाशयस्थे देयञ्च विरेचनमसंशयम्।
आस्थापनञ्च निःस्नेहं कार्यमुष्णैर्विशोधनैः ।। ४९।।
यवकोलकुलत्थानां निःस्नेहेन रसेन च।
भुञ्जीतान्नं यवागूं वा पिबेत् सैन्धवसंयुताम् ।। ५०।।

Emesis is beneficial in the case where the blood would be found to be confined in the *Amāśaya* (stomach). Purgatives should unhesitatingly be prescribed where the blood would be found to have been lodged in the *Pakvāśaya* (intestines) and *Āsthāpana* measures without oil should be employed with hot, purifying (*Śodhana*) substances (such as the cow-urine, etc.). The patient should be made to drink a *Yavāgū* (gruel) with *Saindhava* salt and his diet should consist of boiled rice mixed with the soup of barley, *Kola* and *Kulattha* pulse divested of oil. **49-50**

अतिनिःस्रुतरक्तो वा भिन्नकोष्ठः पिबेदसृक् ।। ५१।।
स्वमार्गप्रतिपन्नास्तु यस्य विण्मूत्रमारुताः।
व्युपद्रवः स भिन्नेऽपि कोष्ठे जीवति मानवः ।। ५२।।

In a case of a perforation or piercing of any of the bodily *Koṣṭhas* attended with excessive haemorrhage or bleeding, the patient should be caused to drink (a potion of animal) blood and such a case marked by the passage of stool, urine, etc., through their proper channels of outlet and by the absence of fever and tympanitis and other dangerous symptoms. (*Upadrava*) survives even though his abdomen may have burst. **51-52**

अभिन्नमन्त्रं निष्क्रान्तं प्रवेश्यं नान्यथा भवेत्।
पिपीलिकाशिरोग्रस्तं तदप्येके वदन्ति तु।। ५३।।
प्रक्षाल्य पयसा दिग्धं तृणशोणितपांशुभिः।
प्रवेशयेत् कृत्तनखो घृतेनाक्तं शनैः शनैः।। ५४।।
प्रवेशयेत् क्षीरसिक्तं शुष्कमन्त्रं घृताप्लुतम्।। ५५।।

In a case of a perforation of the *Koṣṭha* (abdomen) where the intestines have protruded or bulged out in an untorn condition, they should be gently re-introduced into the cavity and placed in their original position, and otherwise even (torn intestines) according to others, however, large black ants should be applied even to the perforated intestines in such a case and their bodies should be separated from their heads after they had firmly bitten the perforated parts with their claws. After that the intestines with the heads of the ants attached to them should be gently pushed back into the cavity and reinstated in their original situation therein. The bulged out intestines should be rinsed with grass, blood and dust, washed with milk and lubricated with clarified butter and gently re-introduced into the cavity of the abdomen with the hand with its finger nails cleanly paired. The dried intestines should be washed with milk and lubricated with clarified butter before introducing it into their former and natural place in the abdomen. **53-55**

अङ्गुल्याऽभिमृशेत् कण्ठं जलेनोद्वेजयेदपि।
हस्तपादेषु संगृह्य समुत्थाप्य महाबलाः।।५६।।
भवत्यन्तःप्रवेशस्तु यथा निर्धुनुयुस्तथा।
तथाऽन्त्राणि विशन्त्यन्तः स्वां कलां पीडयन्ति च।।५७।।

In a case where the intestines could be but partially introduced, the three following measures should be adopted. The interior of the throat of the patient should be gently rubbed with a finger (and the urging for vomiting thus engendered, would help the full introduction of the intestines into the abdominal cavity). As an alternative, he should be enlivened with sprays of cold water; or he should be caught hold of by his hands and feet and lifted up into the air with the help of strong attendants and shaken in a manner that would bring about a complete introduction of the intestines into the natural position in the abdominal cavity. They should be so introduced as to press upon their specific (*Maladhara*) *Kalā* (facia). **56-57**

व्रणाल्पत्वाद् बहुत्वाद् वा दुष्प्रवेशं भवेत् तु यत्।
तदापाट्य प्रमाणेन भिषगन्त्रं प्रवेशयेत्।।५८।।
यथास्थानं निविष्टे च व्रणं सीव्येदतन्द्रितः।।५९।।
स्थानादपेतमादत्ते प्राणान् गुपितमेव वा।।६०।।

In a case where the re-introduction of the intestines into the abdominal cavity would be found to be difficult owing to the narrowness or largeness of the orifice of the wound, it should be extended or widened with a small or slight incision according to requirements, and the intestines re-introduced into their proper place. The orifice or mouth of the wound should be forthwith carefully sutured as soon as the intestines would be found to have been introduced into their right place. Intestines dislodged from their proper seat, or not introduced into their correct position, or coiled up into a lump bring on death. **58-60**

वेष्टयित्वा तु पट्टेन घृतसेकं प्रदापयेत्।
घृतं पिबेत् सुखोष्णञ्च चित्रातैलसमन्वितम्।
मृदुक्रियार्थं शकृतो वायोश्चाधःप्रवृत्तये।। ६१।।
ततस्तैलमिदं कुर्याद्रोपणार्थं चिकित्सकः।
त्वचोऽश्वकर्णधवयोर्मोचकीमेषशृङ्गयोः ।। ६२।।
शल्लक्यर्जुनयोश्चापि विदार्याः क्षीरिणां तथा।
बलामूलानि चाहृत्य तैलमेतैर्विपाचयेत्।
व्रणं संरोपयेत् तेन वर्षमात्रं यतेत च।। ६३।।

Subsequent Treatment : [After the full and correct introduction of the intestines] the wound should be bandaged with a piece of silk-cloth saturated with clarified butter, and the patient should be given a draught of tepid clarified butter (D. R. tepid milk) with castor oil for an easy passage of the stool and downward coursing of the *Vāyu* (spontaneous emission of the flatus). Then, for its healing up (*Ropaṇa*), a medicated oil, prepared with the bark of the *Aśvakarṇa, Dhava, Śālmali, Meṣa-śṛṅgi, Śallakī, Arjuna, Vidāri,* and *Kṣīri* trees and *Bala* roots should be applied to the wound. For a year the patient should live a life of strictest continence and forego all kinds of physical exercise. **61-63**

पादौ निरस्तमुष्कस्य जलेन प्रोक्ष्य चाक्षिणी।
प्रवेश्य तुन्नसेवन्या मुष्कौ सीव्येत् ततः परम्।। ६४।।
कार्यो गोफणिकाबन्धः कट्यामावेश्य यन्त्रकम्।
न कुर्यात् स्नेहसेकञ्च तेन क्लिद्यति हि व्रणः।। ६५।।
कालानुसार्यगुर्वेला-जातीचन्दनपद्मकैः ।
शिलादार्व्यमृतातुत्थैस्तैलं कुर्वीत रोपणम्।। ६६।।

The legs and the eyes of the patient should be washed and sprinkled with water in the event of the bursting out of the testicles which should be introduced into their proper place within the scrotum, and swen up in the manner of a *Tunna-sevanī* (raised seam). The scrotum should be bandaged in the shape of a *Gophaṇā-Bandha* and a restraining apparatus (*Ghatta-Yantra*) placed round the waist of the patient (to guard it against its oscillations or hanging down). The wound should not be lubricated with any kind of oil or *Ghṛta* inasmuch as it would make the wound moist and slimy. The wound should be got healed with a medicated oil prepared with *Kālānusdri, Aguru, Elā, Jātī* flower, *Candana, Padmaka, Manaḥśilā, Devadaru, Amṛtā* and sulphate of copper (pounded together). **64-66**

शिरसोऽपहृते शल्ये बालवर्त्तिं निवेशयेत्।
बालवर्त्त्यामदत्तायां मस्तुलुङ्गं व्रणात् स्रवेत्।। ६७।।
हन्यादेनं ततो वायुस्तस्मादेवमुपाचरेत्।
व्रणे रोहति चैकैकं शनैर्बालमपक्षिपेत्।। ६८।।
गात्रादपहृतेऽन्यस्मात् स्नेहवर्त्तिं प्रवेशयेत्।
कृते निःशोणिते चापि विधिः सद्यःक्षते हितः।। ६९।।

A plug of hair should be inserted into a wound on the head, after having extracted the foreign matter therefrom, with a view to arrest the exuding of the brain matter (*Mastuluṅga*) which invariably proves fatal to the patient through the aggravation of the deranged *Vāyu* in consequence thereof. The hairs of the plug should be taken out one by one as the healing process progresses granulation). An oleaginous medicated plug or lint should be inserted into a wound on any other part of the body, which should be treated with the measures and remedial agents laid down in connection with a traumatic ulcer after having first allowed the vitiated blood to escape. **67-69**

दूरावगाढाः सूक्ष्माः स्युर्ये व्रणास्तान् विशोणितान्।
कृत्वा सूक्ष्मो नेत्रेण चक्रतैलेन तर्पयेत्।। ७०।।
समङ्गां रजनीं पद्मां त्रिवर्गं तुत्थमेव च।
विडङ्गं कटुकां पथ्यां गुडूचीं सकरञ्जिकाम्।
संहृत्य विपचेत् काले तैलं रोपणमुत्तमम्।। ७१।।
तालीशं पद्मकं मांसी हरेण्वगुरुचन्दनम्।
हरिद्रे पद्मबीजानि सोशीरं मधुकञ्च तैः।
पक्वं सद्योव्रणेषूक्तं तैलं रोपणमुत्तमम्।। ७२।।

The medicated oil known as the *Cakra-taila*[1] should be poured (frequently applied) by means of a slender pipe into an ulcer (wound which is deep-seated but narrow-mouthed, after first letting out the vitiated blood.[2] An oil duly prepared and boiled with *Samaṅgā* (*mañjiṣṭhā*), *Haridrā, Padmā, Trivarga*[3] *Tuttha, Viḍaṅga, Kaṭuka, Pathyā, Guḍūcī* and *Karañja* acts as a good healing (*Ropaṇa*) agent (in these cases). The use of an oil prepared with *Tālīśa, Padmaka, Māṅsī, Hareṇu, Aguru, Candana,* and the two kinds of *Haridrā, Padma-bija, Uśīra* and *Yaṣṭi-madhu* acts as a good healing remedy in cases of traumatic ulcers. **70-72**

क्षते क्षतविधिः कार्यः पिच्चिते भग्नवद् विधिः।। ७३।।
घृष्टे रुजो निगृह्याशु चूर्णैरुपचरेद् व्रणम्।। ७४।।

A cut wound (*Kṣata*) should be treated with its own specific measures and remedies, while a bruised one (*Piccita*) should be treated (to all intents and purposes) as a case of *Bhagna* (bone-fracture). The first treatment of a mangled or contused wound (*Ghṛṣṭa*) is to extinguish pain, after which it should be dusted with the powder of proper medicinal drugs (such as *Śāla, Sarja, Arjuna,* etc.). **73-74**

विश्लिष्टदेहं पतितं मथितं हतमेव च।
वासयेत् तैलपूर्णायां द्रोण्यां मांसरसाशनम्।
अयमेव विधिः कार्यः क्षीणे मर्महते तथा।। ७५।।

In the case of a dislocation of any part of the body, caused by a fall (from a tree), or in the event of having been run over or trampled down (*Mathita*--by a carriage or by a beast), or of being wounded (by a blow, etc.), the patient should be kept immeersed in a large tank (*Droṇi*) of oil and the diet should consist of the soup or essence (*Rasa*) of meat. A man fatigued (from the labours of a journey), or hurt at any of the *Marmas*, should be likewise treated with the preceding measures. **75**

रोपणे सपरीषेके पाने च व्रणिनां सदा।
तैलं घृतं वा संयोज्यं शरीरर्तूनवेक्ष्य हि।। ७६।।

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[1] The oil just pressed out of an old oil-mill or squeezed out of the chips of wood belonging to an old one, in the manner of the *Aṇu-taila* to be described hereafter, is called the *Cakra-taila*.

[2] The vitiated blood should first be let out for fear of putrefaction of the ulcer.

[3] *Triphalā, Trikaṭu* and *Trimada* are called *Trivarga*.

घृतानि यानि वक्ष्यामि यत्नतः पित्तविद्रधौ ।
सद्योव्रणेषु देयानि तानि वैद्येन जानता ।। ७७ ।।
सद्यःक्षतव्रणं वैद्यः सशूलं परिषेचयेत् ।
सर्पिषा नातिशीतेन बलातैलेन वा पुनः ।। ७८ ।।

Oil or clarified butter should be always administered as drinks, washes or external healing applications for an ulcer-patient with a due regard to his temperament and the nature of the season. Medicated *Ghṛtas*, yet to be mentioned in connection with the medical treatment of a *Pittaja* abscess, should be used as well in the case of a traumatic ulcer (according to its respective indications). A physician should wash a traumatic ulcer attended with an aching pain either with a *Balā-oil* or tepid clarified butter (according to the nature of the season and the temperament of the patient).[1] **76-78**

समङ्गां रजनीं पद्मां पथ्यां तुत्थं सुवर्चलाम् ।
पद्मकं मधुकं रोध्रं विडङ्गानि हरेणुकाम् ।। ७९ ।।
तालीशपत्रं नलदं चन्दनं पद्मकेशरम् ।
मञ्जिष्ठोशीरलाक्षाश्च क्षीरिणाञ्चापि पल्लवान् ।। ८० ।।
प्रियालबीजं तिन्दुक्यास्तरुणानि फलानि च ।
यथालाभं समाहृत्य तैलमेभिर्विपाचयेत् ।
सद्योव्रणानां सर्वेषामदुष्टानान्तु रोपणम् ।। ८१ ।।
कषायमधुराः शीताः क्रियाः स्निग्धाश्च योजयेत् ।
सद्योव्रणानां सप्ताहं पश्चात् पूर्वोक्तमाचरेत् ।। ८२ ।।

An oil cooked with *Samaṅgā, Rajanī, Padmā* (*Bhārgī*), *Pathyā*, sulphate of copper, *Suvarcalā, Padmaka, Rodhra, Yaṣṭi-madhuka, Viḍaṅga, Hareṇukā, Tālīśa-patra, Nalada* (*Jaṭāmāṅsi*), (red) *Candana, Padma-keśara, Mañjiṣṭhā, Uśīra, Lākṣā,* and the tender leaves of *Kṣīri* trees, *Priyāla* seeds, raw and tender *Tinduka* fruit, or with as many of them as would be available, should be regarded as a good healing remedy in respect of all non-malignant traumatic sores or ulcers. Applications of astringent, sweet, cooling and oily medicines should be used for a week in a case of a traumatic ulcer (*Sadyo-vraṇa*) after which those mentioned before, in the Chapter of *Divraṇiya*, should be adopted. **79-82**

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[1] With oil in autumn and in the case of a patient of *Rakta-pitta* temperament, and with *Balā*-oil in winter and in the case of one a *Vāta-kapha* temperament.

दुष्टव्रणेषु कर्तव्यमूर्ध्वञ्चाधश्च शोधनम्।
विशोषणं तथाऽऽहारः शोणितस्य च मोक्षणम्।।८३।।
कषायं राजवृक्षादौ सुरसादौ च धावनम्।
तयोरेव कषायेण तैलं शोधनमिष्यते।
क्षारकल्पेन वा तैलं क्षारद्रव्येषु साधितम्।।८४।।

Treatment of *Duṣṭa-Vraṇa* : In the case of a malignant ulcer (*Duṣṭa-Vraṇa*) emetics, errhines, purgatives, *Āsthāpana*, fasting, specific sorts of diet (composed of bitter, pungent and astringent things) and blood-letting, should be prescribed (according to the requirement of each case). The ulcer or sore should be washed with the decoctions of the drugs of both the *Āragvadhādi* and the *Surasādi gaṇas*, and an oil cooked with a decoction of the said drugs should be applied to the wound for the purficiation (*Śodhana*) thereof. As an alternative, an oil boiled and prepared in an alkaline water or solution (four times that of oil) with a *Kalka* of alkaline substances (such as *Ghaṇṭāpāruli*, *Palāśa*, etc.) should be used for that end. **83-84**

द्रवन्ती चिरबिल्वश्च दन्ती चित्रकमेव च।
पृथ्वीका निम्बपत्राणि कासीसं तुत्थमेव च।।८५।।
त्रिवृत् तेजोवती नीली हरिद्रे सैन्धवं तिलाः।
भूमिकदम्बः सुबहा शुकाख्या लाङ्गलाह्वया।।८६।।
नैपाली जालिनी चैव मदयन्ती मृगादनी।
सुधामूर्वार्ककीटारि-हरितालकरञ्जिकाः ।।८७।।
यथोपपत्ति कर्तव्यं तैलमेतैस्तु शोधनम्।
घृतं वा यदि वा प्राप्तं कल्काः संशोधनास्तथा।।८८।।

Oil cooked with *Dravantī* (*Śaṭamuli*, according to certain authorities, *Muṣika-parṇī* according to others), *Cirabilva, Dantī, Citraka, Pṛthvīkā Nimba-leaves, Kāsīsa, Tuttha, Trivṛt, Tejovatī, Nīlī* (indigo), the two kinds of *Haridrā, Saindhava* salt, *Tila, Bhūmi-Kadamba, Suvahā, Śukā-khyā, Lāṅgalāhvā, Naipālī, Jālinī, Madayantī, Mṛgādanī, Sudhā, Mūrvā, Arka, Kīṭāri, Haritāla*, and *Karañja*, or with as many of them as would be available, should be used for the purification (of a malignant sore or ulcer). If found applicable, a medicated *Ghṛta* prepared and cooked with the foregoing drugs and substances as *Kalka* should be used for the same purpose. **85-88**

सैन्धवत्रिवृदेरण्ड-पत्रकल्कस्तु वातिके।
त्रिवृद्धरिद्रामधुक-कल्कः पैत्ते तिलैर्युतः।
कफजे तिलतेजोह्वा दन्तीस्वर्जिकचित्रकाः।।८९।।
दुष्टव्रणविधिः कार्यो मेहकुष्ठव्रणेष्वपि।।९०।।

In the case of a malignant ulcer, due to the aggravated *Vāyu*, the purifying remedy should consist of a *Kalka* of *Saindhava* salt, *Trivṛt* and castor leaves. In the case of a (malignant) *Pittaja*, sore, the remedy should consist of a *Kalka* of *Trivṛt, Haridrā, Yaṣṭi-madhu* and *Tila*. In the case of a malignant ulcer, caused by the aggravated *Kapha*, the purifying remedial agent should consist of *Tila, Tejohvā, Dantī, Svarjikā* and *Citraka* roots. An ulcer brought on owing to the presence of the virus of *Meha* or *Kuṣṭha* in the system, measures and remedies mentioned under the treatment of *Duṣṭa-vraṇa* should be adopted and used. **89-90**

षड्विधः प्राक् प्रदिष्टो यः सद्योव्रणविनिश्चयः।
नातः शक्यं परं वक्तुमपि निश्चितवादिभिः।।९१।।
उपसर्गैर्निपातैश्च तत्तु पण्डितमानिनः।
केचित् संयोज्य भाषन्ते बहुधा मानगर्विताः।।९२।।
बहु तद् भाषितं तेषां षट्स्वेष्वेवावतिष्ठते।
विशेषा इव सामान्ये षट्त्वन्तु परमं मतम्।।९३।।

The recognised school of physicians, which recognises these six types of traumatic sores, does not add to the list, herein mentioned, other types of ulcers, whereas vain pedagogues try to swell it with a larger number of types by adding connotative prefixes and suffixes to the names of the aforesaid six. It is mere vain-gloriousness on their part to say so, since all the other types that they can devise are but single instances and can be made to fall under one of these six general heads. Hence there should be only six kinds (of traumatic sores) and not more. **91-93**

इति सुश्रुतसंहितायां चिकित्सितस्थाने सद्योव्रणचिकित्सितं
नाम द्वितीयोऽध्यायः॥२॥

Thus ends the second Chapter of the *Cikitsitā Sthāna* of the *Suśruta Saṁhitā* which deals with the treatment of *Sadyo-vraṇa* (traumatic sores).

CHIKITSĀ-STHĀNA

CHAPTER III

तृतीयोऽध्यायः।

अथातो भग्नानां चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the medical treatments of fractures and dislocations (*Bhagnas*). **1**

अल्पाशिनोऽनात्मवतो जन्तोर्वातात्मकस्य च।
उपद्रवैर्वा जुष्टस्य भग्नं कृच्छ्रेण सिध्यति।।२।।
लवणं कटुकं क्षारमम्लं मैथुनमातपम्।
व्यायामञ्च न सेवेत भग्नो रूक्षान्नमेव च।।३।।
शालिर्मांसरसः क्षीरं सर्पिर्यूषः सतीनजः।
बृंहणञ्चान्नपानं स्याद्देयं भग्नाय जानता।।४।।
मधूकोदुम्बराश्वत्थ-पलाशककुभत्वचः ।
वंशसर्जवटानां च कुशार्थमुपसंहरेत्।।५।।
आलेपनार्थं मञ्जिष्ठां मधुकं रक्तचन्दनम्।
शतधौतघृतोन्मिश्रं शालिपिष्टञ्च संहरेत्।।६।।

Metrical Texts : A fracture or dislocation (*Bhagna*) occurring in a person of a *Vātika* temperament, or of intemperate habits, or in one who is sparing in his diet, or is affected with such supervening disorders (as fever, tympanitis, suppression of the stool and urine, etc.) is hard to cure.[1] A fracture-patient must forego the use of salt, acid, pungent and alkaline substances and must live a life of strictest continence, avoid exposure to the sun and forego physical exercises and parchifying (devoid of oleaginous) articles of food. A diet consisting of boiled rice, meat-soup, milk,[1] clarified butter, soup of *Satīna* pulse and all other nutritive and constructive food and drink, should be discriminately given to a fracture-patient. The barks and *Madhuka, Udumbara, Aśvattha, Palāśa, Kakubha, Bamboo, Vaṭa* and *Sāla* trees should be used as splints (*Kuśa*). *Mañjiṣṭhā, Madhuka,* red sandal wood and *Sāli-rice* mixed with *Śata-Dhauta* clarified butter (i.e., clarified butter washed one hundred times in succession) should be used for plastering the fracture. **2-6**

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[1] *Jejjaṭa* does not read the first verse, but *Gayi* does.

सप्ताहादथ सप्ताहात् सौम्येष्वृतुषु बन्धनम्।
साधारणेषु कर्तव्यं पञ्चमे पञ्चमेऽहनि।
आग्नेयेषु त्र्यहात् कुर्याद् भग्नदोषवशेन वा।। ७।।
तत्रातिशिथिलं बद्धे सन्धिस्थैर्यं न जायते।
गाढेनापि त्वगादीनां शोफो रुक् पाक एव च।
तस्मात् साधारणं बन्धं भग्ने शंसन्ति तद्विदः।। ८।।

Bandage : Fractures should be (dressed and) bandaged once a week in cold weather, on every fifth day in temperate weather (i.e., in spring and autumn), and on every fourth day in hot weather (i.e., in summer), or the interval of the period for bandaging should be determined by the intensity of the *Doṣas* involved in each individual case. An extremely loose bandage prevents the firm adhesion of a fractured bone, a light bandage gives rise to pain, swelling and suppuration of the local tissue, skin, etc. Hence in cases of fractures, experts prefer a bandage which is neither too tight nor too loose. **7-8**

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[1] As a general rule, milk should not be prescribed to a patient suffering from an ulcer (*Vraṇa*) in general; but a case of fracture forms an exception thereto. Some authorities hold that tepid milk may be given to a fracture-patient, if there be no ulcer (*Vraṇa*). Others, on the contrary, are of opinion that milk should not, in any case, be given to a fracture-patient for fear of suppuration and the setting in of pus.

Others, however, take '*Kṣīra-sarpiḥ*' to be a compound word and explain the term to mean the clarified butter prepared from milk (as distinguished from that prepared from curd).

But experience tells us that in cases of excessive weakness or emaciation, milk may be given without any hesitation. --Ed.

न्यग्रोधादिकषायन्तु सुशीतं परिषेचने।
पञ्चमूलीविपक्वन्तु क्षीरं कुर्यात् सवेदने।
सुखोष्णमवचार्यं वा चक्रतैलं विजानता।।९।।
विभज्य कालं दोषञ्च दोषघ्नौषधसंयुतम्।
परिषेकं प्रदेहञ्च विदध्याच्छीतमेव च।।१०।।

Washings : A cold decoction of the drugs of the *Nyagrodhādi* group should be used in washing (the affected part), whereas in the presence of (excessive) pain, (the part) should be washed with milk boiled with the drugs of the (minor) *Pañca-mūla*, or simply with the oil known as the *Cakra-taila* made lukewarm[1]. Cold (or warm) lotions and medicinal plasters (*Pradehas*) of *Doṣa*-subduing drugs should be prescribed with due regard to the nature of the season and the *Doṣas* involved in each case. **9-10**

गृष्टिक्षीरं ससर्पिष्कं मधुरौषधसाधितम्।
शीतलं लाक्षया युक्तं प्रातर्भग्नः पिबेन्नरः।।११।।
सव्रणस्य तु भग्नस्य व्रणं सर्पिर्मधूत्तरैः।
प्रतिसार्य कषायैस्तु शेषं भग्नदाचरेत्।।१२।।

A preparation of milk[2] from a cow, delivered for the first time, boiled with the drugs of the *Madhurādi* group and mixed with powdered shellac and clarified butter (as an afterthrow) should be given (when cold) to a fracture-patient as a beverage every morning. In a case of patient as a beverage every morning. In a case of fracture attended with ulcer on the part, an astringent plaster plentifully mixed with honey and clafied butter should be applied; and the rest (diet and regimen of conduct) should be as laid down in the case of a (simple) fracture. **11-12**

प्रथमे वयसि त्वेवं भग्नं सुकरमादिशेत्।
अल्पदोषस्य जन्तोस्तु काले च शिशिरात्मके।।१३।।

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1. In winter and where the aching pain is present due to *Vāyu* and *Kapha*.
2. Consisting of the drugs of the *Kākolyādi* group weighing two *Tolās*, milk sixteen *Tolās*, water sixty-four *Tolās*, boiled together with the water entirely evaporated.

प्रथमे वयसि त्वेवं मासात् सन्धिः स्थिरो भवेत्।
मध्यमे द्विगुणात् कालादुत्तरे त्रिगुणात् स्मृतः।।१४।।

Prognosis : A case of fracture occurring in a youth or a person with slightly deranged *Doṣas* or in winter, is held to be easily curable (with the help of the aforesaid medicines and diet). A fractured bone in a youth is joined by the aforesaid treatment in the course of a month, in two months in the case of a middle-aged man and in three months in one of old age. **13-14**

अवनामितमुन्नह्येदुन्नतञ्चावपीडयेत् ।
आञ्छेदतिक्षिप्तमधोगतञ्चोपरि वर्त्तयेत्।।१५।।
आंञ्छनैः पीडनैश्चैव सङ्क्षेपैर्बन्धनैस्तथा।
सन्धीञ्छरीरे सर्वांस्तु चलानप्यचलानपि।
एतैस्तु स्थापनोपायैः स्थापयेन्मतिमान् भिषक्।।१६।।

Depressed one fracture hanging down should be set by raising it up, while an elevated and fractured joint should be reduced by pressing it down, by pulling it in the case of its being pushed aside and by reinstating it in its upward (proper) position in the event of its being lowered down. An intelligent physician should set all dislocated (*Bhagna*) joints, whether fixed or movable, by the mode of reduction, known as *Āñchana, Pīḍana,* (pressure), *Saṅkṣepa* and *Bandhana* (bandaging). **15-16**

उत्पिष्टमथ विश्लिष्टं सन्धिं वैद्यो न घट्टयेत्।
तस्य शीतान् परीषेकान् प्रदेहांश्चावचारयेत्।।१७।।
अभिघाते हृते सन्धिः स्वां याति प्रकृतिं पुनः।।१८।।
घृतदिग्धेन पट्टेन वेष्टयित्वा यथाविधि।
पट्टोपरि कुशान् दत्त्वा यथावद् वन्धमाचरेत्।।१९।।

Treatment : A crushed or dislocated joint should not be shaken (i.e., should be kept at rest) and cold lotions or washes and medicated plasters (*Pradeha*) should be applied to the part. A joint is spontaneously reset to its natural or normal state or position after the correction of its deformity incidental to a blow or hurt having been effected. The fractured or dislocated part should be first covered with a piece of linen soaked in clarified butter. Splint should then be placed over it and the part properly bandaged. **17-19**

प्रत्यङ्गभग्नस्य विधिरत ऊर्ध्वं प्रवक्ष्यते।। २०।।
नखसन्धिं समुत्पिष्टं रक्तानुगतमारया।
अवमथ्य स्रुते रक्ते शालिपिष्टेन लेपयेत्।। २१।।
भग्नां वा सन्धिमुक्तां वा स्थापयित्वाऽङ्गुलीं समाम्।
अणुनाऽऽवेष्ट्य पट्टेन घृतसेकं प्रदापयेत्।। २२।।
अभ्यज्य सर्पिषा पादं तलभग्नं कुशोत्तरम्।
वस्त्रपट्टेन बध्नीयान्न च व्यायाममाचरेत्।। २३।।
अभ्यज्यायामयेज्जङ्घामूरुञ्च सुसमाहितः।
दत्त्वा वृक्षत्वचः शीता वस्त्रपट्टेन वेष्टयेत्।। २४।।
मतिमांश्चक्रयोगेन ह्याञ्छेदूर्वस्थि निर्गतम्।
स्फुटितं पिच्चितञ्चापि बध्नीयात् पूर्ववद् भिषक्।। २५।।

Treatment of fractures in particular limbs : Now we shall discourse on the measures to be adopted in fractures occurring in each particular limb. In the case of a nail-joint, being in any way crushed or swollen by the accumulation of the deranged blood (in the locality), the incarcerated blood should be first let out with the help of a saw (*Ārā*) and the part should be plastered with a paste of *Śāli-rice*. A finger or phalanx bone put out of joint or fractured should be first set in its natural position and bandaged with a piece of thin linen and should be then sprinkled over with clarified butter. In the case of a fracture in the foot the fractured part should be first lubricated with clarified butter, then duly splinted up, and bandaged with linen. Such a patient should forego all kinds of locomotion. In the case of a fracture of the knee-joint or thigh-bone the affected part should be lubricated with clarified butter and carefully pulled straight, after which it should be splinted with barks (of *Nyagrodha*, etc.) and bandaged with clean linen. In case of the fracture projecting out a thigh-bone should be reset with the help of a circular splint and bandaged. In the case of *Sphuṭita* (cracked) or *Piccita* (bruised) thigh-bone, the part should be also bandaged in the aforesaid manner. **20-25**

आञ्छेदूर्ध्वमधो वाऽपि कटिभग्नन्तु मानवम्।
ततः स्थानस्थिते सन्धौ बस्तिभिः समुपाचरेत्।। २६।।

पर्शुकास्वथ भग्नासु घृताभ्यक्तस्य तिष्ठतः।
दक्षिणास्वथवा वामास्वनुमृज्य निबन्धनीः।। २७।।
ततः कवलिकां दत्त्वा वेष्टयेत् सुसमाहितः।
तैलपूर्णे कटाहे वा द्रोण्यां वा शाययेन्नरम्।। २८।।
मुसलेनोत्क्षिपेत् कक्षामांससन्धौ विसंहते।
स्थानस्थितञ्च बध्नीयात् स्वस्तिकेन विचक्षणः।। २९।।
कौर्परन्तु तथा सन्धिमङ्गुष्ठेनानुमार्जयेत्।
अनुमृज्य ततः सन्धिं पीडयेत् कूर्पराच्च्युतम्।। ३०।।
प्रसार्याकुञ्चयेच्चैनं स्नेहसेकञ्च दापयेत्।
एवं जानुनि गुल्फे च मणिबन्धे च कारयेत्।। ३१।।

In a case of a fracture in the *Kaṭi* (Ilium-bone), it should be reduced by the fractured bone being raised up or pressed down (as the case may be) and the patient should then be treated with *Basti* (enematas of medicated oils or *Ghṛtas*[1]). In the case of a fracture of one of the rib-bones (*Pārśuka*), the patient should be lubricated with clarified butter. He should then be lifted up (in a standing posture) and the fractured rib (bone), whether left or right, should be relaxed by being rubbed with clarified butter. Strips of bamboo or cotton pad (*Kavalikā*) should be placed over it and the patient should be carefully laid in a tank or cauldron full of oil with the bamboo splint duly tied up with straps of hide. In the case of a dislocation of the *Aṁsa-Sandhi* (shoulder-joint), the region of the *Kakṣa* (arm-pit) should be raised up with an iron-rod (*Musala*) and the wise physician should bandage the part, thus reduced, in the shape of a *Svastika* (8shaped) bandage. A dislocated (*Kūrparsandhi*) elbow-joint should be first rubbed with the thumb, after which it should be pressed with a view to set it in its right place by fixing and expanding the same. After that the affected part should be sprinkled over with any oleaginous substance. The same measures should be adopted in the case of a dislocation of the knee-joint (*Jānu-sandhi*), the ankle-joint (*Gulpha-sandhi*) and the wrist-joint (*Maṇi-bandha*). **26-31**

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[1] In the *Nidāna-Sthāna--Chap. XV.*, 9--it is stated that a case of fracture in the *Kaṭi* should be given up (*Varjjayet*). *Jejjaṭa*, however, explains "*Varjjayet*" as "hard to cure."

उभे तले समे कृत्वा तलभग्नस्य देहिनः।
बध्नीयादामतैलेन परिषेकञ्च कारयेत्।। ३२।।
मृत्पिण्डं धारयेत् पूर्वं लवणञ्च ततः परम्।
हस्ते जातबले चापि कुर्यात् पाषाणधारणम्।। ३३।।
सन्नमुन्नमयेत् स्विन्नमक्षकं मुसलेन तु।
तथोन्नतं पीडयेच्च बध्नीयाद् गाढमेव च।
ऊरुवच्चापि कर्तव्यं बाहुभग्नचिकित्सितम्।। ३४।।

In the case of fractured bones in the palms of the hands, the two palms[1] should be made even and opposed and then bandaged together and the affected parts should be sprinkled with raw and unmedicated oil (*Āma-taila*). The patient should be made later on first to hold a ball of clay and then a piece of salt in his palms and piece of stone so on, with the progressive return of strength (to the affected parts). In a case of a fracture of the *Akṣaka* (clavicle), the affected part should be first fomented and then reduced by raising it up with a *Musala* (iron-rod) in the arm-pit or by pressing it down (as the case may be) and should be firmly bandaged. A case of fractured arm-bone should be treated according to the directions given in the case of a fractured thigh-bone. **32-34**

ग्रीवायान्तु विवृत्तायां प्रविष्टायामधोऽपि च।
अवटावथ हन्वोश्च प्रगृह्योन्नमयेन्नरम्।
ततः कुशां समं दत्त्वा वस्त्रपट्टेन वेष्टयेत्।
उत्तानं शाययेच्चैनं सप्तरात्रमतन्द्रितः।। ३५।।
हन्वस्थिनी समानीय हनुसन्धौ विसंहते।
स्वेदयित्वा स्थिते सम्यक् पञ्चाङ्गीं वितरेद् भिषक्।
वातघ्नमधुरैः सर्पिः सिद्धं नस्ये च पूजितम्।। ३६।।

In the case of a bending (twisting) or intussusception of the neck downward, the head should be lifted up by putting the fingers into the hollow (*Avaṭu*) above the nape of the neck and at the roots of the jaw-bones (Hanu)[2]. Then the part should be bandaged with a piece of linen after having evenly put the splint (*Kuśa* round the neck). The patient should be caused to lie constantly on his back for a week. In a case of a dislocation of the joints of the jaw-bones (*Hanu*), the jaw-bones should be fomented and duly set in their right position, bandaged in the manner of a *Pañcāṅgī-bandha* (five tailed bandage), and a *Ghṛta* boiled and prepared with (the *Kalka* and a decoction of) the *Madhura* (*Kākolyādi*) and *Vāyu*-subduing (*Cavyādi*) groups should be used as errhines by the patient. **35-36**

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[1] The text has "*Ubhe tale same kritvā.*" *Jejjata* explains "*Ubhe-tale*" to mean "palms of the hands and soles of the feet;" *Gayā Dāsa* explains it to mean "the palms of both the hands."

[2] According to *Gayi*, the lifting up of the head by putting fingers in the *Avaṭu* and

अभग्नांश्चलितान् दन्तान् सरक्तानवपीडयेत्।
तरुणस्य मनुष्यस्य शीतैरालेपयेद् बहिः।। ३७।।
सिक्त्वाऽम्बुभिस्ततः शीतैः सन्धानीयैरुपाचरेत्।
उत्पलस्य च नालेन क्षीरपानं विधीयते।
जीर्णस्य तु मनुष्यस्य वर्जयेच्चलितान् द्विजान्।। ३८।।
नासां सन्नां विवृत्तां वा ऋज्वीं कृत्वा शलाकया।
पृथङ्नासिकयोर्नाड्यौ द्विमुख्यौ संप्रवेशयेत्।
ततः पट्टेन संवेष्ट्य घृतसेकं प्रदापयेत्।। ३९।।
भग्नं कर्णञ्च बध्नीयात् समं कृत्वा घृतप्लुतम्।
सद्यःक्षतविधानञ्च ततः पश्चात् समाचरेत्।। ४०।।

A tooth of a young person, not broken but loose, should be plastered with a cooling paste on its outside after having pressed out the accumulated blood at the root. The tooth should be sprinkled or washed with cold water and treated with drugs having *Sandhāniya* (adhesive) properties[1]. The patient should be caused to drink milk with the help of a lotus stem. The loose tooth of an old man should be drawn. A nose sunk down or depressed (by a blow) should be raised up with the help of a rod or director, while it should be straightened in a case of simple bending. Then two tubes, open at both ends, should be inserted into the nostrils (to facilitate the process of breathing) and the organ should be bandaged and sprinkled with clarified butter. In the case of (the cartilage of) the ear being broken, the organ should be rubbed with clarified butter straightened, and evenly set in its right

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in the *Hanus* should be made in cases of bending and intussusception of the neck respectively.

[1] Honey, clarified butter, and drugs of the *Nyagrodhādi* group.

position and bandaged. Measures and remedial agents mentioned in connection with *Sadyo-vraṇa*, should be likewise adopted and employed in the present instance. **37-40**

मस्तुलुङ्गाद् विना भिन्ने कपाले मधुसर्पिषी।
दत्त्वा ततो निबध्नीयात् सप्ताहञ्च पिबेद् घृतम्।। ४१।।

In a case of a fracture of the bone of the forehead unattended by any oozing out of brain matter, the affected part should be simply rubbed with honey and clarified butter and then duly bandaged. The patient should take clarified butter fo a week[1]. **41**

पतनादभिघाताद् वा शूनमङ्गं यदक्षतम्।
शीतान् प्रदेहान् सेकांश्च भिषक् तस्यावचारयेत्।। ४२।।
अथ जङ्घोरुभग्नानां कपाटशयनं हितम्।
कीलका बन्धनार्थञ्च पञ्च कार्या विजानता।। ४३।।
यथा न चलनं तस्य भग्नस्य क्रियते तथा।
सन्धेरुभयतो द्वौ द्वौ तले चैकश्च कीलकः।। ४४।।
श्रोण्यां वा पृष्ठवंशो वा वक्षस्यक्षकयोस्तथा।
भग्नसन्धिविमोक्षेषु विधिमेनं समाचरेत्।। ४५।।
सन्धींश्चिरविमुक्तांस्तु स्निग्धान् स्विन्नान् मृदूकृतान्।
उक्तैर्विधानैर्बुद्ध्या च सम्यक् प्रकृतिमानयेत्।। ४६।।

Cooling plasters and irrigations should be applied to a part of the body, swollen but not in any way ulcerated on account of a fall or a blow. In the case of a fracture of the bone in the leg and in the thigh, the patient should be laid down on a plank or board and bound to five stakes or pegs in five different places for the purpose of preventing any movements of his limbs. The distribution of the (bindings) pegs in each case should be as follows. In the first case (fractured leg-bone), two on each side of the two thighs making four and one on the exterior side of the inguinal region of the affected side. In the second case (fracture of knee-joint) two on each side of the ankle-joints making four and one on the side of the sole of the affected leg. The same sort of bed and fastenings should be used in cases of fractures and dislocations of the pelvic-joint, the spinal column, the chest and the shoulders[1]. In case of long-standing dislocations, the joint should be lubricated with oily or lardaceous applications, fomented and softened (with proper medicinal drugs) in the manner mentioned above in order to reduce it to its natural state. **42-46**

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[1] In the case of such an emission or oozing out a plug of bristles or hair as described in the preceding chapter and remedial agents laid down in connection therewith, should be used.

काण्डभग्ने प्ररूढे तु विषमोल्वणसंहिते।
आपोथ्य समयेद् भग्नं ततो भग्नवदाचरेत्।।४७।।
कल्पयेन्निर्गतं शुष्कं व्रणान्तेऽस्थि समाहितः।
सन्ध्यन्ते वा क्रियां कुर्यात् सव्रणे व्रणभग्नवत्।।४८।।
ऊर्ध्व काये तु भग्नानां मस्तिष्क्यं कर्णपूरणम्।
घृतपानं हितं नस्यं प्रशाखास्वनुवासनम्।।४९।।

In the case of a faulty union of a (fractured) bone lying between two joints (*Kāṇḍa-bhagna*), the union should be again disjointed, and the fractured bone should again be set right and treated as a case of ordinary fracture. In the case where a fractured bone would be found to have protruded out of the ulcerated part and dried, it should be carefully cut off near the margin of the (incidental) ulcer, (so as not to create a fresh ulcer on any other spot of the affected part) and subsequently treated as a case of fractural ulcer. A fracture occurring in the upper part of the body should be treated with application of *Mastiṣkya-Śirobasti* (oil-soaked pads on the head) and pourings of oil into the cavity of the ears. Potions of clarified butter[2], errhines and *Anuvāsana* (enematas) should be prescribed in cases of fractures in the extremeties. **47-49**

अत ऊर्ध्वं प्रवक्ष्यामि तैलं भग्नस्य साधकम्।।५०।।
रात्रौ रात्रौ तिलान् कृष्णान् वासयेदस्थिरे जले।
दिवा दिवा शोषयित्वा गवां क्षीरेण भावयेत्।।५१।।
तृतीयं सप्तरात्रं वा भावयेन्मधुकाम्बुना।

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1. The principle of splintering and bandaging may be profitably compared with those followed in Agnur's splint.

2. According to *Jettaṭa,* not only. *Anuvāsana* enematas but potions of clarified butter and errbines also should be prescribed in cases of fractures inthe extremeties.

ततः क्षीरं पुनः पीतान् सुशुष्कांश्चूर्णयेद् भिषक्।।५२।।
काकोल्यादिं सयष्ट्याह्वं मञ्जिष्ठां सारिवां तथा।
कुष्ठं सर्जरसं मांसीं सुरदारु सचन्दनम्।।५३।।
शतपुष्पाञ्च संचूर्ण्य तिलचूर्णेन योजयेत्।
पीडनार्थञ्च कर्त्तव्यं सर्वगन्धशृतं पयः।।५४।।
चतुर्गुणेन पयसा तत् तैलं विपचेद् भिषक्।
एलामंशुमतीं पत्रं जीवकं तगरं तथा।।५५।।
रोध्रं प्रपौण्डरीकञ्च तथा कालानुसारिणम्।
सैरेयकं क्षीरशुक्लामनन्तां समधूलिकाम्।।५६।।
पिष्ट्वा शृङ्गाटकञ्चैव पूर्वोक्तान्यौषधानि च।
एभिस्तद् विपचेत् तैलं शास्त्रविद् मृदुनाऽग्निाना।।५७।।

Gandha-Taila : Now we shall discourse on the recipe of a medicated oil, capable of bringing about the union of fractured bones. A quantity of black sesamum-seeds (tied up into a knot with a piece of linen) should be kept immersed at night in a stream of running water and taken out and dried in the sun (for seven consecutive days). It should then be saturated with cow's milk (at night and dried in the sun, during the second week). During the third week the sesamum-seeds should be saturated with a decoction of *Yaṣṭi-madhu* (at night) and dried in the sun the next day. Then (during the fourth week) it should be again saturated with cows milk and dried and powdered. The said sesamum-powder and powder of the drugs, constituting the *Kākolyādi Gaṇa* as well as *Yaṣṭi-madhu, Mañjiṣṭhā, Sārivā, Kuṣṭha, Sarja-rasa, Māṅsi, Deva-dāru,* (red) *Candana,* and *Śatapuṣpā* should be mixed together. Then a quantity of cow's milk boiled with the aromatic drugs (of the *Elādi* group) should be used with the preceding pulverised compound for the purpose of pressing out the oil therefrom. The oil thus pressed out should be boiled in four times the quantity of cow's milk with the drugs such as *Elā, Śālparṇi, Tejpatra, Jīvaka, Tagara, Rodhra, Prapauṇḍarīka, Kālānusāri,* (*Tagara*), *Saireyaka, Kṣīra-Vidāri, Anantā, Madhūlikā, Sṛṅgāṭaka,* and those of the aforesaid list (*Kākolyādi* group and *Yaṣṭi-madhu*, etc., up to *Śatapuṣpā*) pasted together. The oil should be duly cooked over a gentle fire and is called the *Gandha-Taila*. **50-57**

एतत् तैलं सदा पथ्यं भग्नानां सर्वकर्मसु।
आक्षेपके पक्षघाते तालुशोषे तथाऽर्दिते।। ५८।।
मन्यास्तम्भे शिरोरोगे कर्णशूले हनुग्रहे।
वाधिर्ये तिमिरे चैव ये च स्त्रीषु क्षयं गताः।। ५९।।
पथ्यं पाने तथाऽभ्यङ्गे नस्ये वस्तिषु भोजने।
ग्रीवास्कन्धोरसां वृद्धिरमुनैवोपजायते।। ६०।।
मुखञ्च पद्मप्रतिमं स सुगन्धिसमीरणम्।
गन्धतैलमिदं नाम्ना सर्ववातविकारनुत्।
राजार्हमेतत् कर्तव्यं राज्ञामेव विचक्षणैः।। ६१।।

This oil should be administered with good results in possible ways (e.g., as potions, liniments, unguents and errhines) to a fracture-patient. Its efficacy is witnessed in cases of convulsions, hemiplegia, parchedness or atrophy of the palate, in *Ardita* (facial paralysis) as well as in *Manyā-stambha* (Paralysis or stiffness of the neck), in diseases of the head (cephalagia), in ear-ache in *Hanu-graha*, in deafness and in blindness and in emaciation due to sexual excesses. Administered as food or drink, or employed as a liniment, in *Basti-karma* (enemata measures) or as an errhine, it acts as a sovereign restorative. Rubbed over the back, chest and shoulders, it adds the strength and expansion of those parts of the body, makes the face fair and lovely like a full-blown lotus and imparts a sweet fragnance to the breath. It is one of the most powerful remedial agents in disorders of the aggravated *Vāyu* (diseases of the nervous system). It may be used even by kings and for them it should be specially prepared. **58-61**

त्रपुसाक्षप्रियालानां तैलानि मधुरैः सह।
वसां दत्त्वा यथालाभं क्षीरे दशगुणे पचेत्।। ६२।।
स्नेहोत्तममिदञ्चाशु कुर्याद् भग्नप्रसाधनम्।
पानाभ्यञ्जननस्येषु बस्तिकर्मणि सेचने।। ६३।।

The expressed oil of the seeds of the *Trapuṣa, Akṣa* and *Priyāla* should be cooked with a decoction of drugs of the *Madhura* group

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1. There should be three parts of sesamum powder and one part of the powders of *Kākolyādi, Yaṣṭi-madhu, Mañjiṣṭhā*, etc. (combined). But *Śiva Dāsa* says that four parts of sesamum-powders should be taken.

(*Kākolyādi gaṇa*) and with ten times the quantity of milk. A quantity of lard if available, should be poured into it (during the process of cooking). It is an excellent medicated oil and used as a potion for anointing, and as an errhine, *Basti-karma* and washes, it speedily brings about the union of fractured bones. **62-63**

भग्नं नैति यथा पाकं प्रयतेत तथा भिषक्।
पक्वमांससिरास्नायु तद्धि कृच्छ्रेण सिध्यति।। ६४।।
भग्नं सन्धिमनाविद्धमहीनाङ्गमनुल्बणम्।
सुखचेष्टाप्रचारञ्च संहितं सम्यगादिशेत्।। ६५।।

A physician should try his utmost to guard against the advent of any suppurative setting in a fractured bone, since a suppuration of the local veins, nerves and muscles is difficult to cure. A complete union of a fractured joint should be inferred from its painless or unhurt character, from its full and perfect development (leaving no detectable signs of its once fractured condition), from the absence of all elevation (unevenness) and from its perfect freedom in flexion and expansion, etc. **64-65**

इति सुश्रुतसंहितायां चिकित्सितस्थाने भग्नानां चिकित्सितं
नाम तृतीयोऽध्यायः॥३॥

Thus ends the third Chapter of the *Cikitsitā Sthāna* in the *Suśruta Saṁhitā* which deals with the medical treatment of fractures and dislocations.

◆

CHIKITSĀ-STHĀNA

CHAPTER IV

चतुर्थोऽध्यायः।

अथातो वातव्याधिचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the medical treatment of nervous disorders (*Vāta-vyādhi*). 1

आमाशयगते वाते च्छर्दयित्वा यथाक्रमम्।
देयः षड्धरणो योगः सप्तरात्रं सुखाम्बुना।।२।।
चित्रकेन्द्रयवे पाठा कटुकाऽतिविषाऽभया।
वातव्याधिप्रशमनो योगः षड्धरणः स्मृतः।।३।।

Metrical Texts : The patient having been made to vomit in the event of the deranged *Vāyu* being incarcerated (lodged) in the *Āmāśaya* (stomach), a pulverised compound known as the *Ṣaḍ-Dharaṇa-yoga* (a compound of six *Dharaṇas* or twenty-four *Māṣā* weight) with tepid water should be administered to him for seven days. A compound made up of *Citraka, Indra-yava, Pāṭhā, Kaṭukā, Ativiṣā, Abhayā* (taken in equal parts) together is known as the *Ṣaḍ-Dharaṇa-yoga*[1] and contains the properties of subduring an attack of *Vāta-vyādhi*. **2-3**

पक्वाशयगते चापि देयं स्नेहविरेचनम्।
वस्तयः शोधनीयाश्च प्राशाश्च लवणोत्तराः।।४।।
कार्यो बस्तिगते चापि विधिर्बस्तिविशोधनः।।५।।

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[1] One *Dharaṇa* is equal to four *Māṣās*.

श्रोत्रादिषु प्रकुपिते कार्यश्चानिलहा क्रमः।
स्नेहाभ्यङ्गोपनाहाश्च मर्दनालेपनानि च।। ६।।
त्वङ्मांसासृक्सिराप्राप्ते कुर्याच्चासृग्विमोक्षणम्।। ७।।
स्नेहोपनाहाग्निकर्म-बन्धनोन्मर्दनानि च।
स्नायुसन्ध्यस्थिसम्प्राप्ते कुर्याद् वायावतन्द्रितः।। ८।।
निरुद्धेऽस्थनि वा वायौ पाणिमन्थेन दारिते।
नाडीं दत्त्वाऽस्थनि भिषक् चूषयेत् पवनं बली।। ९।।

In the event of the aggravated *Vāyu* being incarcerated in the *Pakvāśaya* intestines), purgatives of fatty matters (*Sneha-Virecana*, i.e., *Tilvaka-Sarpi*, etc.), and *Śodhana-Basti* of purifying drugs (with decoctions and *Kalka* of fatty matters) and diet (*Prāśa*) abounding in salt[1] or saline articles should be prescribed. In the case of the aggravated *Vāyu* being incarcerated in the *Basti* (urinary bladder), diuretic (lit. bladder-cleansing) measures and remedial agents should be resorted to. Anointing with medicated oils, *Ghṛtas*, etc., application of poultices (*Upanāha*) compounded of *Vāyu*-subduing drugs, massage, and plasters (*Ālepa*) of similar properties are the remedies in cases where the aggravated *Vāyu* is lodged in the internal ducts or channels such as the ears, etc., of the body, Blood-letting (venesection) is the remedy where the aggravated *Vāyu* would be found to be confined in the skin, flesh, blood or veins (*Śirās*). Similarly, application of fatty matters (*Sneha*), actual cauterization, massage, application of poultices and binding of ligatures should be the remedies where the aggravated *Vāyu* would be found to have become situated in the bone, the skin and flesh of that part of the body should be perforated with a proper surgical instrument (*Ārā-Śastra*) and the underlying bone should be similarly treated with an awl. A tube open at both ends should be inserted into the aperture, thus made, and a strong physician should suck the aggravated *Vāyu* from out of the affected bone by applying his mouth to the exterior open end of the tube. **4-9**

शुक्रप्राप्तेऽनिले कार्यं शुक्रदोषचिकित्सितम्।। १०।।
अवगाहकुटीकर्षू-प्रस्तराभ्यङ्गबस्तिभिः।
जयेत् सर्वाङ्गजं वातं सिरामोक्षैश्च बुद्धिमान्।। ११।।

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[1] *Sneha-Lavaṇa* and *Kāṇḍa-Lavaṇa*, etc.

एकाङ्गगञ्च मतिमान् छृङ्गैश्चावस्थितं जयेत्।। १२।।

In the case of the aggravated *Vāyu* having contaminated the semen, measures and remedies for seminal disorders (*Śukra-doṣa*)[1] should be employed. The intelligent (physician) would take recourse to measures, such as blood-letting, immersion or bath in a vessel (full of *Vāyu*-subduing decoctions), fomentation with heated stones, as well as in the manner of *Karṣū-Sveda*, vapour-bath in a closed chamber (*Kuṭī sveda*), anointment, *Basti-Karmas*, etc., in the event of the aggravated *Vāyu* having extended throughout the whole organism; whereas bleeding by means of a born (cuffing) should be regarded as the remedy when the aggravated *Doṣa* would be found to have been confined in any particular part of the body.[2] **10-12**

बलासपित्तरक्तैस्तु संसृष्टमविरोधिभिः ।। १३।।
सुप्तिवाते त्वसृङ्मोक्षं कुर्यात् तु बहुशो भिषक्।
दिह्याच्च लवणागार-धूमैस्तैलसमन्वितैः ।। १४।।
पञ्चमूलीशृतं क्षीरं फलाम्लो रस एव च।
सुस्निग्धो धान्ययूषो वा हितो वातविकारिणाम्।। १५।।

In the event of the aggravated *Vāyu* being connected either with the *Pitta* or the *Kapha*, such a course of treatment should be adopted as would not be hostile to the two other *Doṣas*. Blood-letting (in small quantities) should be resorted to several times in a case of complete anesthesia (*Supta-Vāta*) and the body should be anointed with oil mixed with salt and chamber-dust (*Āgāra-dhuma*). Milk boiled with a decoction of the drugs of the *Pañça-mūla* group, acid-fruits (*Phalāmla*), meat-soup or soup of (well-cooked) corn (*Dhānya*) with clarified butter are beneficial in cases of *Vāta-roga*. **13-15**

काकोल्यादिः सवातघ्नः सर्वाम्लद्रव्यसंयुतः ।
सानूपौदकमांसस्तु सर्वस्नेहसमन्वितः ।। १६।।

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1. Treatments, such as the purification of the semen, etc., and the use of medicines for making Aphrodisia (*Bājī-karaṇa*) and for the remedy of the disordered urinary organ (*Mūtra-doṣa*) should be adopted and employed.

2. It is to be understood that measures and remedies laid down under the head of *Sarvāṅga-gata* should be used when the *Vāyu* would be found to be diffused throughout the whole organism instead of being confined to any specific part.

सुखोष्णः स्पष्टलवणः शाल्वणः परिकीर्त्तितः।
तेनोपनाहं कुर्वीत सर्वदा वातरोगिणाम्।।१७।।
कुञ्च्यमानं रुजार्तं वा गात्रं स्तब्धमथापि वा।
गाढं पट्टैर्निबध्नीयात् क्षौमकार्पासिकौर्णिकैः।।१८।।
बिडालनकुलोन्द्राणां चर्मगोण्यां मृगस्य वा।
प्रवेशयेद् वा स्वभ्यक्तं शाल्वणेनोपनाहितम्।।१९।।

Śālvaṇa-Upanāha **:** A poultice composed of the drugs of the *Kākolyādi* group, the *Vāyu*-sub-duing drugs (those of *Bhadra-dārvādi* and *Vidāri-gandhādi* groups), and all kinds of acid articles[1] (such as, *Kāñjika, Sauvīra*, fermented rice-gruel, etc.), the flesh of animals which live in swamps (*Ārupa*) or in water (*Audaka*)[2], oil clarified butter and all kinds of lardaceous substances, mixed together and saturated with a profuse quantity of salt and then slightly heated is known by the name of *Śālvaṇa*. A person suffering from any form of *Vāta* roga should be always treated with such *Śālvaṇa* poultices (*Upanāha*). The poultice should be applied to such part of the body as is numbed, painful or contracted and the affected part should be firmly bandaged thereafter with a piece of *Kṣauma*[3] linen or woollen cloth. As an alternative, the affected part should be plastered (and well rubbed) with the ingredients of the *Śalvaṇ-Upanāha* and inserted into a bag made of cat or mongoose skin or that of a camel or deer hide. **16-19**

स्कन्धवक्षस्त्रिकप्राप्तं वायुं मन्यागतं तथा।
वमनं हन्ति नस्यञ्च कुशलेन प्रयोजितम्।।२०।।
शिरोगतं शिरोबस्तिर्हन्ति वाऽसृग्विमोक्षणम्।
स्नेहं मात्रासहस्त्रन्तु धारयेत् तत्र योगतः।।२१।।
सर्वाङ्गगतमेकाङ्ग-स्थितं वाऽपि समीरणम्।
रुणद्धि केवलो बस्तिर्वायुवेगमिवाचलः।।२२।।

The aggravated *Vāyu*, if located in the shoulders, the chest, the sacrum (*Trika*) or the *Manyā*, should be subdued by emetics and errhines judiciously employed. *Śiro-Basti* should be applied to the head of the patient as long as it would take one to utter a thousand *Mātrās* (a short vowel sound), more or less, as the case may require, where the aggravated *Vāyu* would be found to have located itself in the head, (if necessary) blood-letting should be resorted to. As a mountain is capable of obstructing the passage of the wind, so the *Sneha-Basti* (oily enema) is alone capable of resisting the action of the aggravated *Vāyu* whether it extends throughout the whole system or is confined to a single part. **20-22**

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[1] According to others it means all kinds of acid-fruits, etc.

[2] *Cakradatta* reads "सानूपमांसः सुखिन्नः" (well-cooked with the flesh of "*Ānupa*" animals) in place of सानूपौदकमांसस्तु।

[3] Some read it as *Vālka*, i.e., made up bark.

स्नेहस्वेदस्तथाऽभ्यङ्गो बस्तिः स्नेहविरेचनम् ।
शिरोबस्तिः शिरःस्नेहो धूमः स्नैहिक एव च।। २३।।
सुखोष्णः स्नेहगण्डूषो नस्यं स्नैहिकमेव च।
रसाः क्षीराणि मांसानि स्नेहाः स्नेहान्वितञ्च यत्।। २४।।
भोजनानि फलाम्लानि स्निग्धानि लवणानि च।
सुखोष्णाश्च परीषेकास्तथा संवाहनानि च।। २५।।
कुङ्कुमागुरुपत्राणि कुष्ठैलातगराणि च।
कौशेयौर्णिकरौमाणि कार्पासानि गुरूणि च।। २६।।
निवातातपयुक्तानि तथा गर्भगृहाणि च।
मृद्वी शय्याऽग्निसन्तापो ब्रह्मचर्यं तथैव च।
समासेनैवमादीनि योज्यान्यनिलरोगिषु।। २७।।

Measures beneficial to *Vāta-Vyādhi* : An application of *Sneha*. fomentations, anointment of the body, *Basti*, oily purgatives, *Śiro-basti*, the rubbing of oils on the head, oily fumigation, gargling with tepid oil, oily errhines, the use of meat-soup, milk, meat, clarified butter, oil and other lardaceous articles (of food), all kinds of acid fruits, salt, lukewarm washes, gentle massage, the use of saffron, *Agura, Patra, Kuṣṭha, Elā, Tagara*, the wearing of woollen, silken, cotton or any other thick kind of garments, living in a warm room or in one not exposed to the wind or in an inner chamber, the use of a soft bed, baking in the glare of fire, entire sexual abstinence, these and such like other things should be generally adopted by a patient suffering from *Vāta-roga*. **23-27**

त्रिवृद्दन्तीसुवर्णक्षीरीसप्तलाशङ्खिनीत्रिफलाविडङ्गानामक्षसमाः

भागाः, विल्वमात्रः कल्कस्तिल्वकमूलकम्पिल्लकयोः, त्रिफला-रसदधिपात्रे द्वे द्वे, घृतपात्रमेकं, तदैकध्यं संसृज्य विपचेत; तिल्वकसर्पिरेतत् स्नेहविरेचनमुपदिशन्ति वातरोगिषु। तिल्वकविधिरेवाशोकरम्यकयोर्द्रष्टव्यः॥२८॥

The *Tilvaka-Ghṛta* : A paste (*Kalka*) of the following drugs, viz., *Trivṛt, Dantī, Suvarṇa-kṣirī, Saptalā, Śaṁkhinī, Triphalā* and *Viḍaṅga*, each weighing an *Akṣa* (two *tolās*), and *Tilvaka*-roots and *Kampillaka*, each weighing a *Bilva* (eight *tolās*), a decoction of *Triphalā* and curd, each weighing two *Pātras*[1] (thirty-two seers) and clarified butter, weighing sixteen seers, should be duly cooked together. Medical authorities recommend this *Tilvaka Ghṛta* as an oily purgative in cases of *Vāta-roga*. *Aśoka-Ghṛta* and *Ramyaka-Ghṛta* are prepared in the same manner. (viz., by substituting *Aśoka* and *Ramyaka* respectively for *Tilvaka*). **28**

तिलपरिपीडनोपकरणकाष्ठान्याहृत्यानल्पकालं तैलपरिपीतान्यणूनि खण्डशः कल्पयित्वाऽवक्षुद्य महति कटाहे पानीयेन आभिप्लाव्य क्वाथयेत्, ततः स्नेहमम्बुपृष्ठाद् यदुदेति तत् सरकपाण्योरन्यतरेणादाय वातघ्नौषध- प्रतिवापञ्च स्नेहपाककल्पेन विपचेत्, एतदणुतैलमुपदिशन्ति वातरोगिषु। अणुभ्यस्तैलद्रव्येभ्यो निष्पाद्यत इत्यणुतैलम्॥२९॥

The *Aṇu-Taila* (oil) : The log of a long-standing wooden oil-mill should be cut into small chips and then thrashed and boiled in water in a large cauldron. The globules of oil that will be found floatingg on the surface of the boiling water should be skimmed off either with the hand or with a saucer. The oil thus collected should then be cooked with the *Kalka* of *Vāyu*-subduing drugs as in the preparation of a medicated oil. This oil is known as the *Aṇu-Taila*. The use of this oil has been advised by medical authorities in cases of *Vāta-roga*. This oil is so named from the fact of its being pressed out of small chips of oily wood (as described above). **29**

अथ महापञ्चमूलकाष्ठैर्बहुभिरवदह्यावनिप्रदेशमसितमुषितमेकरात्रमुपशान्तेऽग्नावपोह्य भस्म निवृत्तां भूमिं विदारीगन्धादिसिद्धेन तैलघटशतेन

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[1] *Pātra* means 64 *Palas*, i.e., 8 seers, but in cases of liquids the weight should be doubled.

तुल्यपयसाऽभिषिच्यैकरात्रमवस्थाप्य ततो यावती मृत्तिका स्निग्धा स्यात् तामादायोष्णोदकेन महति कटाहेऽभ्यासिञ्चेत्, तत्र यत् तैलमुत्तिष्ठेत् तत् पाणिभ्यां पर्यादाय स्वनुगुप्तं निदध्यात्; ततस्तैलं वातहरौषधक्वाथमांसरसक्षीराम्लभागसहस्रेण सहस्रपाकं विपचेद् यावता कालेन शक्नुयात् पक्तुम्; प्रतिवापश्चात्र हैमवता दक्षिणापथगाश्च गन्धा वातघ्नानि च, तस्मिन् सिध्यति शङ्खानाध्मापयेद्, दुन्दुभिनाघातयेच्छत्रं धारयेद् बालव्यजनैश्च वीजयेद् ब्राह्मणसहस्रं भोजयेत्, तत् साधुसिद्धमवतार्य सौवर्णे राजते मृन्मये वा पात्रे स्वनुगुप्तं निदध्यात्। तदेतत् सहस्रपाकमप्रतिवारवीर्यं राजार्हं तैलम्; एवं भागशतविपक्वं शतपाकम्॥३०॥

The *Sahasra-pāka-Taila* : The wood of drugs belonging to the group of *Mahā-pañca-mūla* should be collected in large quantities and burnt on a plot of land, so as to make the soil black. The fire shold be kept burning one whole night; on the following morning on the extinction of the fire the ashes should be removed and the ground, when cool, should be soaked with one hundred *Ghaṭas* (six thousand and four hundred seers) of oil cooked with the drugs of the *Vidārigandhādi* group and with the same quantity of milk and kept in that condition for one night more. On the next morning the earth should be dug up, down to the stratum found to have been soaked with the oil and the soil should then be dissolved in warm water in large cauldron for the purpose. The oil that will be found floating on the surface of the water should be skimmed off with both hands and kept in a safe basin. Then the decoction of the *Vāyu*-subduing drugs (the *Bhadra-dārvādi* group), meat-juice, milk, fermented rice-gruel (each taken in a quantity measuring a quarter part of that oil) should be taken one thousand times and each time should be boiled with the oil. *Vāyu*-subduring and aromatic drugs and spices in the northern (trans-Himālaya) and southern (Deccan) countries, should be thrown into it and boiled with the oil. The boiling should be completed within the period during which it could be properly done. While the oil is being cooked, conch-shells should be blown, *Dundubhīs* should be sounded, umbrellas should be held open, chowries should be blown into it and a thousand *Brāhmins* should be treated with repasts. The oil so properly prepared should be stored carefully in golden, silver or earthen pitchers. This oil is called the *Sahasrapāka-Taila* and is of irresistible potency and fit even for the use of kings. *Śatapāka-Taila* is also prepared in the above manner (with the aforesaid ingredients) by cooking it one hundred times only. **30**

गन्धर्वहस्तमुष्ककनक्तमालाटरूषकपूतीकारग्वध-चित्रकादीनां पत्राण्यार्द्राणि लवणेन सहोदूखलेऽवक्षुद्य स्नेहघटे प्रक्षिप्यावलिप्य गोशकृद्भिर्दाहयेत्; एतत् पत्रलवणमुपदिशन्ति वातरोगेषु। (पत्रलवणम्)॥३१॥

The *Patra-Lavaṇa* (Salt) : The green leaves of the *Eraṇḍa* plants and those of the trees known as *MUṣkaka, Naktamāla, Aṭarūṣaka, Pūtika, Āragvadha* and *Citraka* should be thrashed with (salt of equal quantity) in an *Udūkhala* (a hand thrashing mill) and placed in an earthen pitcher, saturated with oil or clarified butter. Having covered the mouth of the pitcher with a lid, it should be plastered and burnt in fire of cow-dung. The medicine thus prepared (with the help of internal heat) is called the *Patra-Lavaṇa*. Medical experts advise the application of this medicine in cases of *Vāta-roga*. **31**

एवं स्नुहीकाण्डवार्ताकुशिग्रुलवणानि संक्षुद्य घटं पूरयित्वा सर्पिस्तैलवसामज्जभिः प्रक्षिप्यावलिप्य गोशकृद्भिर्दाहयेत्; ऐतत् स्नेहलवणमुपदिशन्ति वातरोगेषु (काण्डलवणम्)॥३२॥

The *Kāṇḍa-Lavaṇa* : Similarly, *Snuhī-twigs, Brinjal* (*Vārtāku*), and *Śigru*-bark (taken in equal parts) and rock-salt (of equal weight as the entire drugs) should be thrashed and kept in a pitcher. Oil, clarified butter, lard and marrow should be added to it equal in weight with salt and then having covered the mouth of the pitcher with a lid, it should be plastered and burnt in a fire of cow-dung (as before). The use of this medicated salt which is called the *Kaṇḍa-Lavaṇa* or *Sneha-Lavaṇa* is recommended by experts in *Vāta-roga*. **32**

गण्डीरपलाशकुटजबिल्वार्कस्नुह्यपामार्गपाटलापारिभद्रकनादेयी-कृष्णगन्धानीप-निम्बनिर्दहन्यटरूषक-नक्तमालक-पूतीकबृहती-कण्टकारिकाभल्लातकेङ्गुदीवैजयन्तीकदली-वाष्पद्वयेक्षुरकेन्द्रवारुणी-श्वेतमोक्षकाशोका इत्येवं वर्गं समूलपत्रशाखमार्द्रमाहृत्य लवणेन सह संसृष्टं पूर्ववद् दग्ध्वा क्षारकल्पेन परिस्राव्य विपचेत्, प्रतिवापश्चात्र हिङ्ग्वादिभिः पिप्पल्या-

दिभिर्वा। इत्येतत् कल्याणकलवणं वातरोगेषु गुल्मप्लीहाग्निषङ्गाजीर्णार्शोऽरोचकार्तानां कासादिभिः क्रिमिभिरुपद्रुतानाञ्चोपदिशन्ति पानभोजनेष्वपिति (कल्याणकलवणम्)॥३३॥

The ***Kalyāṇaka-Lavaṇa*** **:** The follwing drugs with their roots, leaves and twigs, viz., *Gaṇḍīra, Palāsa, Kuṭaja, Bilva, Arka, Snuhī, Apāmārga, Pāṭalā, Pāribhadra, Nādeyī, Kṛṣṇagandhā Nīpa, Nimba, Nirdahani, Aṭarūṣaka, Nakta-mālaka, Pūtika, Bṛhatī, Kaṇṭakāri, Bhallātaka, Iṅgudī, Vaijayanti (Araṇī), Kadalī (bananas), Varṣābhu, Hrivera, Ikṣuraka, Indra-vāruṇī, Svetamokṣaka* and *Aśoka* should be gathered in a green condition and mixed with (as large a quantity of) rock-salf and having thrashed them in an *Udūkhala* should be burnt in a hermetically sealed pitcher as above, after which it should be filtered (twenty times) and boiled in the manner of alkaline preparations. At the close of the boiling, powders[1] of the drugs of the *Hingvādi* or *Pippalyādi* group should be mixed with it. This medicine is called the *Kalāyṇaka-Lavaṇa* and is specially efficacious in all cases of *Vāta-roga* and is applicable both in food and drink in cases of *Gulma*, enlarged spleen, impaired digestion, indigestion, haemorrhoids, intestinal worms, aversion to food and cough. **33**

भवति चात्र।

विष्यन्दनादुष्णभावाद् दोषाणाञ्च विपाचनात्।
संस्कारपाचनाच्चेदं वातरोगेषु शस्यते ।। ३४।।

Memorable Verse : The remedy proves efficacious in *Vāta-roga* through its heat-making potency, power of solubility and digesting the deranged *Doṣas* and because of its special mode of preparation. **34**

इति सुश्रुतसंहितायां चिकित्सितस्थाने वातव्याधिचिकित्सितं
नाम चतुर्थोऽध्यायः॥४॥

Thus ends the fourth Chapter of the *Cikitsitā Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of *Vāta-Vyādhi*.

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[1] The total weight of these powders should be one-fourth of the weight of the rock-salt taken in the course of the preparation. *Ḍalhaṇa*

CHIKITSĀ-STHĀNA

CHAPTER V

पञ्चमोऽध्यायः।

अथातो महावातव्याधिचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the chapter which deals with the medical treatment of *Mahā-Vāta-vyādhi*. 1

द्विविधं वातशोणितमुत्तानमवगाढञ्चेत्येके भाषन्ते, तत् तु न सम्यक्; तद्धि कुष्ठवदुत्तानं भूत्वा कालान्तरेणावगाढीभवति, तस्मान्न द्विविधम्।। २।।

Several authorities group the disease *Vāta-Rakta* under two different sub-heads, such as superficial and deep-seated. But such a classification is not correct; as this disease first manifests itself on the surface (layer of the skin) like *Kuṣṭha* and gradually invades the deeper tissues of the body. Hence there are no (two forms of this disease. 2

तत्र बलवद्विग्रहादिभिः प्रकुपितस्य वायोर्गुरूष्णाध्यशनशीलस्य प्रदुष्टं शोणितं मार्गमावृत्य वातेन सहैकीभूतं युगपद् वातरक्तनिमित्तां वेदनां जनयतीति वातरक्तम्। तत् तु पूर्वं हस्तपादयोरवस्थानं कृत्वा पश्चाद् देहं व्याप्नोति। तस्य पूर्वरुपाणि—तोददाहकण्डूशोफस्तम्भत्वक्पारुष्यसिरास्नायु-धमनीस्पन्दनसक्थिदौर्बल्यानि श्यावरक्तमण्डलोत्पत्तिश्चाकस्मात् पाणिपाद-तलाङ्गुलिगुल्फमणिबन्धप्रभृतिषु। तत्राप्रतिकारिणोऽपचारिणश्च रोगो व्यक्ततरः तस्य लक्षणमुक्तम्। तत्राप्रतिकारिणो वैकल्यं भवति।। ३।।

Causes of *Vāta-Rakta* : The *Vāyu* of the body is enraged or agitated by such causes as wrestling with a man of superior and uncommon physical strength, etc., while the blood is vitiated by such causes as constant over-eating of edibles which are of difficult digestion and heat-making in their potency or ingestion of food before the digestion of the previous meal. The *Vāyu* thus enraged and agitated enters the blood-carrying channels of the body and being obstructed in its passage, become mixed with the vitiated blood. The deranged *Vāyu* and the blood thus combine to give rise to pain characterised by the specific symptoms of each, which is known as *Vāta-Rakta*. The characteristic pain, which at first confines itself to the extremities, gradually extends over the whole body.

Premonitory symptoms of *Vāta-Rakta* : The disease is ushered in with a pricking pain, a burning and an itching sensation (in the affected part), a swelling, roughness and numbness (anaesthesia) of the diseased locality, throbbing of the veins, ligaments, nerves and arteries, a weakness in the thighs and sudden appearance of red or brownish circular patches on the palms of the hands and soles of the feet, fingers and heels, etc., (A.R.--wrists). If neglected and immoderately treated in its premonitory stages, the disease soon develops its characteristic symptoms in succession, which have been described before; whereas (a lifelong) deformity (of the affected part) is the penalty for neglecting it (in its fully affection or developed stage). 3

भवति चात्र।
प्रयाशः सुकुमाराणां मिथ्याहारविहारिणाम्।
स्थूलानां सुखिनाञ्चापि वातरक्तं प्रकुप्यति।। ४।।

Memorable Verse : Persons of a mild and delicate constitution, as well as those who are (inordinately) stout or sedentary in their habits or addicted to unwholesome and incompatible food, etc., are generally found to be susceptible to an attack of *Vāta-Rakta*.[1] 4

तत्र प्राणमांसक्षयपिपासाज्वरमूर्च्छाश्वासकासस्तम्भारोचकाविपा-

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[1] The person suffering from *Vāta-Rakta* would be the rich, obese one living life of luxury who would not have much todo to earn his living. This would precisely be type to have gouty tendency.

कविसरणसङ्कोचनैरनुपद्रुतं बलवन्तमात्मवन्तमुपकरणवन्तञ्चोपक्रमेत्।।५।।

Prognosis : A physician is advised to take in hand the medical treatment of a *Vāta-Rakta*-patient who has as yet not lost much strength and muscle, nor is afflicted with thirst, fever, epileptic fits, dyspnoea, cough, numbness (of the affected part), aversion to food, indigestion, extension and contraction of the limb, as well as of a person who is strong and temperate in his living and can afford to pay for the diet and other necessary accessories of the treatment. **5**

तत्रादावेव बहुवातरूक्षम्लानाङ्गादृते मार्गावरणाद् दुष्टशोणितमसकृदल्पाल्पमवसिञ्चेद् वातकोपभयात्। ततो वमनादिभिरुपक्रमैरुपपाद्य प्रतिसंसृष्टभक्तं वातप्रबले पुराणघृतं पाययेदजाक्षीरंवाऽर्द्धतैलं मधुकाक्षययुक्तं, शृगालविन्नासिद्धं वा, शर्करामधुमधुरं, शुण्ठीशृङ्गाटककशेरुकसिद्धं वा, श्यामारास्नासुषवीशृगाल-विन्नापीलुशतावरीश्वदंष्ट्राद्विपञ्चमूलीसिद्धं वा।।६।।

Preliminary remedial measures : In the first stage of the disease the blood, having become vitiated owing to its being obstructed in its course (by the unusually agitated *Vāyu* in the system), should be let out repeatedly in small quantity and not profusely bled so as not forestall excessive aggravation of *Vāta* except when the body would be found to have become extremely dry or to have lost its natural healthful glow or complexion through the action of the aggravated morbific principle (*Vāyu*), for fear of further aggravating the *Vāyu*. Emetics, purgatives, and *Basti* (enemas), etc. should be administered and the patient should be made to take a diet consisting of old and matured clarified butter (and boiled rice), in the case where the aggravated condition of the deranged *Vāyu* would be found to predominate. As an alternative, he should be made to drink a potion consisting of goat's milk mixed with half its quantity of oil, with two *Tolā* weigt of *Yaṣṭi-madhu* or goat's milk cooked with *Pṛṣṇiparṇī* (two *Tolā* weight) with honey and sugar (added after cooking), or cooked with *Śuṇṭhī*, *Śṛṅgāṭaka*, and *Kaśeruka*, or cooked with *Śyāmā*, *Rāsnā*, *Suṣavī*, *Pṛṣṇiparṇī*, *Pīlu*, *Śatāvarī*, *Śvadaṁṣṭrā* and *Daśa-mūla*. **6**

द्विपञ्चमूलीक्वाथाष्टगुणसिद्धेन च पयसा मधुकमेषशृङ्गी-श्वदंष्ट्रासरल-भद्रदारुवचासुरभिकल्कप्रतीवापं तैलं पाचयित्वा पानादिषूपयुञ्जीत, शतावरी-मयूरककिणिह्यजमोदामधुकक्षीरविदारीबलातिबलातृणपञ्चमूलीक्वाथसिद्धं वा, काकोल्यादिप्रतिवापं बलातैलं शतपाकञ्चेति। वातहरमूलसिद्धेन च पयसा परिषेचनमम्लैर्वा कुर्वीत। यवमधुकैरण्डतिलवर्षाभूभिर्वा प्रदेहः कार्यः।। ७।।

Oil, cooked with the addition of milk previously boiled with the decoction of *Daśa-mūla* eight times its own weight and a *Kalka* of *Madhuka, Meṣa-śṛṅgī* (A. R. Śārṅgaṣṭā), *Śvadaṁṣṭrā, Sarala, Bhadra-dāru, Vacā* and *Surabhi* pasted together, should be administered as drinks, etc., (viz., anointment, sprinkling, etc. As an alternative, the oil cooked with the decoction of *Śatāvarī, Mavūraka, Kiṇihi, Ajmoda, Madhuka, Kṣīra-Vidārī, Balā, Ati-balā* and *Tṛṇa-pañca-mūla*, with the paste of the drugs belonging to the *Kākolyādi* group, or the oil[1] cooked with the decoction and *Kalka* of *Balā* for a hundred times should be prescribed for the patient. The affected part should be washed with the milk, boiled with the roots of the *Vāta-hara* (*Vāyu*-subduing) drugs (i.e., *Daśa-mūla*), or simply with *Amla* (gruel, etc.), or a plaster composed o barley, *Madhuka, Eraṅda* (castor) *Tila* and *Varṣābhu* (pasted together and heated), should be applied to the part. 7

तत्र चूर्णितेषु यवगोधूमतिलमुद्गमाषेषु प्रत्येकशः काकोली-क्षीरकाकोली-जीवकर्षभक-बलातिबला-बिसमृणाल-शृगालविन्ना-मेषशृङ्गी-प्रियाल-शर्करा- कशेरुकसुरभिवचाकल्कमिश्रेषूपनाहार्थं सर्पिस्तैलवसामज्जदुग्धसिद्धाः पञ्च पायसा व्याख्याताः। स्नैहिकफलसारोत्कारिका वा, चूर्णितेषु यवगोधूम-तिलमुद्गमाषेषु मत्स्य-पिशितवेशवारो वा, बिल्वपेशिकातगरदेवदारु-सरलारास्नाहरेणुकुष्ठशतपुष्पैलासुरादधिमस्तुयुक्त उपनाहः, मातुलुङ्गाम्ल-सैन्धवघृतमिश्रं मधुशिग्रुमूलमालेपस्तिलकल्कश्चेति वातप्रबले।। ८।।

Plasters, etc. : Barley, wheat, sesamum, *Mudga* pulse and *Māṣa* pulse should be taken in equal parts and powdered separately; and the paste of the following drugs, viz., *Kākolī, Kṣīra-kākolī, Jīvaka,*

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[1] According to *Jejjaṭa Ācārya*, the ''*Balā-Taila*'', which is administered in the medical treatment of *Mūḍha-garbha*, should be prescribed in this case.

Ṛṣabhaka, Balā, Ati-balā, Bisa-mṛṇāla (lotus stem), *Pṛśṇiparṇi, Meśa-ṣiṅgī, Priyāla, Śarkarā* (sugar), *Kaśeruka, Surabhi* and *Vacā* should be mixed with each of the preceding powders and each of these compounds (so formed) should be boiled with milk, oil, lard, marrow and clarified butter. The five compounds, thus prepared, are called *Pāyasas*, which should be applied as a hot poultice (*Upanāha*) to the affected part; or an *Utkārikā*, made of the pulp of oily fruit (seeds)[1] (prepared by cooking them with milk) should be applied; or powders of wheat, barley, sesamum, *Mudga* pulse, or *Māṣa* pulse, and *Veśavāra*, made of various kinds of fish and flesh, should be used as a plaster. *Bilvapeśikā, Tagara, Deva-dāru, Saralā, Rāsnā, Hareṇu, Kuṣṭha, Śata-puṣpā, Elā, Surā* and cream of milk-curd pasted together, should be applied to the affected part as a plaster (*Upaṇāha*). As an alternative, the expressed juice of *Mātuluṅga*, mixed with *Kāñjika, Saindhava* salt and clarified butter, pasted together with the root of the *Madhu-śigru* and with sesamum,[2] should be used in a similar way. The preceding remedies should be administered in a case of *Vāta-Rakta* marked by a preponderance of the aggravated *Vāyu*. **8**

पित्तप्रबले द्राक्षारेवतकट्फलपयस्यामधुकचन्दनकाश्मर्यकषायं शर्करामधु-मधुरं पाययेत्, शतावरीमधुकपटोलत्रिफलाकटुरोहिणीकषायं, गुडूचीकषायं वा, पित्तज्वरहरं वा चन्दनादिकषायं शर्करामधुमधुरं मधुरतिक्तकषाय-सिद्धं वा सर्पिः ।। ९ ।।

Vāta-Rakta with a preponderance of *Pitta* : In cases of *Vāta-Rakta* where the *Pitta* preponderates, the patient should be made to drink a potion consisting of a decoction of *Drākṣā, Āragvadha, Kaṭphala, Kṣīra-vidāri, Yaṣṭi-madhu, Candana* and *Kāsmarya* sweetened with a quantity of sugar and honey. As an alternative, a decoction of *Śatāvari, Yaṣṭi-madhu, Paṭola, Triphalā,* and *Kaṭu-rohiṇī*, or a decoction of *Guḍucī*, or a decoction of the drugs belonging to the *Candanādi* group, which are possessed of virtues for allaying *pittaja* fever, should be administered to the patient, sweetened with sugar and honey. Clarified butter, cooked and prepared with a decoction of bitter and astringent drugs[3] also proves beneficial in such cases. **9**

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[1] Such as sesamum, castor-seed, linseed, *Vibhītaka*-seeds, etc.

[2] Some say that a paste of sesamum only should be used as a separate plaster.

[3] D. R. --Sweet, bitter, and astringent drugs.

बिसमृणालभद्रश्रियपद्मककषायेणार्धक्षीरेण परिषेकः। क्षीरेक्षुरसमधु-शर्करातण्डुलोदकैर्वा द्राक्षेक्षुकषायमिश्रैर्वामस्तुमद्यधान्याम्लैः, जीवनीयसिद्धेन वा सर्पिषाऽभ्यङ्गः शतधौतघृतेन वा, काकोल्यादिकल्ककषायविपक्वेन वा सर्पिषा।। १०।।

The affected part should be washed (*Pariṣeka*) with a decoction of *Bisa-mṛṇāla, Candana* and *Padmaka* (taken in equal parts and) mixed with half its quantity of milk. As an alternative, the affected part should be sprinkled with a compound composed of milk, the expressed juice of *Ikṣu* (sugar-cane), honey, sugar, and washings of rice (taken in equal parts); or with curd-cream, honey, and *Dhānyāmla* (fermented paddy-gruel), mixed with a decoction of grapes and *Ikṣu*; or the affected part should be anointed with clarified butter cooked with the drugs of the *Jīvanīya* group, or with the clarified butter washed a hundred times in water, or with clarified butter cooked with the *Kalka* of the *Kākolyādi* group. **10**

शालि-षष्टिक-नलवञ्जुलतालीश-शृङ्गाटक-गलोडचगौरी-गैरिकशैवलपद्मक-पद्मपत्रप्रभृतिभिर्धान्याम्लपिष्टैः प्रदेहो घृतमिश्रः, वातप्रबलेऽप्येष सुखोष्णः प्रदेहः कार्यः। रक्तप्रबलेऽप्येवं, बहुशश्च शोणितमवसेचयेत् शीततमाश्च प्रदेहाः कार्या इति।। ११।।

Pradeha (plaster) composed of *Śāli, Ṣaṣṭika, Naḷa, Vañjula, Tālīśa, Śṛṅgāṭaka, Galoḍya, Haridrā, Gairika, Śaivāla, Padmakāṣṭha,* leaves of *padma* (lotus), pasted with *Dhānyāmla* and mixed with clarified butter, should be applied to the affected part. This plaster (*Pradeha*) may be applied lukewarm even in cases of *Vāta-Rakta,* marked by a preponderance of the aggravated *Vāyu*. All the remedial measures (laid down above) may also be advantageously applied in cases marked by a pre-ponderance of the vitiated blood, with this exception that cold plasters and repeated blood-lettings should be resorted to in the latter (*Raktaja-Vāta-Rakta*). **11**

श्लेष्मप्रबले त्वामलकहरिद्राकषायं मधुमधुरं पाययेत्। त्रिफलाकषायं वा, मधुकशृङ्गवेरहरीतकीतिक्तरोहिणीकल्कं वा सक्षौद्रं मूत्रतोययोरन्यतरेण गुड-हरीतकीं वा भक्षयेत्।। १२।।

Bitter drugs--*Paṭolādi* group; *Kaṣāya* drugs--*Triphalādi* group; sweet drugs--*Kākolyādi* group.

तैलमूत्रक्षारोदकसुराशुक्तकफघ्नौषधनिःक्वाथैश्च परिषेकः, आरग्वधादि-कषायैर्वोष्णैः। मस्तुमूत्रसुराशुक्तमधुकसारिवापद्मकसिद्धं वा घृतमभ्यङ्गः। तिलसर्षपातसीयवचूर्णानि श्लेष्मातककपित्थमधुशिग्रु-मिश्राणि क्षारमूत्रपिष्टानि प्रदेहः।। १३।।

***Vāta-Rakta* with a preponderance of *Kapha* :** In cases where the *Kapha* preponderates, the patient should be made to drink a potion consisting of a decoction of *Haridrā* and *Āmalaka,* sweetened with honey; or a decoction of *Triphalā,* or a *Kalka* of *Madhuka, Śṛṅgavera, Harītakī* and *Tikta-rohiṇī* mixed with honey. As an alternative, *Harītakī* and treacle with either cow's urine or water, should be given to him.

The affected part or limb should be sprinkled or washed with cow's urine, oil, alkaline water, *Surā, Śukta*, or with a decoction of *Kapha*-destroying drugs. A hot decoction of the drugs constituting the *Āragvadhādi* group may be used with benefit in sprinkling the affected part. The body of the patient should be lubricated or anointed with clarified butter, boiled with the cream of milk-curd, cow's urine, wine, *Śukta* and with the *Kalka* of *Yaṣṭi-madhu*, *Sārivā* and *Padma-kāṣṭha*; A plaster (*Pradeha*), composed of pounded sesamum, mustard seed, linseed and barley (taken in equal parts) and mixed and pasted with *Śleṣmātaka, Kapittha, Madhu-śigru* and cow's urine, and *Yava-kṣāra* should be applied (hot to the seat of the disease). **12-13**

श्वेतसर्षपकल्कः तिलाश्वगन्धाकल्कः प्रियालसेलुकपित्थकल्कः मधुशिग्रु-पुनर्नवाकल्कः व्योषतिक्तापृथक्पर्णीबृहतीकल्क इत्येतेषां पञ्च प्रदेहाः सुखोष्णाः क्षारोदकपिष्टाः। शालिपर्णी पृश्निपर्णी बृहत्यौ वा क्षीरपिष्टास्तर्पण-मिश्राः।। १४।।

The Five *Pradehas* : (1) A paste of white mustard seed, (2) that of sesamum and *Aśvagandhā,* (3) a similar paste of *Priyāla, Selu* and *Kapittha* bark, (4) that of *Madhu-śigru, Punarnavā* and (5) a paste of *Vyoṣa, Tiktā, Pṛthakparṇī* and *Bṛhatī*, these five kinds of *Pradehas* should be separately pasted with alkaline water and (any of them) applied lukewarm on the affected locality. As an alternative, a plaster composed of *Śālaparṇī, Pṛśniparṇī, Bṛhati* and *Kaṇṭakārī,* pasted together with milk and mixed with *Tarpaṇa*,[1] should be applied (to the seat of the disease). **14**

संसर्गे सन्निपाते च क्रियापथमुक्तं मिश्रं कुर्यात्।। १५।।

In cases of *Vāta-Rakta* involving the concerted action of two or three of the *Doṣas*, the remedy consists in applying such drugs in combination as are possessed of the efficacy of subduing the action of each of them. **15**

सर्वेषु च गुडहरीतकीमासेवेत, पिप्लीर्वा क्षीरपिष्टा वारिपिष्टा वा पञ्चाभिवृद्धया दशाभिवृद्धया वा पिबेत् क्षीरौदनाहारो दशरात्रं, भूयश्चापकर्षयेत्, एवं यावत् पञ्च दश वेति। तदेतत् पिप्पलीवर्धमानकं वातशोणित-विषमज्वरारोचक-पाण्डुरोग-प्लीहोदरार्शः-कासश्वास-शोफशोषाग्निसाद-हृद्रोगोदराण्यपहन्ति।। १६।।

***Guda-Harītakī* and *Pippalī-Vardhamana Yogas* :** *Harītakī* with treacle may be used in all types of *Vāta-Rakta*. As an alternative, the patient should be enjoined to use *Pippalī*, pasted with milk or water, every day (in the following way).[2] The number of *Pippalī* should be increased by five or ten respectively on each successive day till the tenth day of its use; after which period the number of *Pippalī* should be decreased (by a similar number) on each successive day till it is reduced to the original five or ten. the patient should live on a diet of milk and rice only (during the entire course of this treatement). This medicine which is known as the *Pippalī-Vardhamāna*,[3] proves efficacious in cases of *Vāta-Rakta*, chronic fever (*Viṣama-Jvara*), aversion to food, anaemia, enlarged spleen, piles, cough, asthma, oedema, phthysis, loss of appetite, heart-disease and ascitis. **16**

जीवनीयप्रतिवापं सर्पिः पयसा पाचयित्वाऽभ्यज्यात्।। १७।।

सहासहदेवाचन्दन-मूर्वामुस्ताप्रियालशतावरीकशेरुपद्मकमधुक-शतपुष्पाविदारिकुष्ठानि क्षीरपिष्टः प्रदेहो घृतमण्डयुक्तः, सैरेयकाटरूष-

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[1] Flour of barley or fried grain, dissolved in water, is known as *Tarpaṇa*.

[2] The dosage should begin originally with five or ten *Piappalīs* according to the strength of the patient.

[3] *Maharṣi Caraka* mentions this *Yoga* in the chapter on *Rasāyana* and prescribes it also in the treatement of *Udara*. *Cakradatta* mentions the use of this medicine in the treatment of liver and spleen and of fever.

कबला-तिबलाजीवन्ती-सुषवीकल्को वा छागक्षीरपिष्टः, गोक्षीरपिष्टः काश्मर्य-मधुकतर्पणकल्को वा, मधूच्छिष्टमञ्जिष्ठासर्जरससारिवाक्षीरसिद्धं पिण्डतैलमभ्यङ्गः ।। १८-२० ।।

Clarified butter, cooked in milk with the paste of the drugs of the *Jīvanīya* group, should be used in anointing (the body of the patient). A plaster, composed of *Sahā, Sahadevā, Candana, Mūrvā, Mustā, Priyāla, Śatāvarī, Kaśeru, Padma-kāṣṭha, Yaṣṭi-madhu, Śata-puṣpā* (A. D. Vidārī) and *Kuṣṭha*, pasted together with milk and mixed with the cream of clarified butter, should be applied (hot) to the affected locality. A plaster composed of *Saireyaka, Aṭarūaka, Balā, Ati-balā, Jīvantī* and *Suṣavī*, pasted together with the milk of a she-goat, should be likewise applied (to the seat of the disease). As an alternative, the diseased locality should be plastered with the pastes of *Kāśmarya, Vaṣṭi-madhu* and *Tarpaṇa* mixed together and pasted with cow's milk, or it should be treated with *Piṇḍa-Taila,* prepared by cooking *Madhu-cchiṣṭa* (bees's wax), *Mañjiṣṭhā*, resin, and *Ananta-mūla* in milk[1] (and oil taken together). **17-20**

सर्वेषु च पुराणघृतमामलकरसविपक्वं वा पानार्थे; जीवनीयसिद्धं परिषेकार्थे, काकोल्यादिक्वाथकल्कसिद्धं वा, सुषवीक्वाथकल्कसिद्धं वा, कारवेल्लकक्वाथमात्रसिद्धं वा; बलातैलं वा परिषेकावगाहबस्तिभोजनेषु। शालिषष्टिकयवगोधूमान्नमनवं भुञ्जीत पयसा जाङ्गलरसेन वा मुद्गयूषेण वाऽनम्लेन।। २१।।

In all cases of *Vāta-Rakta*, old clarified butter boiled with the expressed juice of *Āmalaka* should be prescribed as drinks. The affected part should be washed or spinkled with old clarified butter, boiled with a decoction and paste (*Kalka*) of the drugs belonging to the *Kākolyādi* group, or with those of the *Jīvanīya* group, or with the decoction of *Suṣavī*, or of *Kāravellaka*. The *Balā-Taila*[2] should be used for sprinkling and immersing purposes, and as drink and *Basti-karma* (enemas).

Diet : The diet should consist of articles made of old and matured

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[1] MilK four times of oil should be taken.

[2] The "*Balā-Taila*" described in the medical treatment of *Muḍha-garbha*, h. XV.

Śāli or *Ṣaṣṭika* rice, wheat or barley, taken with milk[1] or with the soup of *Mudga* pulse or soup of flesh of *Jāṅgala* animals and devoid of any acid combination.[2] **21**

शोणितमोक्षञ्चाभीक्ष्णं कुर्वीत। उच्छ्रूतदोषे च वमनविरेचनास्थापनानुवासनकर्म कर्तव्यम्।। २२।।

Frequent blood-letting should be resorted to and measures, such as, emetics, purgatives, *Āsthāpana* and *Anuvāsana* should be adopted in cases of the aggravated *Doṣas*[3] (involved in the case). **22**

भवन्ति चात्र।

एवमाद्यैः क्रियायोगैरचिरोत्पतितं सुखम्।
वातासृक् साध्यते वैद्यैयाप्यते तु चिरोत्थितम्।। २३।।
उपनाहपरीषेक-प्रदेहाभ्यञ्जनानि च।
शरणान्यप्रवातानि मनोज्ञानि महान्ति च।। २४।।
मृदुगण्डोपधानानि शयनानि सुखानि च।
वातरक्ते प्रशस्यन्ते मृदुसंवाहनानि च।। २५।।
व्यायामं मैथुनं कोपमुष्णाम्ललवणाशनम्।
दिवास्वप्नमभिष्यन्दि गुरु चान्नं विवर्जयेत्।। २६।।

Memorable Verses : A case of *Vāta-Rakta* of recent growth, proves readily amenable to the remedial measures described before. Long-standing, i.e., chronic cases (of *Vāta-Rakta*) are never perfectly cured, but can only be palliated. The application of poultices (*Upanāha*), of medicinal washes or sprinkles (*Pariṣeka*), hot-plasters, massage (*Abhyaṅga*), spacious and comfortable bed-chambers which do not admit of too large an influx of air, shampooing, and the use of soft and pleasant beds and soft pillows, are chiefly recommended in a case of *Vāta-Rakta*; whereas physical exercise, sexual intercourse, display of anger the use of heat-making, saline, acid and difficult digestible food and eatables producing effusion of serus or slimy matter in the bodily channels, and sleep in the day-time (should be deemed extremely injurious and hence) should be studiously refrained from. **23-26**

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[1] In the case of *Vāta-roga* with preponderant *Pitta*, the patient should take the food with milk; in the preponderance of *Vayu*, with the soup of *Jāṅgala* meat; and in the preponderance of *Kapha*, with *Mudga-soup*, devoid of any acid combination.

[2] In the case of *Vāta-roga*, with a preponderance of *Pitta*, the patient should take his food with milk; in the preponderance of *Vāyu*, with the soup of *Jāṅgala* meat; and in the preponderance of *Kapha*, with *Mudga-soup*, devoid of any acid combination.

[3] In the preponderance of *Kapha*, emetics should be employed; in the preponderance of *Pitta*, purgatives should be given; and in the preponderance of *Vāyu*, *Anuvāsana* and *Āsthāpana* measures should be resorted to.

अपतानकिनमस्त्रस्ताक्षमवक्रभ्रुवमस्तब्धमेढ्रमस्वेदनमवेपनमप्रलापिनमखट्वापातिनमबहिरायामिनञ्चोपक्रमेत्।। २७।।

तत्र प्रागेव स्नेहाभ्यक्तं स्विन्नशरीरमवपीडनेन तीक्ष्णेनोपक्रमेत शिरः शुद्ध्यर्थम्। अनन्तरञ्च विदारीगन्धादिक्वाथमांसरसक्षीरदधिपक्वं सर्पिरच्छं पाययेत्, तथाहि नातिमात्रं वायुः प्रसरति। ततो भद्रदार्वादिवातघ्नगणमाहृत्य सयवकोलकुलत्थं सानूपौदकमांसं पञ्चवर्गमेकतः प्रक्वाथ्य तमादाय कषायमम्लक्षीरैः सहोन्मिश्र्य सर्पिस्तैलवसामज्जभिः सह विपचेन्मधुरकप्रतीवापम्। तदेतत् त्रैवृतमपतानकिनां परिषेकावगाहाभ्यङ्गपानभोजनानुवासननस्येषु विदध्यात्। यथोक्तैश्च स्वेदविधानैः स्वेदयेत्। बलीयसि वाते सुखोष्णतुषबूसकरीषपूर्णे कूपे निदध्यादा मुखात्। तप्तायां वा रथकारचुल्ल्यां तप्तायां वा शिलायां सुरापरिषिक्तायां पलाशदलच्छन्नायां शाययेत्। कृशरावेशवारपायसैर्वा स्वेदयेत्।। २८।।

The Medical Treatment of *Apatā-naka*: The medical treatment of a patient suffering from *Apatānaka* (hysterical convulsions), not exhibiting fixedness of gaze and arched eye-brows, with an absence of perspiration, quivering, delirium and the numbness of genitals, found not to fall on the ground from the bed but capable of being supported on his arms (*Akhaṭṭā-pātiw*) and whose trunk is not bent or arched on its posterior (dorsal) side (*Bahirāyama*), may be attempted (with success). The body of the patient should be first anointed with emulsions (*Sneha*) and then fomented; strong medicated snuff should then be administered for purifying (the accumulated mucus in) the head. After that the patient should be made to drink a clear potion prepared of clarified butter, cooked in combination with a decoction of the drugs constituting the *Vidāri-gandhādi* group, extract of meat, milk and milk-curd, so as to arrest the further expansion of the deranged *Vāyu* into the system.

Traivṛta Ghṛta **:** A decoction of the *Vāyu*-subduing drugs, such as *Bhadra-dārvādi*, etc., barley, *Kulattha* pulse, *Kola*, and the flesh of the *Ānupa* and *Audaka* animals with the *Pañca-Vargas*[1] should be made. The decoction, thus prepared, should be mixed with milk and fermented rice-gruel, etc., and then cooked with an adequate quantity of clarified butter, oil, lard and marrow by casting *Kalka* (paste) of the *Madhura* (*Kākolyādi* group) into it. This *Traivṛta-Ghṛta*[2] (lit. consisting of clarified butter with three other lardaceous articles), thus prepared, should be administered to *Apatānaka*-patients as potions and diet as effusions and immersions, as anointings and errhines, as well as in *Anuvāsana* measures. Diaphoretic measures should be applied according to the prescribed rules. In a case marked by an unusually aggravated condition of the *Vāyu*, the patient should be made to stand neck-deep in a pit tolerably warmed or heated with burning husks, and cow-dung. As an alternative, *Palāśa* leaves should be strewn over a hot furnace of blacksmith or over a hot stone slab, after having sprinkled wine over them, and the patient should be laid full length upon these leaves, or fomentations should be made with *Veśavāra*, *Kṛśarā* and *Pāyasa*. **27-28**

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[1] According to *Jettaṭa*, ''*Pañca-Varga*'' means the flesh of the five kinds of *Ānupa* animals, viz., *Kulacara, Plava, Kośastha, Pādin* and *Matsya* (fishes).

The reading here is doubtful. The term ''*Audaka*'' in the compound word ''*Sānupaudaka-maṁsa*'' seems to be redundant, inasmuch as ''*Audaka*'' animals are included in the "Ānupa" class. (Sūtra, chap. XLVI. Page 466, Vol I). In this case the word "Pañca-varga" also seems to be only an explanation of the term ''*Anupa* meaning the five kinds of *Anupa* flesh, and it seems to have surreptitiously crept into the body of the text from the marginal notes of some authoritative manuscript copy of the book. If, however, we are to abide by the current reading of the book, ''*Pañca-varga*'' cannot mean the five kinds of flesh in the presence of the word ''*Audaka*''mentioned separately, as *Jejjata* would have it. In that case it can only mean either the five groups of *Pañca-mūlas*, viz., the major *Pañca-mūlas*, the minor *Pañca-mūlas*, the Valli-Pañca-mūlas, the Kantaka-Pañca-mūlas and the Triṇa-Pañca-mūlas. (Sūtra, chap. XXXVIII, Pages 338-40, Vol. I), as some would explain it to mean. Others, however, prefer the reading as it is an explain action of the term ''*Fañca-varga*'' to be the five kinds of medicinal drugs we mentioned before in the sentence, viz., the *Vātaghna* drugs, *Yava, Kola, Kulattha* and flesh. Others, again, mean by the term ''*Pañca-varga*'' the five parts, viz., leaf, fruit, flower, bark and root, of the *Vātaghna* drugs mentioned in the sentence.

We have however, the authority of *Vāgbhaṭa* and *Cakradatta* in our side to accept the first view that the term ''*Audaka*'' is redundant, inasmuch as they have not read the word ''*Audaka*'' in their compilations. --Ed.

[2] According to *Ḍalhaṇa*, four seers of clarified butter, oil, lard and marrow (each weighing one seer), sixteen seers of *Kāñjī*, etc., sixteen seers of milk, sixteen seers of the decoction and one seer of the *Kalka* (paste) should be taken in its preparation. But *Gayādāsa* is of opinion that four seers of milk should be taken instead of sixteen seers.

Four seers of *Ghṛta*, etc., four seers of milk, six seers of *Kāñjī*, six seers of the decoction and one seer of the *Kalka* (paste) are generally taken by experienced physicians in its preparation. --Ed.

मूलकोरुबूकस्फूर्जार्जकार्कसप्तलाशङ्खिनीस्वरससिद्धं तैलमपतानकिनां परिषेकादिषूपयोज्यम्। अभुक्तवता पीतमम्लं दधिमरिचवचायुक्तमपतानकं हन्ति, तैलसर्पिर्वसाक्षौद्राणि च।। २९।।

An oil, cooked in combination with the expressed juice of *Mūlaka, Eraṅḍa, Sphūrja, Arjaka, Arka, Saptalā* and *Śaṁkhinī* should be used in washing (*Pariṣeka*), etc., the body of an *Apatānaka*-patient. Potions consisting of sour *Dadhi* (milk-curd) mixed with powdered pepper and *Vacā*, or of oil, clarified butter, lard, or honey, mixed with the same things and taken in an empty stomach, prove curative in case of *Apartānaka*. **29**

एतच्छुद्धवातापतानकविधानमुक्तम्, संसृष्टे संसृष्टं कर्तव्यम्। वेगान्तरेषु चावपीडं दद्यात्, ताम्रचूड-कर्कट-कृष्णमत्स्यशिशुमारवराहवसाश्चासेवेत, क्षीराणि वा वातहरसिद्धानि, यवकोलकुलत्थमूलकदधिघृततैलसिद्धां वा यवागूम्। स्नेहविरेचनास्थापनानुवासनैश्चैनं दशरात्राहृतवेगमुपक्रमेत्। वातव्याधिचिकित्सितञ्चावेक्षेत, रक्षाकर्म च कुर्यादिति।। ३०।।

These remedial measures are applicable in cases of *Apatānaka* where only the action of the aggravated *Vāyu* preponderates. In a case involving the concerted action of two or more of the *Doṣas*, drugs, remedial to each of them, should be combinedly employed. Medicinal liquid errhines (*Avapīḍa*) should be employed after the subsidence of a severe attack. The fat or lard of a cock, crab, *Kṛṣṇa*-fish, porpoise or of a boar should be taken[1] by the patient. As an alternative, he should be made to drink (a potion consisting of) milk boiled with *Vāyu*-subduing drugs (*Daśa-mūla*, etc.), or a gruel (*Yavāgū*) composed of barley, *Kola, Kulattha*-pulse and *Mūlaka,* cooked with curd, oil and clarified butter. Oily purgatives, *Āsthāpana* and *Anuvāsana* measures, should be employed if the paroxysm does not subside even in ten days. Medicies and remedial measures laid down under the head of *Vāta-vyādhi* and the process of *Rakṣā-karma*, should be likewise adopted (in cases of *Apatānaka*). **30**

पक्षाघातोपद्रुतमम्लानगात्रं सरुजमात्मवन्तमुपकरणवन्तञ्चोपक्रमेत्। तत्र प्रागेव स्नेहस्वेदोपपन्नं मृदुना शोधनेन संशोध्यानुवास्यास्थाप्य च यथाकालमाक्षेपकविधानेनोपचरेत्। वैशेषिकश्चात्र मस्तिष्क्यःशिरोबस्तिश्चाणुतैलमभ्यङ्गार्थे, शाल्वणमुपनाहार्थे, बलातैलमनुवासनार्थे। एवमतन्द्रितस्त्रींश्चतुरो वा मासान् क्रियापथमुपसेवेत।। ३१।।

Treatment of *Pakṣāghāta* : A physician is enjoined to taken in hand the medical treatment of a patient laid up with *Pakṣāghāta,* unattended by a discolouring of the skin, but having pain in the affected part, and who habitually observes the rules of diet and regimen and who can afford to pay for the necessary accessories. The affected part should be first anointed and then fomented. Milk emetics and purgatives should be subsequently employed for the purpose of cleansing the system. Medicated *Anuvāsana* and *Āsthāpana* measures should then be employed, after which the general directions and remedial measures, laid down under the treatment of *Ākṣepaka,* should be followed and employed at the proper time. Applications of the *Mastiṣkya-Śiro-basti* with *Aṇu-taila* for anointing the body, of the articles of *Śālvaṇa-Sveda* for the purpose of poulticing, and of the *Balā-taila* as an *Anuvāsana* measure, are the marked features of the medical treatment of this disease, and should be followed carefully for a continuous period of three or four months. **31**

मन्यास्तम्भेऽप्येतदेव विधानम्। विशेषतो वातश्लेष्महरैर्नस्यै रूक्षस्वेदैश्चोपचरेत्।। ३२।।

These preceding remedies as well as dry fomentations (*Rukṣa-*

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[1] *Vṛddha Vāgbhaṭa* recommends external application with these lards.

sveda) and errhines, which possess the virtue of subduing the deranged *Vāyu* and *Kapha* should be likewise employed in cases of *Manyā-sthambha*. **32**

अपतन्त्रकातुरं नापतर्पयेत्। वमनानुवासनास्थापनानि न निषेवेत। वातश्लेष्मोपरुद्धोच्छ्वासं तीक्ष्णैः प्रध्मापनैर्मोक्षयेत्। तुम्बुरुपुष्कराह्वहिङ्ग्वम्लवेतसपथ्यालवणत्रयं यवक्वाथेन पातुं प्रयच्छेत्, पथ्याशतार्धे सौवर्चलद्विपले चतुर्गुणे पयसि सर्पिःप्रस्थं सिद्धम्; वातश्लेष्मापनुच्च कर्म कुर्यात्।। ३३।।

Treatment of *Apatantraka* : Fasting is prohibited in cases of patients suffering from *Apatantraka* (Eppileptic convulsions). Emetic, *Āsthāpana* and *Anuvāsana* measures are likewise forbidden. The passage of respiration should be blown open by sharp *Pradhmāpan Nasya* (snuff) in the event of its being choked up with an accumulation of the deranged *Vāyu* and *Kapha*. The patient should be made to drink a potion consisting of *Tumburu, Puṣkara, Hiṅgu, Amla-vetasa, Harītakī* and the three (official) kinds of salts, with a decoction of barley.[1] As an alternative, four seers of clarified butter, cooked in combination with sixteen seers of milk, two *Pala* weight of *Sauvarcala* salt and fifty of *Harītakīs* should be prescribed for the use of the patient. All other remedial agents, possessing the virtue of subduing the deranged *Vāyu* and *Kapha* should be likewise employed. **33**

अर्दितातुरं बलवन्तमुपकरणवन्तञ्च वातव्याधिविधानेनोपचरेत्, वैशेषिकैश्च मस्तिष्क्यशिरोबस्तिनस्यधूमोपनाहस्नेहनाडीस्वेदादिभिः। ततः सतृणं महापञ्चमूलं काकोल्यादिं विदारिगन्धादिमौदकानूपमांसं तथैवौदककन्दांश्च संहृत्य द्विगुणोदके क्षीरद्रोणे निःक्वाथ्य पादावशिष्टमवतार्य परिस्राव्य तैलप्रस्थेनोन्मिश्र्य पुनरग्नावधिश्रयेत्, ततस्तैलं क्षीरानुगतमवतार्य शीतीभूतमभिमथ्नीयात्, तत्र यः स्नेह उत्तिष्ठेत् तमादाय मधुरौषधसहाक्षीरयुक्तं विपचेत्, एतत् क्षीरतैलमर्दितातुराणां पानाभ्यङ्गादिषूपयोज्यम्। तैलहीनं वा क्षीरसर्पिरक्षितर्पणमिति।। ३४।।

Treatment of *Ardita* : A patient suffering from *Ardita* (facial Paralysis) should be treated with the measures and remedies laid down under the head of *Vāta-vyādhi* in the event of his being found to be sufficienty strong and capable of affording the necessary expenses for his treatment. Errhines, *Mastiskya-Śiro-basti*, inhalation of the smoke (*Dhūma-pāna*) from medicated drugs, poulticing (*Upanāha*), unguents and *Nāḍi-sveda* (sudation therapy), etc., are the special features of the medical treatment of this disease. After that, a decoction should be made of the drugs constituting the groups of *Tṛṇa-Pañca-mūla, Mahā-Pañca-mūla, Kākolyādi* and *Vidāri-gandhādi* groups, aquatic bulbs, and the flesh of animals which are aquatic in their habits (*Audak*) and those which frequently live in swampy places (*Ānupa*), by boiling them together with a *Droṇa* measure of milk and double the quantity of water. The decoction should be considered boiled when three quarter parts of its original weight of the liquid has been evaporated and should then be strained. The decoction thus prepared should be boiled with a *Prastha* measures of oil (four seers) and be removed from the fire when the oil is well mixed with the milk. The compound (oil and milk) thus prepared should be allowed to cool down and then churned. The churned off cream (*sneha*) should be again boiled with the drugs of the *Madhura* (*Kākolyādi*) group, *Māṣa-parṇi* and milk (four times that of the original oil). This medicated oil is known as the *Kṣīra-Taila* and should be administered as potions and unguents, etc., to an *Ardita*-patient. The above preparation with clarified butter in the place of oil is known as the *Kṣīra-sarpi* and it should be used as an *Akṣi-tarpaṇa* (eye-lotion). **34**

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[1] *Cakradatta* quotes this in the chapter on the treatment of colic (*śūla*), but does not read '*Amla-vetasa*' there.

गृध्रसीविश्वाचीक्रोष्टुकशिरःखञ्जपङ्गुलवातकण्टक-पाददाह-पाद-हर्षावबाहुक-बाधिर्यधमनीगतवातरोगेषु यथोक्तं यथोद्देशञ्च सिराव्यधं कुर्यादन्यत्रावबाहुकात; वातव्याधिचिकित्सितञ्चावेक्षेत।। ३५।।

Venesection should be duly resorted to in the affected parts, according to the directions given before, in cases of *Gṛdhrasī* (Sciatica), *Viśācī* (Synovitis of the knee-joints), *Kroṣṭuka-śiraḥ, Khañja* (lameness), *Paṅgula, Vāta-kaṇṭaka, Pāda-dāha, Pāda-harṣa, Avabāhuka* and *Bādhirya* and in cases where the deranged *Vāyu* would be found to be seated in a *Dhamanī* except in a case of *Avabākuka*. Measures and remedies laid down under the head of *Vāta-vyādhi* should be also adopted. **35**

कर्णशूले तु श्रृङ्गवेररसं तैलमधुसंसृष्टं सैन्धवोपहितं सुखोष्णं

कर्णे दद्यात्, अजामूत्रमधुतैलानि वा, मातुलुङ्गदाडिमतिन्तिडीकस्वरसमूत्रसिद्धं तैलं, शुक्तसुरातक्रमूत्रलवणसिद्धं वा, नाडीस्वेदैश्च स्वेदयेत्, वातव्याधि-चिकित्साञ्चावेक्षेत् भूयश्चोत्तरे वक्ष्यामः।। ३६।।

The expressed juice of green ginger, made lukewarm after mixing it with (equal quantities of) oil, honey and *Saindhava* salt, should be poured into the cavity of the ear in a case of (acute) ear-ache. As an alternative, the urine of a she-goat, or oil and honey, or oil processed with the urine (of a cow) mixed with the expressed juice of *Mātuluṅga*, pomegranate and tamarind, or the oil boiled and prepared with *Surā, Takra, Śukta*, salt and the urine (of a cow) should be poured into the cavity of the ear; fomentation should be poured into the cavity of te ear; fomentation should be given (to the interior of the affected organ) in the manner of *Nāḍī-sveda*. The remedial measures for *Vāta-vyādhi* should be also resorted to. We shall, however, again narrate the subject in the *Uttara-Tantra*. **36**

तूनीप्रतितून्योः स्नेहलवणमुदकेन पाययेत्, पिप्पल्यादिचूर्णं वा, हिङ्गुयव-क्षारप्रगाढं वा सर्पिः। बस्तिर्भिश्चैनमुपक्रमेत्।। ३७।।

The patient should be made to drink a potion of *Sneha-Lavaṇa*[1] dissolved in adequate quantity of water, or the powders of the *Pippalyādi* group (with adequate quantity of water), or clarified butter, thickened or saturated with pulverised asafoetida and *Yava-kṣāra* (Carbonate of Postass), in cases of *Tunī* and *Prati-tunī*. Applications of *Bastis* should also be resorted to. **37**

आध्माने त्वपतर्पणपाणितापदीपमचूर्णफलवर्तिक्रियापाचनीय(दीपनीय)-बस्तिभिरुपाचरेत्। लङ्घनानन्तरञ्चान्नकाले धान्यकजीरकादिदीपनसिद्धान्यन्नानि। प्रत्याध्माने छर्दनापतर्पणदीपनानि कुर्यात्। अष्ठीला-प्रत्यष्ठीलयोर्गुल्माभ्यन्तरविद्रधिवत् क्रियाविभाग इति।। ३८।।

In a case of *Ādhmāna* (Tympanitis) the remedy should consist in the applications of powders of the *Dīpanīya* (appetising) group, of suppositories (*Phala-varti*), *Bastis* and digestive drugs (*Pācanīya* group). The patient should also be advised to observe a rigid fast and his abdomen should be fomented with hot palms. After that he should break his fast with boiled rice prepared with appetising (*Dīpana*) drugs such as, *Dhānyaka, Jīraka,* etc. Similarly, a case of *Pratyādhmāna* should be treated with fasting, emetics and appetising drugs. Cases of *Aṣṭhīlā* or *Pratyaṣṭīlā* should be treated as a case of *Gulma* and internal abscess, to all intents and purposes. **38**

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[1] *Sneha-Lavaṇa* has been described in Chap. 4 (treatment of *Vāta-vyādhi*)

हिङ्गुत्रिकटुवचाजमोदाधान्याजगन्धादाडिमतिन्तिडीकपाठाचित्रक-यवक्षार-सैन्धवविडसौवर्चल-स्वर्जिका-पिप्पलीमूलाम्लवेतस-शटी-पुष्करमूलहपुषा-चव्याजाजीपथ्याश्चूर्णयित्वा मातुलुङ्गाम्लेन बहुशः परिभाव्याक्षमात्रां गुटिकां कारयेत्, ततः प्रातरेकैकां वातविकारी भक्षयेत्। अथैष योगः कासश्वास-गुल्मोदरारोचकहृद्रोगाध्मानपार्श्वोदरबस्तिशूलानाह-मूत्रकृच्छ्रप्लीहार्शस्तूनीप्रतितूनीरपहन्ति।। ३९।।

***Hiṅgvādi-Vaṭi* :** A compound consisting of asafoetida, *Trikaṭu, Vacā, Ajamodā, Dhānyā, Aja-gandhā, Dāḍima, Tintiḍīka, Pāṭhā, Citraka, Yava-kṣāra, Saindhava* salt, *Viḍ* salt, *Sauvarcala* salt, *Svarjikā-kṣāra, Pippalī-mūla, Amla-vetasa, Śaṭī, Puṣkara-mūla, Hapuṣā, Cavyā, Ajājī* and *Pathyā*, powdered together and treated many times with the expressed juice of *Mātuluṅga* in the manner of *Bhāvanā*[1] saturation, should be made into boluses, each weighing an *Akṣa* (one *Tolās*) in weight. One (such) pill should be taken (in an empty stomach) every morning in all diseases of the deranged *Vāyu*. This compound proves curative in cough, asthma, internal tumour (*Gulma*), ascites, heart-disease, tympanitis, aching pain at the sides, in the abdomen and in the bladder, in cases of an aversion to food, retention of stool, strangunary, enlarged spleen, piles, *Tuni* and *Prati-tuni*. 39

भवन्ति चात्र।

केवलो दोषयुक्तो वा धातुभिर्वाऽऽवृतोऽनिलः।
विज्ञेयो लक्षणोहाभ्यां चिकित्सा चाविरोधतः।। ४०।।
रुजावन्तं घनं शीतं शोफं मेदोयुतोऽनिलः।
करोति यस्य तं वैद्यः शोथवत् समुपाचरेत्।। ४१।।

Memorable Verses : From the symptoms or leading indications, exhibited in each case and from a close examination thereof, it should be inferred whether the *Vāyu* alone has been deranged or whether it has combined with any other *Doṣa*, or has affected any other fundamental principle (*Dhātu*) of the organism as well; and the medical treatment should follow a course, so as not to prove hostile to the *Doṣas* or the *Dhātus* (organic principles) implicated in the case, in its attempt to subdue the aggravated *Vāyu*. In a case of cold, compact and painful swelling (appearing in any part of the body) owing to the combination of the deranged *Vāyu* with fat, the treatment should be identical with that of a swelling in general. **40-41**

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[1] "*Bhāvnā*" consists in soaking a powder or a pulverised compound with the expressed juice or decoction of any drugs or with any liquid and in getting it dry (generally). This process should be cotinued many times (generally seven times) in succession.

कफमेदोवृतो वायुर्यदोरू प्रतिपद्यते।
तदाऽङ्गमर्दस्तैमित्य-रोमहर्षरुजाज्वरैः ॥४२॥
निद्रया चार्दितौ स्तब्धौ शीतलावप्रचेतनौ।
गुरुकावस्थिरावूरू न स्वाविव च मन्यते।
तमूरुस्तम्भमित्याहुराढ्यवातमथापरे ॥४३॥

Urū-stambha **:** The deranged *Vāyu*, surcharged with the local fat and *Kapha* gives rise to a swelling in the region of the thigh which is known as *Urū-stambha*; others designate it as *Ādhya-Vāta*. This disease is marked by lassitude and an aching pain in the limbs, by the presence of fever, horripilation and somnolence and by a sensation of coldness, numbness, heaviness, and unsteadiness in the thighs, which seem as foreign to the body. **42-43**

स्नेहवर्जं पिबेत् तत्र चूर्णं षडधरणं नरः।
हितमुष्णाम्बुना तद्वत् पिप्पल्यादिगणैः कृतम्॥४४॥
लिह्याद् वा त्रैफलं चूर्णं क्षौद्रेण कटुकान्वितम्।
मूत्रैर्वा गुग्गुलुं श्रेष्ठं पिबेद् वाऽपि शिलाजतु॥४५॥
ततो हन्ति कफाक्रान्तं समेदस्कं प्रभञ्जनम्।
हृद्रोगमरुचिं गुल्मं तथाऽभ्यन्तरविद्रधिम्॥४६॥
सक्षारमूत्रस्वेदांश्च रूक्षाण्युत्सादनानि च।
कुर्याद् दिह्याच्च मूत्राद्यैः करञ्जफलसर्षपैः॥४७॥
भोज्याः पुराणश्यामाक-कोद्रवोद्दालशालयः।
शुष्कमूलकयूषेण पटोलस्य रसेन वा।
जाङ्गलैरघृतैर्मांसैः शाकैश्चालवणैर्हितैः॥४८॥

यदा स्यातां परिक्षीणे भूयिष्ठे कफमेदसी।
तदा स्नेहादिकं कर्म पुनरत्रावचारयेत्।। ४९।।

Its Treatment : The patient should be made to drink a potion consisting of the pulverised compound known as the *Ṣaḍ-dharaṇa-yoga*; or of the drugs constituting the *Pippallyādi* group, dissolved in (an adequate quantity of) hot water without using any oleaginous substance; pulverised *Triphalā* and *Kaṭuka* mixed with honey, should be licked; or a potion, consiting of *guggulu* or *Śilājatu* dissolved in cow's urine, should be administered. These compounds subdue the aggravated *Vāyu* surcharged with deranged fat and *Kapha* and prove curative in heart-disease, an aversion to food, *Gulma* and internal abscesses. A medicinal plaster composed of *Karañja* fruits and mustard seeds, pasted with a copious quantity of cow's urine should be applied hot to the affected part, which may be as well fomented with cow's urine mixed with alkali (*Kṣāra*); or the locality should be shampooed with articles devoid of any oily substance. The diet of the patient should consist of old and matured *Śyāmāka*, *Kodrava*, *Uddālaka* and *Śāli* rice with the soup of dry *Mūlaka* or *Paṭol*a, or of the flesh of animals of the *Jāṅgala* group cooked without clarified butter or vegetables (*Śāka*) cooked without salt. The use of oil and lardaceous substances in general (*Sneha-karma*) should, however, be prescribed after the deranged fat and *Kapha* have (totally) subsided. **44-49**

सुगन्धिः सुलघुः सूक्ष्मस्तीक्ष्णोष्णः कटुको रसे।
कटुपाकः सरो हृद्यो गुग्गुलुः स्निग्धपिच्छिलः।
स नवो बृंहणो वृष्यः पुराणस्त्वपकर्षणः।। ५०।।
तैक्ष्ण्यौष्ण्यात् कफवातघ्नः सरत्वान्मलपित्तनुत्।
सौगन्ध्यात् पूतिकोष्ठघ्नः सौक्ष्म्याच्चानलदीपनः।। ५१।।
तं प्रातस्त्रिफलादार्वी-पटोलकुशवारिभिः।
पिबेदावाप्य वा मूत्रैः क्षारैरुष्णोदकेन वा।। ५२।।
जीर्णे यूषरसैः क्षीरैर्भुञ्जानो हन्ति मासतः।
गुल्मं मेहमुदावर्त्तमुदरं सभगन्दरम्।। ५३।।
कृमिकण्ड्वरुचिश्वित्राण्यर्बुदं ग्रन्थिमेव च।
नाड्याढ्यवातश्वयथून् कुष्ठदुष्टव्रणांश्च सः।
कोष्ठसन्ध्यस्थिगं वायुं वृक्षमिन्द्राशनिर्यथा।। ५४।।

Therapeutic properties of *Guggulu* : *Guggulu* is aromatic, light, penetrating into the minutest parts of the body, sharp, heat-making in potency, pungent in taste and digestion, laxative, unctuous, slimy, and wholesome to the heart (*Hṛdya*). New *Guggulu* is an aphrodisiac and a constructive tonic. Old *Guggulu* is anti-fat and hence reduces corpulency. It is owing to its sharpness and heat-making potency that *Guggulu* tends to reduce the *Vāyu* and the *Kapha*; it is its laxativeness that destroys the *Malas* (refuge deposits in the *Srotas*) and the deranged *Pitta*; its aroma removes the bad odours of the *Koṣṭha*; and it is its subtle essence that improves the appetising faculty. *Guggulu* should be taken every morning with a decoction of *Triphalā, Dārvī* and *Paṭola* or with that of *Kuśa* roots[1]; it may also be taken with an adequate quantity of cow's urine, or with alkaline[2] or tepid water. The patient should take boiled rice with soup, milk, or extract of meat after the *Guggulu* has been digested. Diseases such as internal tumour (*Gulma*), urinary complaints (*Meha*), *Udāvarta*, ascites, fistula-in-ano, worms in the intestines, itches, an aversion to food, leucoderma (*Śvitra*), tumour and glands (*Arbuda*), sinus, *Ādhya-Vāta*, swelling (oedema), cutaneous affections (*Kuṣṭha*) and malignant sores and ulcers readily yield to it, if used for a month (with the observance of the regimen of diet and conduct laid down previously). It also destroys the deranged *Vāyu* incarcerated in the *Koṣṭha*, bones and joints, just as a thunderbolt will destroy trees. **50-54**

इति सुश्रुत-संहितायां चिकित्सितस्थाने महावातव्याधिचिकित्सितं
नाम पञ्चमोऽध्यायः ।। ५ ।।

Thus ends the fifth Chapter of the *Cikitsitā Sthāna* in the *Suśruta-Saṁhitā* which deals with the medical treatment of *Mahā-Vāta-Vyādhi*.

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[1] Some explain that a third decoction should be that of *Triphalā, Dārvī, Paṭola* and *Kuśa* grass taken together.--*Ḍalhaṇa*.

The decoctions may be prepared separately with *Triphalā, Dārvī, Paṭola* and *Kuśa*. --Ex.

[2] Some read "*Kṣīra*" (milk) in the place of "*Kṣāra*" (alkali).

CHIKITSĀ-STHĀNA

CHAPTER VI

षष्ठोऽध्यायः।

अथातोऽर्शसां चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥ १ ॥

Now we shall discourse on the medical treatment of Haemorrhoids (*Arśas*). 1

चतुर्विधोऽर्शसां साधनोपायः। तद्यथा—भेषजं क्षारोऽग्निः शस्त्रमिति। तत्राचिरकालजातान्यल्पदोषलिङ्गोपद्रवाणि भेषजसाध्यानि, मृदुप्रसृतावगाढान्युच्छ्रितानि क्षारेण, कर्कशस्थिरपृथुकठिनान्याग्निना, तनुमूलान्युच्छ्रितानि क्लेदवन्ति च शस्त्रेण। तत्र भेषजसाध्यानामर्शसामदृश्यानान्तु भेषजं भवति; क्षाराग्निशस्त्रसाध्यानान्तु विधानमुच्यमानमुपधारय।। २।।

The remedial measures in haemorrhoids may be grouped under four subheads; namely, the employment of (active) medicinal remedies, the application of an alkali (into the seat of the disease), actual cauterization (of the polypii) and surgical operation. A case of recent origin involving the action of the *Doṣas* to a slight degree and uncomplicated without any grave or dangerous symptom and complication may prove amenable to medicine alone. Deep-seated polypii, which are soft to the touch and markedly elevated and extended should be treated with alkaline applications, while those which are rough firm, thick and hard should be cauterized with fire. Polypii which are raised, exuding and slender at the roots should be surgically treated. Hoemorrhoids which are held amenable to medicine and are not visible (to the naked eye) should be treated with the help of medicines alone. Now, listen to the procedure to be adopted in the treatment of Arśas which would require alkaline applications, a cauterization, or a surgical operation. 2

तत्र बलवन्तमातुरमर्शोभिरुपद्रुतमुपस्निग्धं परिस्विन्नमनिलवेदनाभिवृद्धि-प्रशमार्थं स्निग्धमुष्णमल्पमन्नं द्रवप्रायं भुक्तवन्तमुपवेश्य सम्भृते शुचौ देशे साधारणे व्यभ्रे काले समे फलके शय्यायां वा प्रत्यादित्यगुदमन्यस्योत्सङ्गे निषण्णपूर्वकायमुत्तानं किञ्चिदुन्नतकटिकं वस्त्रकम्बलकोपविष्टं यन्त्रण-शाटकेन परिक्षिप्तग्रीवासक्थि पारिकर्मिभिः सुपरिगृहीतमस्पन्दनशरीरं कृत्वा ततोऽस्मै घृताभ्यक्तगुदाय घृताभ्यक्तं यन्त्रमृज्वणुमुखं पायौ शनैः शनैः प्रवाहमाणस्य प्रणिधाय, प्रविष्टे चार्शो वीक्ष्य, शलाकयोत्पीडच, पिचुवस्त्रयोरन्यतरेण प्रमृज्य, क्षारं पातयेत्, पातयित्वा च पाणिना यन्त्रद्वारं पिधाय वाक्च्छतमात्रमुपेक्षेत। ततः प्रमृज्य क्षारबलं व्याधिबलञ्चावेक्ष्य पुनरालेपयेत्। अथार्शः पक्वजाम्बवप्रतीकाशमवसन्नमीषन्नतमभिसमीक्ष्योपावर्तयेत्। क्षारं प्रक्षालयेद्धान्याम्लेन दधिमस्तुशुक्तफलाम्लैर्वा। ततो यष्टीमधुकमिश्रेण सर्पिषा निर्वाप्य यन्त्रमपनीयोत्थाप्यातुरमुष्णोदकोपविष्टं शीताभिरद्भिः परिषिञ्चेदशीताभिरित्येके। ततो निर्वातमागारं प्रवेश्याचारिकमादिशेत्, सावशेषं पुनर्दहेत्। एवं सप्तरात्रात् सप्तरात्रादेकैकमुपक्रमेत। तत्र बहुषु पूर्वं दक्षिणं साधयेत्; दक्षिणाद् वामं, वामात् पृष्ठजं, ततोऽग्रजमिति।। ३।।

Application of *Kṣāra* : Strong patient suffering from haemorrhoids, should be anointed and duly fomented. He should be made to eat warm and demulcent food (*Anna*) in a fluid state (of a gruel-like consistency) to alleviate the excessive pain incidental to the action of the deranged *Vāyu*. In a season neither too hot nor too cold, and when the sky is cloudless, he should be placed in a raised up position in a clean and well-equipped place on a plain slab or on a clean bed with his head resting on the lap of an attendant and the anal region exposed to the sun. In this position the waist should be made to elevate a little and to rest on a cushion of cloths or blankets. The neck and the thighs of the patient should be drawn out, and then secured with trappings and held fast by the attendants so as not to allow him to move. Then a straight and slender-mouthed instrument (somewhat like the modern rectal speculum), lubricated with clarified butter, should be gently inserted into the rectum and the patient should be asked to strain down gently at the time. After seeing the polypus (through the speculum), it should be scraped with an indicator and cleansed with a piece of cotton or linen after which an alkali should be applied to it. The exterior orifice of the instrument should be closed with the palm of the hand after this application and kept in that manner for a period that would be required to utter a hundred words.

Then after having cleansed the polypus, a fresh application should b made according to the strength of the alkali and the intensity of the aggravated *Doṣas* involved in the case. Further application of the alkali should be stopped when the piles begin to acquire the colour of a ripe *Jambu* fruit and get depressed and shrivelled. The caustie should then be washed with fermented rice-gruel (*Dhānyāmla*), curd-cream, *Śukta* or the juice of acid fruits. After that it should be cooled with clarified butter mixed with *Yaṣṭi-Madhu*, the trappings should be removed and the patient should be raised up and placed in a sitting posture in warm water and refreshed with sprays of cold water, or, according to some authorities, with warm water. Then the patient should be made to lie in a spacious chamber, not exposed to the blasts of cold winds (specially), and advised to observe proper diet and regimen. Each of the remaining polypii, if any, should be cauterized with the alkaline application at an interval of seven days. In case of multiple number of polypii, those on the right side should be first cauterized and then those on the left, and after that those on the posterior side; and lastly those that would be found to be in front. 3

तत्र वातश्लेष्मनिमित्तान्यग्निक्षाराभ्यां साधयेत्, क्षारेणैव मृद्वुना पित्तरक्त-निमित्तानि। तत्र वातानुलोम्यमन्नरुचिरग्निदीप्तिर्लाघवं बलवर्णोत्पत्तिर्मनस्तुष्टिरिति सम्यग्दग्धलिङ्गानि। अतिदग्धे तु गुदावदरणं दाहो मूर्च्छा ज्वरः पिपासा शोणितातिप्रवृत्तिस्तन्निमित्ताश्चोपद्रवा भवन्ति, ध्यामाल्पव्रणता कण्डूरनिलवैगुण्यमिन्द्रियाणामप्रसादो विकारस्य चाशान्तिर्हीनदग्धे।। ४।।

Polypii, having their origin in the deranged *Vāyu* and *Kapha*, should be cauterized with fire or alkali; while those, which are the outcome of the deranged *Pitta* and vitiated blood should be treated with a mild alkali alone. A perfect and satisfactory cauterization

(*Samyagdagdha*) of a polypus should be understood from such symptoms as, restoration of the bodily *Vāyu* to its normal condition, relish for food, keenness of the appetite, lightness of the body and improvement in strength, complexion and pleasure. An over-cauterized (*Atidagdha*) polypus gives rise to such symptoms as, cracking of the region of the anus, a burning sensation (in the affected locality), fainting, fever, thirst, and profuse haemorrhage (from the rectum), and consequent complications; while an insufficiently cauterized (*Hīnadagdha*) polypus is known by its tawny brown colour, smallness of the incidental ulcer, itching, derangement of the bodily *Vāyu*, discomforts of the cognitive organs and a non-cure of the disease. **4**

महान्ति च प्राणवतश्छित्त्वा दहेत्। निर्गतानि चात्यर्थं दोषपूर्णानि यन्त्राद् विना स्वेदाभ्यङ्गस्नेहावगाहोपनाहविस्त्रावणालेपक्षाराग्निशस्त्रैरूपाचरेत्; प्रवृत्तरक्तानि च रक्तपित्तविधानेन, भिन्नपुरीषाणि चातीसारविधानेन, बद्ध-वर्चांसि स्नेहपानविधानेनोदावर्तविधानेन वा। एष सर्वस्थानगतानामर्शसां दहनकल्पः।। ५।।

A large polypus, appearing in a strong person, should be clipped off (with a knife) and cauterized with fire. As regards an external polypus full of extremely aggravated *Doṣas* (*Vāyu, Pitta, Kapha* and blood) no *Yantra* should be used, but the treatment should consist of fomentation, anointing, poulticing, immersion, plastering, evacuating measures (*Visrāva*), cauterization with fire and alkali and a surgical operation. Measures laid down under the head of *Rakta-pitta* should be resorted to in cases of haemorrhage (from the seat of affection). Remedies mentioned in connection with diarrohea (*Atīsāra*) should be employed in cases of a looseness of the bowels; whereas in cases of constipation of the bowels oily purgatives should be administered, or the remedies for *Udāvartta* should be adopted. These rules shall hold good in the cases of treating (cauterization, etc.) a polypus occurring in any part of the body whatsoever. **5**

आसाद्य च दर्वीकूर्चकशलाकानामन्यतमेन क्षारं पातयेत्। भ्रष्टगुदस्य तु विना यन्त्रेण क्षारादिकर्म प्रयुञ्जीत। सर्वेषु च शालिषष्टिकयवगोधूमान्नं सर्पिःस्निग्धमुपसेवेत पयसा निम्बयूषेण पटोलयूषेण वा। यथादोषं शाकैर्वास्तूक-तण्डुलीयक-जीवन्त्युपोदिकाश्वबला-बाल-

मूलक-पालङ्क्यसनचिल्लीचुच्चू-कलाय-वल्लीभिरन्यैर्वा। यच्चान्यदपि स्निग्धमग्निदीपनमर्शोघ्नं सृष्टमूत्रपुरीषञ्च तदुप-सेवेत।। ६।।

A polypus should be caught hold of and an alkali should be applied thereto with a *Darvī*, or a brush (*Kūrca*), or an indicator (*Śalākā*). In a case of a prolapse of the anus, cauterization should be made without the help of any *Yantra* instrument).

Diet : In all types of haemorrhoids, the diet should consist of wheat barley, *Ṣaṣṭika* rice or *Śāli* rice, (boiled) and mixed with clarified butter, to be taken with milk, *Nimba*-soup, or *Paṭola*-soup. The patient should be advised to take (his meal) with *Vāstūka, Taṇḍulīyaka, Jīvanti, Upodikā, Aśva-balā,* tender *Mūlaka, Pālaṅka, Asana, Cilli, Cuccu, Kalāya, Vallī,* or any other *Śākas* (pot-herbs), according to the nature of the *Doṣas* involved in the case. Any other oleaginous, diuretic, laxative and appetising (*Dīpana*) diet possessing the virtue of curing piles should also be prescribed. **6**

दग्धेषु चार्शःस्वभ्यक्तोऽनलसन्धुक्षणार्थमनिलप्रकोपसंरक्षणार्थञ्च स्नेहादीनां सामान्यतः क्रियापथमुपसेवेत। विशेषतस्तु वातार्शःसु सर्पींषि च दीपनीयवातहर-सिद्धानि हिङ्ग्वादिभिश्चूर्णैः प्रतिसंसृज्य पिबेत्, पित्तार्शःसु पृथक्पर्ण्यादीनां कषायेण दीपनीयप्रतिवापं सर्पिः, शोणितार्शःसु मञ्जिष्ठामुरुङ्ग्यादीनां कषाये पाचयेत्, श्लेष्मार्शःसु सुरसादीनां कषाये। उपद्रवांश्च यथास्वमुपाचरेत्।। ७।।

After the cauterization of the polypus, as well as in a case where no cauterization would be necessary, the body of the patient should be anointed with clarified butter and oil, etc., and measures both general and specific (mentioned below and in accordance with the *Doṣa* or *Doṣas* involved) should be employed for the purpose of improving the digestive powers and to alleviate any aggravation of the *Vāyu*. He should be made to drink a potion consisting of clarified butter cooked with the *Vāyu*-subduing and appetisting (*Dīpana*) drugs[1] (*Kalka* and *Kvātha*) mixed with the powders of *Hiṅgu*, etc., (described in the treatment of *Mahā-Vāta-vyādhi*, chapter. V). In a case of *Pittaja*-

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[1] Such as the decoction of the drugs of the *Bhadra-darvādi* (*Vāyu*-subduing) and *Pippalyādi* (*Dīpanīya*) groups. This *Ghṛta* should be prescribed in a *Vātaja Arśas*.

Arśas, clarified butter prepared by cooking it with the drugs of the *Pippallyādi* and *Bhadra-dārvādi*[1] groups, should again be cooked with the decoction of *Pṛthakparṇyādi* group and the *Kalka* of the *Dīpanīya* (*Pippallyādi*) group, and given as a potion to the patient. In a case of haemorrhoid due to the action of the deranged blood[2] (*Raktārśas*), the clarified butter should be cooked with a decoction of *Mañjiṣṭhā*, *Muruṅgi*, (D. R. *Suraṅgī*), etc., while in a case of one due to the action of the deranged *Kapha*, the clarified butter should be cooked with a decoction of the drugs constituting the *Surasādī* group. The supervening distresses should be alleviated by the remedial measures similar to each of them. **7**

परञ्च यत्नमास्थाय गुदे क्षाराग्निशस्त्राण्यवचारयेत्। तद्विभ्रमाद्धि षाण्ढ्य-शोफदाहमदमूर्च्छाटोपानाहातीसारप्रवाहणानि भवन्ति मरणं वा।। ८।।

Cauterization with fire or with an alkali or any surgical operation in the present disease should be effected into the rectum (with the utmost care, inasmuch as an error happening in any of these cases may bring on impotency, swelling, (*Śopha*), a burning sensation, intoxication, fainting, rumbling in the intestines, retention of stool and urine, dysentery, diarrhoea, or may ultimately end in death. **8**

अत ऊर्ध्वं यन्त्रप्रमाणमुपदेक्ष्यामः। तत्र यन्त्रं लौहं दान्तं शार्ङ्गं वार्क्षं वा गोस्तनाकारं चतुरङ्गुलायतं पञ्चाङ्गूलपरिणाहं पुंसां, षडङ्गुलपरिणाहं नारीणां तलायतम्। तद् द्विच्छिद्रं—दर्शनार्थम्, एकं छिद्रन्तु कर्मणि। एकद्वारे हि शस्त्रक्षाराग्नीनामतिक्रमो न भवति। छिद्रप्रमाणन्तु त्र्यङ्गुलायतमङ्गुष्ठोदरपरिणाहम्। यदङ्गुलमवशिष्टं तस्यार्धाङ्गुलमधस्तादर्धाङ्गुलोच्छ्रितो-परिवृत्तकर्णिकम्। एष यन्त्राकृतिसमासः।। ९।।

अत उर्ध्वमर्शसामालेपान् वक्ष्यामः। स्नुहीक्षीरयुक्तं हरिद्राचूर्ण-

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[1] The epithet "*Bhadra-dārvādi-pippallyādi*" in the phrase "*Bhadra-dārvādi-pippallyādi-sarpiḥ*" seems to be included into the body of the text through an accident. In our opinion, it is only an annotation of the phrase "*Dīpanīya-Vāta-hara-siddha*" occurring in the last sentence. --Ed.

[2] The *Kalkas* of the *Pippallyādi* group should also be taken in the preparation of the two kinds of medicated clarified butter to be used in *Raktārśas*, and *Pittārśas*. --*Ḍalhaṇa*.

मालेपः प्रथमः। कुक्कुटपुरीषगुञ्जाहरिद्रापिप्पलीचूर्णमिति गोमूत्रपित्तपिष्टो द्वितीयः। दन्तीचित्रकसुवर्चिकालाङ्गलीकल्को वा गोपित्तपिष्टस्तृतीयः। पिप्पली-सैन्धवकुष्ठशिरीषफलकल्कः स्नुहीक्षीरपिष्टोऽर्कक्षीरपिष्टो वा चतुर्थः। कासीस-हरिताल-सैन्धवाश्वमारक-विडङ्गपूतीककृतवेधनजम्ब्वर्कोत्तमारणीदन्तीचित्रकालर्कस्नुहीपयःसु तैलं विपक्वमभ्यञ्जनेनार्शः शातयति।। १०-११।।

Rectal Speculum : Now we shall describe the dimensions of the *Yantras* (and the materials of which they are made of). The instrument may be made of iron, ivory, horn or wood. It should be made to resemble the teat of a cow. In the case of a male patient, it should be four fingers in length and five fingers in circumference; whereas in the case of a female patient, the length should be commensurate with that of the palm of the hand (of the same length as before--D. R.) and six fingers in circumference. The instrument should be provided with two separate apertures in its inside, one for seeing the interior of the rectum and the other for applying an alkali, or actual cautery (*Agni*) to the polypus, since it is impossible to apply fire and alkali through the same aperture. The circumference of the aperture in the upper three fingers of the instrument should be like that of a thumb. There should be a bulb-like protrusion of the same width, at the bottom, and above it a space of half a finger's width. Thus we have briefly described the shape of the instrument.

Ālepa (plasters) : Now we shall describe the plasters to be applied to the haemorrhoids (to cause their spontaneous dropping off). The first consists of pulverised turmeric mixed with the milky exudation of the *Snuhī* tree. The second contains of the cock-faeces and pulverised *Guñjā*, turmeric and *Pippalī* pasted with the urine and bile of a cow. The third is compounded of *Dantī, Citraka, Suvarcikā* and *Lāṅgalī* pounded together and made into a paste with cow's bile. The fourth consists of *Pippalī*, rock-salt, *Śirīṣa*-seeds and *Kuṣṭha*-pasted with the milky juice of an *Arka*, or *Snuhī* plant. An oil cooked in combination with *Kāsīsa* (sulphate of iron), *Haritāla* (yellow orpiment), rock-salt, *Aśvamāraka, Viḍaṅga, Pūtika, Kṛtavedhana, Jambu, Arka, Uttamāraṇī, Dantī, Citraka, Alarka* and *Snuhī*-milk, and used as an unguent, leads to the falling off of the piles. **9-11**

अत ऊर्ध्वं भेषजसाध्येष्वदृश्येष्वर्शःसु योगान् यापनार्थं (पातनार्थं) वक्ष्यामः। प्रातःप्रातर्गुडहरीतकीमासेवेत, ब्रह्मचारी गोमूत्रद्रोणसिद्धं वा हरीतकीशतं प्रातःप्रातर्यथाबलमुपयुञ्जीत क्षौद्रेण, अपामार्गमूलं वा तण्डुलोदकेन सक्षौद्रमहरहः, शतावरीमूलकल्कं वा क्षीरेण, चित्रक-चूर्णयुक्तं वा सीधुपराध्र्यम्, भल्लातक-चूर्णयुक्तं वा शक्तुमन्थमलवणं तक्रेण, कलशे वाऽन्तश्चित्रकमूलकल्कावलिप्ते निषिक्तं तक्रमम्लमनम्लं वा पानभोजनेषूपयुञ्जीत; एष एव भार्ग्यास्फोता-यवान्यामलकगुडूचीषु तक्रकल्पः।। १२।।

Internal piles : Now we shall describe the remedial measures which bring about the falling off of the invisible (internal) haemorrhoids. The patient should take *Harītakī* with treacle every morning; or a hundred *Harītakīs* should be boiled in a *Droṇa* measure of cow's urine and the patient, observing a strict continence, should take with honey every morning as many of them as suit his constitution; or he should be made to take every day a paste made of the roots of *Apāmārga* with the washings of rice and with honey. *Śatāvarī* pasted with an adequate quantity of milk or a *Karṣa* measure of) the powders of *Citraka* mixed with a copious quantity of good *Sīdhu* wine, or a grue (*Mantha*) neither extremely thick nor thin), or powdered barley or wheat mixed with *Takra* and *Bhallātaka* powder, should be administered without any salt. A quntity of *Takra* should be kept in an earthen pitcher, plastered inside with a paste of *Citraka* roots, and given to the patient in food and drinks whether fermented or not. A *Takra* should also be separately prepared as in the preceding manner with *Bhārgī, Āsphotā,* barley, *Āmlaka* and *Guḍūcī* and administered similarly; this is called the *Takra-kalpa* (butter-milk compound). **12**

पिप्पलीपिप्पलीमूलचव्यचित्रकविडङ्गशुण्ठीहरीतकीषु च पूर्ववदेव, निरन्नो वा तक्रमहरहर्मासमुपसेवेत। शृङ्गवेरपुनर्नवाचित्रककषायसिद्धं वा पयः। कुटज-मूलत्वक्फाणितं वा पिप्पल्यादिप्रतीवापं क्षौद्रेण, महावातव्याध्युक्तं हिङ्ग्वादिचूर्णमुपसेवेत तक्राहारः, क्षीराहारो वा, क्षारलवणान् चित्रकमूलक्षारोदकसिद्धान् वा कुल्माषान् भक्षयेत्, चित्रकमूलक्षारोदकसिद्धं वा पयः, पलाशतरुक्षारसिद्धं वा, पलाशतरु क्षार सिद्धान् वा कुल्माषान्, पाटलापामार्गबृहतीपलाशक्षारं वा,

परिस्रुतमहरहर्घृतसंसृष्टम्, कुटजबन्दाकमूलकल्कं वा तक्रेण, चित्रकपूतीकनागरकल्कं वां पूतीकक्षारेण क्षारोदकसिद्धं वा सर्पिः पिप्पल्यादिप्रतीवापम्, कृष्णतिलप्रसृतं प्रकुञ्चं वा प्रातःप्रातरनुसेवेत शीतोदकानुपानम्। एभिरभिवर्धतेऽग्निरर्शांसि चोपशाम्यन्ति।। १३।।

A medicated *Takra* should also be prepared with *Pippalī, Pippalī-mūla, Cavya, Citraka, Viḍaṅga, Śuṇṭhī* and *Harītakī*, in the manner described above, (and given to the patient), who should abstain from taking any solid food, but live only on (this) *Takra* for a peirod of one full month; or he should be given milk boiled with a decoction of *Śṛṅgavera, Punarnavā* and *Citraka*, or a condensed decoction (*Phāṇita*) of the bark of *Kuṭaja* roots mixed with an after-throw of the powdered drugs of the *Pippalyādi* group and honey. The patient should be made to partake of the medicinal compound known as the *Hiṅgvādi-cūrṇa*[1] described in the chapter on *Mahā-Vāta-vyādhi*. and be made to live either on milk, or on *Takra*. As an alternative, he should take *Kulmāṣā* boiled in *Kṣārodaka* (alkaline water) prepared from *Citraka*-roots and made saline with a liberal after-throw of *Yava-kṣāra*; or he should take milk boiled with the *Kṣārodaka* (alkaline water) prepared from *Citraka*-roots, or *Kulmāṣa* boiled with the alkaline water prepared from the ashes of burnt *Palāsa*; or he should drink frequent potions of clarified butter mixed with the alkali made of the ashes of either *Pātolā, Apāmārga, Bṛhatī*, or *Palāsā* wood; or drink *Takra* mixed with the *Kalka* of the roots of *Kuṭaja* and of *Bandāka*; or take the alkaline water of *Pūtīka* mixed with a *Kalka* of *Citraka, Pūtīka* and *Nāgara*; or use the clarified butter boiled in an alkaline solution[2] with the powdered drugs of the *Pippalyādi* group added to it by way of an after-throw; or he should take every morning one or two *Palas* of black sesamum (according as required), with cold water. These measures prove remedial in cases of haemorrhoids and tend to improve the digestion. **13**

द्विपञ्चमूलीदन्तीचित्रकपथ्यानां तुलामाहृत्य जलचतुर्द्रोणे विपाचयेत्।

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[1] In a preponderance of *Vāyu* and *Kapha*, *Takra* should be taken as diet; whereas milk should be taken in a case of the preponderance of vitiated blood.

[2] During the period when the above mentioned alkaline preparations are used, the diet of the patient should consist of clarified butter, milk and meat-soup for fear of the loss of the *Ojo-Dhātu*.

ततः पादावशिष्टं कषायमादाय सुशीतं गुडतुलया सहोन्मिश्र्य घृतभाजने निःक्षिप्य मासमुपेक्षेत यवपल्ले, ततः प्रातःप्रातर्मात्रां पाययेत; तेनार्शोग्रहणीदोषपाण्डुरोगोदावर्तारोचका न भवन्ति, दीप्तोऽग्निश्च र्भवति।।

पिप्पलीमरिचविडङ्गैलवालुकलोध्राणां द्वे द्वे पले, इन्द्रवारुण्याः पञ्च पलानि, कपित्थमध्यस्य दश, पथ्याफलानामर्धप्रस्थः, प्रस्थो धात्रीफलानाम्, एतदैकध्यं जलचतुर्द्रोणे विपाच्य पादावशेषं परिस्त्राव्य, सुशीतं गुडतुलाद्वयेनोन्मिश्र्य, घृतभाजने निःक्षिप्य पक्षमुपेक्षेत यवपल्ले। ततः प्रातःप्रातर्यथाबलमुपयुञ्जीत। एष खल्वरिष्टः प्लीहाग्निषङ्गार्शोग्रहणीहृत्पाण्डुरोग-शोफ-कुष्ठगुल्मोदर-कृमिहरो बलवर्णकरश्चेति।। १४।।

Dantyariṣṭa : A *Tulā* weight[1] (twelve seers and a half) of the following drugs, viz., *Daśamūla, Dantī, Citraka* and *Harītakī* should be boiled with four *Droṇa* measures of water till reduced to one quarter part (one *Droṇa*). The decoction, thus prepared, should be cooled down, filtered, mixed with a *Tulā* measure of treacle and preserved into a receptacle which formerly contained clarified butter, which should then be kept buried for a month in a heap of unthrashed barley. At the close of this period an adeqate dose of this preparation should be given to the patient every morning. This medicine proves beneficial in cases of haemorrhoids, chronic diarrhoea (*Grahaṇī*), anaemea, obstinate constipation of the bowels (*Udāvartta*) and in an aversion to food. It is also a good stomachic agent.

Abhyāriṣṭa[2] : Two *Pala* weight of each of the following drugs, viz., *Pippalī, Marica, Viḍaṅga, Elavālukā* and *Lodhra*, five[3] *Pala* weight of *Indravāruṇī*, ten *Pala* weight of the inner pulps of the *Kapittha* fruit, half a *Prastha* measure (one *Prastha* is equal to two seers) of *Harītakī* and one *Prastha* weight of *Āmalakī*, boiled together with four *Droṇa* measures of water until reudced to one quarter of its quantity. This decoction should be filtered (through a piece of linen) and cooled down, after which two *Tulā* weight of treacle should be added to it. The whole preparation should be then kept in a receptacle which formerly contained clarified butter, and be kept buried half a month in a heap of unthrashed barley. After the lapse of the said period, the patient should be made to drink (an adequate quantity of) this preparation every morning according to his strength. This *Ariṣṭa* proves curative in cases of an enlarged spleen, impaired digestion, chronic diarrhoea (*Grahaṇī*), *Arśas*, heart-disease, anaemea, cutaneous affection, ascites, *Gulma*, oedema (*Śopha*), and worms in the intestines, and improves the strength and complexion of the body. **14**

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[1] Some are of opinion that one *Tulā* weight of each of the drugs should be taken; but *Gayadāsa* does not say so.

[2] *Caraka* also reads this under the name of *Abhayāriṣṭa*.

[3] Experienced physicians recommend two and a half *Pala* weight of *Indra-Vāruṇī* in lieu of five *Palas* for its astringent taste. *Caraka*, however, recommends only "half a *Pala*."

तत्र वातप्रायेषु स्नेहस्वेदवमनविरेचनास्थापनानुवासनमप्रतिषिद्धम्। पित्तजेषु विरेचनम्, एवं रक्तजेषु संशमनम्। कफजेषु शृङ्गवेरकुलत्थोपयोगः। सर्वदोषहरं यथोक्तं सर्वजेषु, यथास्वौषधिसिद्धं च पयः सर्वेष्विति।। १५।।

Anointing (*Sneha-karma*), fomentation, use of emetics and purgatives and the application of *Anuvāsana* and *Āsthāpana*-measures should be employed in cases of haemorrhoids due to the action of the deranged *Vāyu*[1]. The use of purgatives is recommended in the *Pittaja* type; soothing or pacifying (*Saṁsamana*) measures in the *Raktaja* type; and use of *Śṛngavera* and *Kulattha* in the type caused by the action of the deranged *Kapha*. All the preceding remedies should be combinedly employed when the concerted action of all the *Doṣas* would be detected. As an alternative, milk boiloed with the proper drugs may be administered in every case. **15**

अत ऊर्ध्वं भल्लातकविधानमुपदेक्ष्यामः। भल्लातकानि परिपक्वान्यनुपहतान्याहृत्य तत एकमादाय द्विधा त्रिधा चतुर्धा वाच्छेदयित्वा कषायकल्पेन विपाच्य तस्य कषायस्य शुक्तिमनुष्णां घृताभ्यक्ततालुजिह्वौष्ठः प्रातःप्रातरुपसेवेत; ततोऽपराह्णे क्षीरं सर्पिरोदन इत्याहारः। एवमेकैकं वर्धयेत् यावत् पञ्चेति। ततः पञ्च पञ्चाभिवर्धयेत् यावत् सप्ततिरिति। प्राप्य च सप्ततिमपकर्षयेद् भूयः पञ्च पञ्च यावत् पञ्चेति;

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[1] Some are of opinion that the *Ṛiṣis* do not read this line. But as *Gayadāsa* explains it, so *Ḍalhaṇa*, he tells us, also does the same.

पञ्चभ्यस्त्वेकैकं यावदेकमिति। एवं भल्लातकसहस्त्रमुपयुज्य सर्वकुष्ठार्शोभिर्विमुक्तो बलवानरोगः शतायुर्भवति।। १६।।

Bhallātaka-yoga[1] : Now we shall describe the mode of using *Bhallātaka* in cases of haemorrhoids. A ripe and fresh *Bhallātaka* should be cut into two, three or four pieces and a decoction should be made of them in the usual way. The patient should be made to drink four *Tolā* weight of this cold decoction every morning after lubricating or anointing his tongue, palate and lips with clarified butter, and should take his chief meal with milk and clarified butter in the afternoon. The number of *Bhallātakas* in preparing the decoction should be increased by one every day till the fifth day, (and the quantity of the decoction to be drunk by the patient should be similarly increased). After that, the number of *Bhallātakas* (and consequently the quantity of the decoction to be taken) should be increased by five every day. This method should be followed till the number of the *Bhallātakas* reaches seventy, after which it should be descreased every day by five until it is reduced to five *Ballātakas* only (and five *Śukti* measures of the decoction). Subsequently the number of *Bhallātaka* (and the dose) should be diminished by one (and one *Śukti* measure respectively) every day, until it is reduced to the original one (and one *Śukti* measure). By taking a thousand *Bhallātakas* in this manner, one may get rid of an attack of any kind of *Kuṣṭha* and *Arśas*, and having become strong and healthy, may live for one hundred years. **16**

द्विव्रणीयोक्तेन विधानेन भल्लातकनिश्च्युतितं स्नेहमादाय प्रातःप्रातः शुक्तिमात्रमुपयुञ्जीत, जीर्णे पूर्ववदाहारः फलप्रकर्षश्च। भल्लातकमज्जभ्यो वा स्नेहमादायापकृष्टदोषः प्रतिसंसृष्टभक्तो निवातमागारं प्रविश्य यथाबलं प्रसृतिं प्रकुञ्चं वोपयुञ्जीत। तस्मिन् जीर्णे क्षीरं सर्पिरोदन इत्याहारः। एवं मासमुपयुज्य मासत्रयमादिष्टाहारो रक्षेदात्मानम्। ततः सर्वोपतापानपहृत्य वर्णवान् बलवान् श्रवणग्रहणधारणशक्तिसम्पन्नो वर्षशतायुर्भवति। मासे मासे च प्रयोगे वर्षशतं वर्षशतमायुषोऽभिवृद्धिर्भवति। एवं दश मासानुपयुज्य वर्षसहस्त्रायुर्भवति।। १७।।

Other forms of *Bhallātaka-yoga* : The oil extracted from pressed out of *Bhallātakas* in the manner laid down in the chapter on *Dvi-vraṇa*, should be taken in a dose of one *Śukti* (four *Tolās*) every morning. The patient, as in the preceding case, shoul take his meal (of boiled rice, milk and clarified butter) after the digestion of the oil with a similar good effect. As an alternative, oil should be extracted from the marrow of *Bhallātakas* and the patient, after cleansing his system with emetics and purgatives, etc., and regulating his diet in the order of *Peyā*, etc. should enter into a spacious chamber, protected from the blasts of the winds and take two *Palas*, or one *Pala* weight of the oil according to his strength. A meal of boiled rice, milk and clarified butter, etc., should be taken after the oil had been fully digested. The oil should be continued, in this way, for a month, the regimen of diet should be strictly observed for a period of three months and the patient should abstain from anger, etc., during this period. The use of this oil, in the above mentioned way, not only ensures a radical cure of the disease with all its complications, but would increase the duration of life to a hundred years with the glow of youth and health and with an increment in the powers of hearing, memory, retention and wisdom. The application of this oil for every one month will extend one's life for a period of one hundred years. In the same way a continuous use for ten months would enable him to live for a thousand years. **17**

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[1] A physician should apply this medicine after a due consideration and according to the physical condition of the patient.

भवन्ति चात्र।

यथा सर्वाणि कुष्ठानि हतः खदिरबीजकौ।
तथैवार्शांसि सर्वाणि वृक्षकारुष्करौ हतः।। १८।।
साध्या नाप्यतिवर्तन्ते प्रमेहा रजनीं यथा।
क्षाराग्नि नातिवर्तन्ते तथा दृश्या गुदोद्भवाः।। १९।।

Memorable Verses : *Vṛkṣaka* (*Kuṭaja*) and *Bhallātaka*[1] prove as much curative in cases of all kinds of haemorrhoids, as *Khadira* and *Bijaka* are effective in cases of cutaneous affections (*Kuṣṭha*). Cauterization with fire, or with an alkali, proves as much palliative in cases of external haemorrhoids as turmeric proves soothing in those of *Prameha*. **18-19**

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[1] Boiled with sixteen times of water in the event of the *Bhallātaka* being dry, otherwise with eight times of water only.

घृतानि दीपनीयानि लेहायस्कृतयः सुराः ।
आसवाश्च प्रयोक्तव्या वीक्ष्य दोषसमुच्छ्रितिम् ।। २० ।।
वेगावरोधस्त्रीपृष्ठयानान्युत्कुटुकासनम् ।
यथास्वं दोषलञ्चान्नमर्शःसु परिवर्जयेत् ।। २१ ।।

Medicated *Ghṛtas*, appetising drugs, electuaries, medicinal wines, *Ayaskṛti* and *Āsava* should be prescribed in cases of haemorrhoids, according to the nature and intensity of the *Doṣas* involved therein. Voluntary suppression of any natural urgings of the body, sexual intercourse, riding on horse-back, etc., sitting on the legs and such diets as would aggravate the *Doṣas*, should be avoided in cases of haemorrhoids. **20-21**

इति सुश्रुतसंहितायां चिकित्सितस्थानेऽर्शश्चिकित्सितं
नाम षष्ठोऽध्यायः ।। ६ ।।

Thus ends the sixth Chapter in the *Cikitsitā Sthāna* of the *Suśruta Saṁhitā* which deals with the medical treatment of *Arśas*.

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CHIKITSĀ-STHĀNA

CHAPTER VII

सप्तमोऽध्यायः।

अथातोऽश्मरीचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥ १ ॥

Now we shall discourse on the medical treatment of urinary calculus, etc. (*Aśmarī*). 1

अश्मरी दारुणो व्याधिरन्तकप्रतिमो मतः।
औषधैस्तरुणः साध्यः प्रवृद्धश्छेदमर्हति।। २।।
तस्य पूर्वेषु रूपेषु स्नेहादिक्रम इष्यते।
तेनास्यापचयं यान्ति व्याधेर्मूलान्यशेषतः।। ३।।

Metrical Texts : *Aśmarī* (urinary calculus, etc.) is a dangerous disease and is as fatal as death itself. A case of recent origin (acute) proves amenable to medicines, while an enlarged or chronic one requires surgical operations. The remedial measures, in the order of anointing, etc., should be employed in the first or incipient stage of the disease, whereby the entire defects with their causes (i.e., roots of the disease) would be radically cured. **2-3**

पाषाणभेदो वसुको वशिराश्मन्तकौ तथा।
शतावरी श्वदंष्ट्रा च बृहती कण्टकारिका।। ४।।
कपोतवङ्काऽऽर्त्तगलः कच्चकोशीरकुब्जकाः।
वृक्षादनी भल्लुकश्च वरुणः शाकजं फलम्।। ५।।
यवाः कुलत्थाः कोलानि कतकस्य फलानि च।

ऊषकादिप्रतीवापमेषां क्वाथैर्घृतं कृतम्।
भिनत्ति वातसम्भूतामश्मरीं क्षिप्रमेव तु।। ६।।
क्षारान् यवागूर्यूषांश्च कषायाणि पयांसि च।
भोजनानि च कुर्वीत वर्गेऽस्मिन् वातनाशने।। ७।।

Treatment of *Vātaja Aśmarī* : Clarified butter cooked with a decoction of *Pāṣāṇabheda, Vasuka, Vaśira, Aśmantaka, Śatāvarī, Śvadaṁṣṭrā, Bṛhatī, Kaṇṭakārikā, Kapotavaṅkā, Ārtagala, Kakubha*[1], *Uśīra, Kubjaka, Vṛkṣādanī, Bhalluka, Varuṇa, Śāka-phala*, barley, *Kulattha, Kola* and *Kataka* fruits and with the *Kalka* of the drugs constituting the group of *Uṣakādi,* speedily brings about the disintergration of *Aśmarī* (urinary calculi, etc.) caused due to the action of the deranged *Vāyu*. Milk, *Yavāgū* (gruel), a decoction, soup, or an alkali, properly prepared with the above *Vāyu*-subduing drugs should also be administered as food and drink in the above cases. **4-7**

कुशः काशः सरो गुन्द्रा इतूकटो मोरटोऽश्मभित्।
वरी विदारी वाराही शालिमूलत्रिकण्टकम्।। ८।।
भल्लूकः पाटला पाठा पत्तूरोऽथ कुरुण्टिका।
पुनर्नवा शिरीषश्च क्वथितास्तेषु साधितम्।। ९।।
घृतं शिलाजमधुकबीजैरिन्दीवरस्य च।
त्रपुसैर्वारुकादीनां बीजैश्चावापितं शुभम्।
भिनत्ति पित्तसम्भूतामश्मरीं क्षिप्रमेव तु।। १०।।
क्षारान् यवागूर्यूषांश्च कषायाणि पयांसि च।
भोजनानि च कुर्वीत वर्गेऽस्मिन् पित्तनाशने।। ११।।

Treatment of *Pittaja Aśmari* : Similarly a medicated clarified buter cooked with the decoction of *Kuśa, Kāśa, Sara, Gundrā, Itkaṭa, Maraṭa, Aśmabhit, Śatāvarī, Vidārī, Vārāhī, Śāli-mūla, Trikaṇṭaka, Bhalluka, Pāṭalā, Pāṭhā, Pattura, Kuruṇṭikā, Punarnavā*[2], *Śirīṣa,* with the paste (*Kalka*) consisting of *Śilājatu, Madhuka* (flower) and the seeds of *Indīvara*[1], *Trapusa* and *Ervāruka,* would speedily bring about the disintegration of *Pittaja Aśmarī* (caluculi, etc.). Alkalies (gruel), soups, a decoctions, or milk, properly prepared with the above Pitta-subduing drugs, should also be prescribed as food and drink in these cases. **8-11**

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[1] *Cakradatta* reads "*Kopotavaktrā*" in place of "*Kapotavaṁka*" "*Kāncana*" in place of "*Kakubha*"; and "*Gulmaka*" in place of "*Kubjaka*" From an examination of *Ḍalhaṇa* it appears that "*Kaccaka*" is also reading of "*Kakubha.*"

[2] *Cakradatta* reads "*Punarnave*" i.e., both the kinds of *Punarnavā.*

गणो वरुणकादिस्तु गुग्गुल्वेलाहरेणवः।
कुष्ठभद्रादिमरिच-चित्रकैः ससुराह्वयैः।।१२।।
एतैः सिद्धमजासर्पिरूषकादिगणेन च।
भिनत्ति कफसम्भूतामश्मरीं क्षिप्रमेव तु।।१३।।
क्षारान् यवागूर्यूषांश्च कषायाणि पयांसि च।
भोजनानि च कुर्वीत वर्गेऽस्मिन् कफनाशने।।१४।।

Treatment of *Kaphaja Aśmarī* : The use of medicated clarified butter prepared from the milk of a she-goat and cooked with the paste (*Kalka*) of the drugs constituting the *Varuṇādi* group[2], *Guggulu, Elā, Hareṇu, Kuṣṭha,* the *Bhadrādi* group, *Marica, Citraka, Surāhvā* and *Uṣakādi* group, leads to the speedy disintegration and expulsion of the *Aśmarī* (stone, etc.) caused due to the action of the deranged *Kapha.* So also the use of alkalies, *Yavāgūs* (gruel), soups. milk, or a decoctions, properly prepared with the above *Kapha*-subduing drugs, is recommended as food and drink in such cases. **12-14**

पिचुकाङ्कोलकतक-शाकेन्दीवरजैः फलैः।
चूर्णितैः सगुडं तोयं शर्कराशमनं पिबेत्।।१५।।
क्रौञ्चोष्ट्रारासभास्थीनि श्वदंष्ट्रा तालमूलिका।
अजमोदा कदम्बस्य मूलं नागरमेव च।
पीतानि शर्करां भिन्द्युः सुरयोष्णोदकेन वा।।१६।।
त्रिकण्टकस्य बीजानां चूर्णं माक्षिकसंयुतम्।
अविक्षीरेण सप्ताहमश्मरीभेदनं पिबेत्।।१७।।

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1. *Jajjaṭa* explains ''*Indīvara*'' as '*Nilotpala*'. But *Gayādāsa* does not support this.
2. Some say that ''*Aja-sarpiḥ*'' is superfluous, *Chakradatta* reads "गणे वरुणकादौ च गुग्गुल्वेलाहरेणुभिः" in place of "गणो वरुणकादिस्तु गुग्गुल्वेलाहरेणवः" meaning thereby that the decoction of the *Varuṇādi-gaṇa* is to be used. *Cakradatta's* reading seems to be the correct one and is observed in practice with good results. --Ed.

A potion consisting of the powdered fruit of the *Picuka, Aṁkola, Kataka, Śāka* and *Indīvara* mixed with treacle[1] and water proves beneficial in cases of Gravel (*Śarkarā*). The bones of the *Krauñca*, camel and ass, as well as the drugs known as *Śvadaṁṣṭrā*,[2] *Tālamuli, Ajamodā, Kadamba*-roots and *Nāgara* pounded together and administered through the vehicle of wine (*Surā*) or hot water, leads to the disintegration of *Śarkarā* (gravel). The milk of an ewe mixed with powdered *Trikaṇṭaka*-seeds and honey should be used for seven days for the disintegration and separation of an *Aśmarī*. **15-17**

द्रव्याणान्तु घृतोक्तानां क्षारोऽविमूत्रगालितः।
ग्राम्यसत्त्वशकृत्क्षारैः संयुक्तः साधितः शनैः।। १८।।
तत्रोषकादिरावापः कार्यस्त्रिकटुकान्वितः।
एष क्षारोऽश्मरीं गुल्मं शर्कराञ्च भिनत्त्यपि।। १९।।
तिलापामार्गकदली-पलाशयवकल्कजः ।
क्षारः पेयोऽविमूत्रेण शर्करानाशनः परः।। २०।।
पाटलाकरवीराणां क्षारमेवं समाचरेत्।। २१।।

Alkaline Treatments : An alkali should be prepared from the ashes of the drugs used in the preparation of the aforesaid medicated clarified butters, by dissolving and filtering them in ewe's urine. The alkali should then be slowly boiled with an alkali similarly prepared from the dung of domestic animals, with the powders of *Trikaṭu* and the drugs of the *Uṣakādi* group thrown into them as an after-throw. It proves curative in cases of stone, Gulma, and gravel. Alkalies[3] from burnt bark of sesamum, *Apāmārga*, plantain, *Palā's* and barley taken with the urine of an ewe destroy the gravel (*Śarkarā*). As an alternative, the alkalies of *Pāṭalā* and *Karavīra* should be used in the preceding manner. **18-21**

श्वदंष्ट्रा यष्टिका ब्राह्मी कल्कं वाऽक्षसमं पिबेत्।
सहैडकाख्यौ पेयौ वा शोभाञ्जनकमार्कवौ।। २२।।

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[1] The quantity of treacle, to be taken, should be equal to the entire quantity of the powders : and hot water should be used. --*Ḍalhaṇa*.

[2] Some explain it as "*Gokṣura-seeds*" and others as "*Markaṭaka*-seeds."

[3] Four or six *Tolā* weight of an alkali should be dissolved and filtered for a number of times before use.

कपोतवङ्कामूलं वा पिबेदम्लैः सुरादिभिः।
तत्सिद्धं वा पिबेत् क्षीरं वेदनाभिरुपद्रुतः।। २३।।
हरीतक्यादिसिद्धं वा वर्षाभूसिद्धमेव वा।
सर्वथैवोपयोज्यः स्याद् गणो वीरतरादिकः।। २४।।

Two *Tolā* (*Akṣa*) weights of the pastes of *Śvadaṁṣṭrā, Yaṣṭimadhu* and *Brāhmī* (mixed with ewe's urine) should be given to the patient; or the expressed juice of the *Eḍakā, Śobhāñjana* and *Mārkava* (with the said urine) should be given, or a potion consisting of the pasted roots of the *Kapotavaṁka* with *Kāñjika,* or *Surā,* etc., should be administered. Milk boiled with the afoesaid drug (*Kapotavaṁka*) should be taken by a patient in case there is pain (in urinating). Milk boiled with *Triphalā* or *Varṣābhū* should be administered as a drink and a decoction of the drugs of the *Vīra-tarādi* group should be employed in all these cases.[1] **22-24**

घृतैः क्षारैः कषायैश्च क्षीरैः सोत्तरबस्तिभिः।
यदि नोपशमं गच्छेच्छेदस्तत्रोत्तरो विधिः।। २५।।
कुशलस्यापि वैद्यस्य यतः सिद्धिरिहाध्रुवा।
उपक्रमो जघन्योऽयमतः संपरिकीर्तितः।। २६।।
अक्रियायां ध्रुवो मृत्युः क्रियायां संशयो भवेत्।
तस्मादापृच्छ्य कर्तव्यमीश्वरं साधुकारिणा।। २७।।

A physician should have recourse to the following measures (surgical operations) in cases where the above-mentioned decoctions, medicated milk, alkalies, clarified butter and *Uttara-basti* (urethral syringe) of the aforesaid drugs, etc., would prove ineffective. Surgical operations in these cases do not prove successful even in the hands of a skilful and experienced surgeon; so a surgical (Lithotomic) operation should be considered a little remedy to be recommended. The death of the patient is almost certain without a surgical operation and the result to be derived from it is also uncertain. Hence a skilled surgeon should perform such operations only with the permission of the king. **25-27**

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[1] *Ḍalhaṇa* recommends the use of *Triphalā* boiled with milk in cases of pain accompanying *Pittaja Aśmarī,* while that boiled with *Varṣābhū* is advised to be given for the alleviation of pain in a case of *Vātaja* or *Kaphaja* Aśmarī. The drugs of *Vira-tarādi* group should be used with milk, clarified butter, a decoction, *Yavāgū* (gruel), food, etc., and also for bath, immersion, etc.

अथ रोगान्वितमुपस्निग्धमपकृष्टदोषमीषत्कर्शितमभ्यक्तस्विन्नशरीरं भुक्तवन्तं कृतबलिमङ्गलस्वस्तिवाचनमग्रोपहरणीयोक्तेन विधानेनोपकल्पितसम्भारमाश्वास्य, ततो बलवन्तमविक्लवमाजानुसमे फलके प्रागुपविष्टान्यपुरुषस्योत्सङ्गे निषण्णपूर्वकायमुत्तानमुन्नतकटीकं वस्त्राधारकोपविष्टं सङ्कुचितजानुकूर्परमितरेण सहावबद्धं सूत्रेण शाटकैर्वा, ततः स्वभ्यक्तनाभिप्रदेशस्य वामपार्श्वं विमृद्य मुष्टिनाऽवपीडयेदधोनाभेर्यावदश्मर्यधः प्रपन्नेति। ततः स्नेहाभ्यक्ते क्लृप्तनखे वामहस्तप्रदेशिनीमध्यमे अङ्गुल्यौ पायौ प्रणिधायानुसेवनीमासाद्य प्रयत्नबलाभ्यां पायुमेढ्रान्तरमानीय निर्व्यलीकमनायतमविषमञ्च बस्तिं सन्निवेश्य भृशमुत्पीडयेदङ्गुलिभ्यां यथा ग्रन्थिरिवोन्नतं शल्यं भवति।। २८।।

Modes of Surgical Operations : The patient should be soothed (*Snigdha*) by the application of oleaginous substances, his system should be cleansed with emetics and purgatives and be slightly reduced thereby; he should then be fomented after being anointed with oily unguents; and be made to partake of a meal. Prayers, offerings and prophylactic charms should be offered and the instruments and surgical accessories required in the cases should be arranged in the order laid down in the Agropaharaṇīya chapter of the present work (*Sūtra-sthāna*, ch. V.). The surgeon should use his best endeavours to encourage the patient and infuse hope and confidence in the patient's mind. A person of strong physique and unagitated mind should be first made to sit on a level board or table as high as the knee-joint. The patient should then be made to lie on his back on the table placing the upper part of his body in the attendant's lap, with his waist resting on an elevated cloth cushion. Then the elbows and knee-joints (of the patient) should be contracted and bound up with fastenings (*Śāṭaka*) or with line. After that the umblical region (abdomen) of the patient should be well rubbed with oil or with clarified butter and the left side of the umblical region should be pressed down with a closed fist so that the stone comes within the reach of the operator. The surgeon should then introduce into the rectum, the second and third fingers of his left hand, duly anointed and with the nails well pared. Thn the fingers should be carried upward towards the rope of the perineum i.e., in the middle line so as to bring the stone between the rectum and the penis, when it should be so firmly and strongly pressed as to look like an elevated Granthi (tumour), taking care that the bladder remains contracted but at the same time eve. **28**

स चेद् गृहीतशल्ये तु विवृताक्षो विचेतनः।
हतवल्लम्बशीर्षश्च निर्विकारो मृतोपमः।। २९।।
न तस्यनिर्हरिच्छल्यं निर्हरेत् तु म्रियेत सः।
विना त्वेतेषु रूपेषु निर्हर्त्तुं समुपाचरेत्।। ३०।।

Prognosis-M. Text : An operation should not be proceeded with nor an attempt be made to extract the stone (*Śalya*) in a case where, the stone on being handled, the patient would be found to drop down motionless (i.e., faint) with the head bent down, and eyes fixed in a vacant stare like that of a dead man, as an extraction in such a case is sure to be followed by death. The operation should only be continued in the absence of such an occurrence. **29-30**

ततः सव्ये पार्श्वे सेवनीं यवमात्रेण मुक्त्वाऽवचारयेत् शस्त्रमश्मरीप्रमाणम्; दक्षिणतो वा क्रियासौकर्यहेतोरित्येके। यथा च न भिद्यते चूर्ण्यते वा तथा प्रयतेत, चूर्णमल्पमप्यवस्थितं हि पुनः परिवृद्धिमेति, तस्मात् समस्तामग्रवक्त्रेणाददीत।। ३१।।

An incision should then bc made on the left side of the raphe of the perineum at the distance of a barley-corn and of a sufficient width to allow the free egress of the stone. Several authorities recommend the opening to be on the right side of the raphe of the perineum for the convenience of the operation. Special care should be taken in extracting the stone from its cavity so that it may not break into pieces nor leave any broken particles behind (i.e., inside the bladder), however small, as they would, in such a case, be sure to grow larger again. Hence the entire stone should be extracted with the help of an *Agravaktra Yantra* (a kind of forceps the points of which are not too sharp). **31**

स्त्रीणान्तु बस्तिपार्श्वगतो गर्भाशयः सन्निकृष्टः, तस्मात्तासामुत्सङ्गवच्छस्त्रं पातयेत्; अतोऽन्यथा खल्वासां मूत्रस्त्रावी व्रणो भवेत्। पुरुषस्य वा मूत्र-प्रसेकक्षणनान्मूत्रक्षरणम्। अश्मरीव्रणादृते भिन्नबस्तिरेकधाऽपि न भवति, द्विधा भिन्नबस्तिराश्मरिको न सिध्यति।। ३२।।

अश्मरीव्रणनिमित्तमेकधाभिन्नबस्तिर्जीवति, क्रियाभ्यासात् शास्त्र-

विहित-च्छेदान्निःस्यन्दपरिवृद्धत्वाच्च शल्यस्येति। उद्धृतशल्यन्तूष्णोदकद्रोण्यामवतार्य स्वेदयेत्, तथा हि बस्तिरसृजा न पूर्यते। पूर्णे वा क्षीरवृक्षकषायं पुष्प-नेत्रेण विदध्यात्।। ३३।।

Lithotomic Operation in a female : In a woman, the uterus (*Garbhāśaya*) is adjacent to the urinary bladder, hence the stone should be removed by making an oblique and upward incision, otherwise a urine-exuding ulcer might result from the deep incision in that locality. Any hurt to the urethra during the operation would be attended with the same result even in a male patient. An incision made only on one side of the organ in a disease other than that of stone, baffles all attempts at healing; while an ulcer incidental to an incision made on both its sides, should be deemed incurable. An ulcer incidental to an incision made on either side of the bladder in extracting a stone might be healed up, inasmuch as medicinal potions and fomentations, etc., employed for the healing of a surgical wound, lead to the healing of the wound in the bladder; secondly because the surgical opening is only made large enough for the extraction of the stone as recommended in the authoritative books; and thirdly because an increase in the quantity of urine contributes to an increase in the size of the stone and hence a slight secretion of that fluid or employment of diuretic *Peyās*, etc., are not attended with any injurious effects.

Post-Surgical Measures : After the extraction of a stone, the patient should be made to sit in a *Droṇi* (cauldron) full of warm water and be fomented thereby. In doing so the possibility of an accumulation of blood in the bladder will be prevented; however if blood is accumulated therein, a decoction of the *Kṣīra*-trees should be injected into the bladder with the help of a *Puṣpa-netra* (urethral Syringe). **32-33**

भवति चात्र।

क्षीरवृक्षकषायस्तु पुष्पनेत्रेण योजितः।
निर्हरेदश्मरीं तूर्णं रक्तं बस्तिगतञ्च यत्।। ३४।।

Memorable Verse : Stones and the accumulated blood in the bladder should be speedily expelled by means of injecting a decoction of the *Kṣīra*-trees into it with the help of a *Puṣpa-netra* (urethral Syringe). **34**

मूत्रमार्गविशोधनार्थञ्चास्मै गुडसौहित्यं वितरेत्। उद्धृत्य चैनं मधुघृताभ्यक्तव्रणं मूत्रविशोधनद्रव्यसिद्धामुष्णां सघृतां यवागूं पाययेदुभयकालं त्रिरात्रम्। त्रिरात्रादूर्ध्वं गुडप्रगाढेन पयसा मृद्वोदनमल्पं भोजयेद् दशरात्रं मूत्रासृग्विशुद्ध्यर्थं व्रणक्लेदनार्थञ्च। दशरात्रादूर्ध्वं फलाम्लैर्जाङ्गलरसैरुपाचरेत्।। ३५।।

For the clearance of the urinary passage, a treacle solution should be given to the patient; and after taking him out of the *Droṇi*, the incidental ulcer should be lubricated with honey and clarified butter. A *Yavāgū*, boiled with the drugs[1] possessed of the virtue of cleansing or purifying the urine, and mixed with clarified butter, should be given to the patient in a warm state every morning and evening for three consecutive days.

After that period a diet (meal) of rice well boiled and mixed with milk and a large quantity of treacle, should be given (to the patient) in small quantities for ten days for the purification of the blood and the secretion of urine as well as for the purpose of establishing secretion in the ulcer. The patient should be made to partake of a diet (of rice) with the soup of the flesh of *Jāṅgala* animals and the expressed juice of acid fruits after the lapse of these ten days. **35**

ततो दशरात्रञ्चैनमप्रमत्तः स्वेदयेत् स्नेहेन द्रवस्वेदेन वा। क्षीरवृक्षकषायेण चास्य व्रणं प्रक्षालयेत्। रोध्रमधुकमञ्जिष्ठाप्रपौण्डरीककल्कैर्व्रणं प्रतिग्राहयेत्; एतेष्वेव हरिद्रायुतेषु तैलं घृतं वा विपक्वं व्रणाभ्यञ्जनमिति। स्त्यानशोणितञ्चोत्तरबस्तिभिरुपाचरेत्। सप्तरात्राच्च स्वमार्गमप्रतिपद्यमाने मूत्रे व्रणं यथोक्तेन विधिना दहेदग्निना। स्वमार्गप्रतिपन्ने चोत्तरबस्त्यास्थापनानुवासनैरुपाचरेन्मधुरकषायैरिति। यदृच्छया वा मूत्रमार्गप्रतिपन्नामन्तरासक्तां शुक्राश्मरीं शर्करां वा स्त्रोतसाऽपहरेत्। एवञ्चाशक्ये विदार्य वा नाडीं शस्त्रेण बडिशेनोद्धरेत्। रूढव्रणश्चाङ्गनाश्वनगनागरथद्रुमान् नारोहेत वर्षं नाप्सु प्लवेत भुञ्जीत वा गुरु।। ३६।।

After that period, the body of the patient should be carefully fomented for ten successive days by applying any warm oleaginous substane or with any warm medicinal fluid (*Drava-Sveda*). As an alternative, the ulcer should be washed with the decoction of (the bark of) the *Kṣīra-Vṛkṣas*. A paste of *Rodhra, Madhuka, Mañjiṣṭhā* and *Prapauṇḍarīka* (pounded together), should be applied to the ulcer. A medicated oil or *Ghṛta* cooked with turmeric and the preceding drugs should be applied to the ulcer. The coagulated blood in the affected part should be removed with the help of a *Uttara-basti* (urethral Syringe). The ulcer should be cauterized with fire in the manner described before in the event of the urine not flowing through its natural passage after the lapse of seven days. After the urine takes its natural course, *Uttara-basti, Āsthāpana* and *Anuvāsana* measures should be employed with the decoction of the drugs belonging to the *Madhura-Varga*.

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[1] The urine-purifying drugs are the *Tṛṇa-Pañcamūlas, Gokṣura, Kāsamarda, Pāṣāṇabheda,* etc.

A seminial stone or gravel (*Śarkarā*) spontaneously brought down into the urinary passage should be removed through the same passage. The urethra should be cut open and the stone should be extracted with a hook (*Baḍiśa*) or any other instrument in the case of its not being expelled out by the passage. The patient should refrain from sexual intercourse, riding on horse back or on the back of an elephant, swimming, climbing on trees and up mountains and partaking of indigestible substances for a year even after the healing of the ulcer. **36**

मूत्रवहशुक्रवहमुष्कस्त्रोतोमूत्रप्रसेकसेवनीयोनिगुदबस्तीन् परिहरेत्। तत्र मूत्रवहच्छेदान्मरणं मूत्रपूर्णबस्तेः, शुक्रवहच्छेदान्मरणं क्लैव्यं वा, मुष्कस्त्रोत-उपघाताद् ध्वजभङ्गः। मूत्रप्रसेकक्षणनान्मूत्रप्रक्षरणम्, सेवनी–योनिच्छेदाद्रुजः प्रादुर्भावः, बस्तिगुदविद्धलक्षणं प्रागुक्तमिति।। ३७।।

Parts to be guarded in Lithotomic Operations : The *Mūtra-vaha* (urine-carrying, and the *Śūkra-vaha* (semen-carrying) ducts or channels, the *Muṣka-srotas* (cords of the testes), the *Mūtra-praseka* (urinary) channels, the *Sevanī* (the raphe of the perineum), the *Yoni* (urerus, vagina, etc.), the *Guda* (rectum) and the *Basti* (bladder) should be carefully guarded at the time of performing a lithotomic operation. Death results in the even of the urine-carrying channels being in any way hurt during the operation owing to an accumulation of urine in the bladder. Similarly, any hurt or injury to the semen-carrying ducts at the time, results in death or in impotency of the patient; a hurt to the cords of the testes begets an incapacity of fecundation; a hurt to the urinary ducts leads to a frequent dribbling of urine; while a hurt to the *Yoni* (uterus, vagina, etc.), or to the raphe of the perineum gives rise to extreme pain. The symptoms which characterise a hurt to the rectum or to the bladder have been described before. **37**

भवतश्चात्र ।

मर्माण्यष्टावसम्बुध्य स्त्रोतोजानि शरीरिणाम् ।
व्यापदयेद् बहून् मर्त्त्यान् शस्त्रकर्मापटुर्भिषक् ।। ३८ ।।
सेवनी शुक्रहरणी स्त्रोतसी फलयोर्गुदम् ।
मूत्रसेकं मूत्रवहं योनिर्बस्तिस्तथाऽष्टमः ।। ३९ ।।

Memorable Verses : The surgeon who is not well cognisant of the nature and positions of the *Marmas* or vulnerable parts seated in the eight *Srotas* (ducts) of the body such as, the raphe of the perineum, the spermatic cords, the cords of the testes and the corresponding ones in females (*Yoni*), the anal region, the urinary ducts, the urine-carrying ducts, and the urinary bladder and is not practiced in the art of surgery brings about the death of many innocent victim. **38-39**

इति सुश्रुत-संहितायां चिकित्सितस्थाने अश्मरीचिकित्सितं
नाम सप्तमोऽध्यांयः ।। ७ ।।

Thus ends the seventh Chapter of the *Cikitsitā Sthāna* in the *Suśruta Samhitā* which deals with the treatment of Urinary calculus.

CHIKITSĀ-STHĀNA

CHAPTER VIII

अष्टमोऽध्यायः ।

अथातो भगन्दराणां चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥ १ ॥

Now we shall discourse on the medical treatment of Fistula-in-ano, etc., (*Bhagandara*). **1**

पञ्च भगन्दरा व्याख्याताः, तेष्वसाध्याः शम्बूकावर्त शल्यनिमित्तश्चेति; शेषाः कृच्छ्रसाध्याः।। २।।

The disease admits of being divided into five different groups, of which the two, known as *Śambūkāvarta* (*Tridoṣaja*) and *Śalyaja* (traumatic), should be regarded as incurable, and the rest as extremely difficult to cure. **2**

तत्र भगन्दरपिडकोपद्रुतमातुरमपतर्पणादिविरेचनान्तेनैकादशविधेनोपक्रमेणोपक्रमेतापक्वपिडकम्। पक्वेषु चोपस्निग्धमवगाहस्विन्नं शय्यायां सन्निवेश्यार्शसमिव यन्त्रयित्वा भगन्दरं समीक्ष्य पराचीनमवाचीनं वा, ततः प्रणिधायैषणीमुन्नम्य साशयमुद्धरेच्छस्त्रेण। अन्तर्मुखे चैवं सम्यग्यन्त्रं प्रणिधाय प्रवाहमाणस्य भगन्दरमुखमासाद्यैषणीं दत्त्वा शस्त्रं पातयेत्। आसाद्य वाऽग्निक्षारञ्चेत्येतत् सामान्यं सर्वेषु।। ३।।

The General Treatment : The even[1] kinds of remedial measures commencing with *Apatarpaṇa* up to purgatives (as described under the treatment of *Dvi-vraṇa*) should be employed as long as any fistular ulcer would remain in an unsuppurated stage. The patient should be soothed by the application of medicated oil, etc., and his body should be fomented by immersing him in a receptacle of warm water, etc. as soon as suppuration would set in (and even after the ulcer had burst). Then having laid him on a bed and bound his hands and thighs with straps as described under the treatment of Haemorrhoid, the surgeon should examine closely as whether the mouth of the fistula is directed, outward or inward, and whether the ulcer itself is situated, upward or downward. Then the whole cavity or receptacle of pus (sinus) should be raised up and scraped out with an *Eṣaṇī* (indicator or probe). In a case of inter-mouthed fistula, the patient should be secured with straps (as before described) and asked to strain down. An incision should then be made by first directing the indicator when its mouth would become visible from the outside. Cauterization with fire or an alkali is a general remedial measure which may be resorted to in all types of this disease. 3

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[1] *Apatarpaṇa, Ālepa, Pariṣeka, Abhyaṅga, Sveda, Vimlāpana, Upanāha, Pācana, Visrāvana, Sneha,* and *Vamana*.

विशेषतस्तु—

नाड्यन्तरे व्रणान् कुर्याद् भिषक् तु शतपोनके।
ततस्तेषूपरूढेषु शेषा नाडीरुपाचरेत्।
गतयोऽन्योन्यसम्बद्धा बाह्याश्छेद्यास्त्वनेकधा।। ४।।
नाडीरनभिसम्बद्धा यश्छिनत्त्येकधा भिषक्।
स कुर्याद् विवृतं जन्तोर्व्रणं गुदविदारणम्।
तस्य तद् विवृतं मार्गं विण्मूत्रमनुगच्छति।। ५।।
आटोपं गुदशूलञ्च करोति पवनो भृशम्।
तत्राधिगततन्त्रोऽपि भिषङ् मुह्येदसंशयम्।। ६।।
तस्मान्न विवृतः कार्यो व्रणस्तु शतपोनके।। ७।।

Specific Measures--M. Texts : In cases of the *Śataponaka* (multiple fistula) type all the small *Vraṇas* about the anus should be first incisioned and the principal sinus in the locality should not be looked after until these small ones had been healed up. The connected abscesses should be respectively incisioned on the external side, while the unconnected ones should not be opened at the same time in order that they may not run into one another and be thus converted into a wide-mouthed ulcer. The urine and the faecal matter are found in each case to flow out of the cavity of such a wide-mouthed ulcer; and aching pains in the rectum and a rumbling sound in the abdomen, due to the action of the aggravated *Vāyu*, are experienced. Such a case is enough to confound even a well-read and experienced physician. Hence the mouth of a fistula of the *Śataponaka* type should not be opened with a broad incision. **4-7**

व्याधौ तत्र बहुच्छिद्रे भिषजा वै विजानता ।। ८ ।।
अर्द्धलाङ्गलकश्छेदः कार्यो लाङ्गलकोऽपि वा ।
सर्वतोभद्रको वाऽपि कार्यो गोतीर्थकोऽपि वा ।
सर्वतः स्रावमार्गांस्तु दहेद् वैद्यस्तथाऽग्निना ।। ९ ।।

Forms of incisions : An experienced surgeon should know that the *Lāṅgalaka, Ardha-Lāṅgalaka, Sarvatobhadraka* and the *Gotīrthaka* forms of incisions should be the different shapes of incision, in a case of a many-mouthed *Śataponaka*. An incision equal in its two sides is called the *Lāṅgalaka* (curvilineal), while the one with one arm longer than the other is named the *Ardha-Lāṅgalaka*. An incision made in the region of the anus in the shape of a cross (crucial) and a little removed from the raphe of the perineum, is called the *Sarvatobhadraka* by men conversant with the shapes of surgical incisions. An incision made by inserting the knife in one side is called the *Gotīrthaka* (longitudinal). All exuding (bleeding) channels in the affected region should be cauterized with fire by the surgeon. **8-9**

सुकुमारस्य भीरोर्हि दुष्करः शतपोनकः ।
रुजास्रावापहं तत्र स्वेदमाशु प्रयोजयेत् ।। १० ।।
स्वेदद्रव्यैर्यथोद्दिष्टैः कृशरापायसादिभिः ।
ग्राम्यानूपौदकैर्मांसैर्लावाद्यैर्वाऽपि विष्किरैः ।। ११ ।।
वृक्षादनीमथैरण्डं बिल्वादिञ्च गणं तथा ।
कषायं सुकृतं कृत्वा स्नेहकुम्भे निषेचयेत् ।। १२ ।।
नाडीस्वेदेन तेनास्य तं व्रणं स्वेदयेद् भिषक् ।
तिलैरण्डातसीमाष-यवगोधूमसर्षपान् ।। १३ ।।
लवणान्यम्लवर्गञ्च स्थाल्यामेवोपसाधयेत् ।
आतुरं स्वेदयेत् तेन तथा सिध्यति कुर्वतः ।। १४ ।।

स्विन्नञ्च पाययेदेनं कुष्ठञ्च लवणानि च।
वचाहिङ्ग्वजमोदञ्च समभागानि सर्पिषा।।१५।।
मार्द्वीकेनाथवाऽम्लेन सुरासौवीरकेण वा।
ततो मधुकतैलेन तस्य सिञ्चेद् भिषग् व्रणम्।।१६।।
परिषिञ्चेद् गुदञ्चास्य तैलैर्वातरुजापहैः।
विधिनाऽनेन विण्मूत्रं स्वमार्गमधिगच्छति।।१७।।
अन्ये चोपद्रवास्तीव्राः सिध्यन्त्यत्र न संशयः।
शतपोनक आख्यातः........................
........................उष्ट्रग्रीवे क्रियां शृणु।।१८।।

A case of the *Śataponaka* type occurring in a person of timid disposition or of delicate constitution, is extremely difficult to cure. Medicinal fomentations endowed with the virtue of arresting secretion and alleviating pain, should be quickly applied (to the seat of the disease). Fomentations with *Kṛśarā,* or *Pāyasa* (porridge), made with the aforesaid *Svedaniya* (diaphoretic) drugs with a decoction of the drugs constituting the *Bilvādi* group, *Vrikṣādanī* and roots of the castor-plant mixed and boiled together with the flesh of the *Lāva, Vikṣkira* (a kind of bird) and that of animals living in swampy or marshy land or aquatic in their habits or *Grāmya* animals, and then kept in an oily pitcher and applied in the way of a *Nāḍī-Sveda* (fomentation through *Nāḍī* or pipe), should be at once applied to the seat of the ulcer. Sesamum, castor-seeds, linseed, *Māṣa*-pulse, barley, wheat, mustard-seeds, salts and the *Amla-Varga* (see *Rasa Vijñānīya* chapter) should be boiled in a saucer and the affected part or ulcer should be fomented therewith. After being fomented, the patient should drink (a potion consisting of) *Kuṣṭha*, salts (the five official kinds of salts) *Vacā, Hiṅgu* and *Ajamoda* taken in equal parts and mixed with (an adequate quantity of) clarified butter, grape-wine (*Mārdvīka*) *Kāñjika* (*Amla*), *Surā* or *Sauvīraka*[1]. Subsequent to that, the ulcer should be wetted with the *Madhuka*-oil and the rectum should be washed with medicated oils which would alleviate pain due to the action of the deranged and aggravated *Vāyu*. The preceding medicinal remedies tend to bring about the outflow or evacuations of stool and urine through their natural channels or courses, and undoubtedly alleviate all acute and supervening distresses which specifically mark the progress of the disease. We have described the treatment of a case of fistula-in-ano of the *Śataponaka* (sieve) type; now listen to me about the treatment of the *Uṣtragrīva* (camel's neck) type of the disease. **10-18**

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[1] By the use of this potions the digestive power is increased.

अथोष्ट्रग्रीवमेषित्वा छित्त्वा क्षारं निपातयेत्।। १९।।
पूतिमांसव्यपोहार्थमग्निरत्र न पूजितः।
अथैनं घृतसंसृष्टैस्तिलैः पिष्टैः प्रलेपयेत्।। २०।।
बन्धं ततोऽनुकुर्वीत परिषेकन्तु सर्पिषा।
तृतीये दिवसे मुक्त्वा यथास्वं शोधयेद् भिषक्।
ततः शुद्धं विदित्वा च रोपयेत् तु यथाक्रमम्।। २१।।

Treatment of *Uṣtra-grīva* : The ulcer should first be searched with a probe or director and, after an operation, an alkali should be applied to it. To remove all sloughed off or sloughing flesh and membranes cauterization with fire is forbidden. [The flssures of pus (sinuses) and sloughed off flesh should be first drawn out]. A plaster of clarified butter and pasted sesamum should then be applied to it, and the ulcer is duly bandaged. Clarified butter should be constantly applied over the bandage which should be removed on the third day. Cleansing or disinfecting (*Śodhana*) measures should then be used by the surgeon, according to the *Doṣas* involved in the ulcer, and the successive healing (*Ropaṇa*) measures resorted after its being properly purified (*Śodhana*). **19-21**

उत्कृत्यास्त्रावमार्गस्तु परिस्त्राविणि बुद्धिमान्।
क्षारेण वा स्त्रावगतिं दहेद्धुतवहेन वा।
सुखोष्णेनाणुतैलेन सेचयेद् गुदमण्डलम्।। २२।।
उपनाहाः प्रदेहाश्च मूत्रक्षारसमन्विताः।
वामनीयौषधैः कार्याः परिषेकाश्च मात्रया।। २३।।
मृदुभूतं विदित्वैनमल्पस्त्रावरुगन्वितम्।
गतिमन्विष्य शस्त्रेण छिन्द्यात् खर्जूरपत्रकम्।
चन्द्रार्धं चन्द्रचक्रञ्च सूचीमुखमवाङ्मुखम्।। २४।।

छित्त्वाऽग्निना दहेत् सम्यगेवं क्षारेण वा पुनः।
ततः संशोधनैरेव मृदुपूर्वैर्विशोधयेत्।। २५।।

Treatment of *Parisrāvi* : In a case of the *Parisrāvi* (exuding) type, where there is bleeding and secretion from the ulcer, the sinus and the cavities of pus should be first removed and then cauterized with an alkali or with fire by an intelligent surgeon. The region of the anus should then be kept wet by the sprinkling of luke-warm water and *Aṇu-taila* (described in the chapter on *Vāta-vyādhi*) Warm plasters, or poultices, mixed with *Yavakṣāra* and the urine (of a cow) should then be applied. Decoction of the emetic drugs as the seeds of *Madana*, etc.), should also be sprinkled slightly on the affected part. The ulcer when found to be softened and having little pain and secretion (owing to the preceding measures) should be searched with a probe and the principal sinus should be cut open and again completely cauterized with fire or with an alkali. The incisions should be made in the shape or form of a *Kharjūra-patra* (leaf of the date-palm), *Ardha-candra* (half-moon); *Candra-cakra* (moon's disc), *Sucī-mukha* (needle's mouth), or *Avāṁmukha* (with downward mouth). After that the ulcer should be purified with milk cleansing or disinfecting remedies (as described above). **22-25**

बहिरन्तर्मुखश्चापि शिशोर्यस्य भगन्दरः।
तस्याहितं विरेकाग्नि-शस्त्रक्षारावचारणम्।। २६।।
यद् यन्मृदु च तीक्ष्णञ्च तत्तत् तस्यावचारयेत्।। २७।।
आरग्वधनिशाकाला-चूर्णं मधुघृताप्लुतम्।
अग्रवर्तिप्रणिहितं व्रणानां शोधनं हितम्।
योगोऽयं नाशयत्याशु गतिं मेघमिवानिलः।। २८।।

In the case of an infant cauterization with fire or with an alkali, the use of strong purgatives and surgical operations are forbidden in the case of the disease (*Bhagandara*), whether outer mouthed or inter-mouthed. Medicinal remedies calculated to be mild, though keen in their efficacy, should be used in such cases. A plug or a *Varti* in the shape of a wick and made of powdered *Āragvadha, Haridrā* and *Kālā*, mixed with honey and clarified butter, should be inserted into the ulcer for purifying purposes. This medicinal compound speedily brings about the healing of a sinus, just as the wind will drive away a cloud. **26-28**

आगन्तुजे भिषङ्नाडीं शस्त्रेणोत्कृत्य यत्नतः ।
जम्ब्वोष्ठेनाग्निवर्णेन तप्तया वा शलाकया ।। २९ ।।
दहेद् यथोक्तं मतिमांस्तं व्रणं सुसमाहितः ।
कृमिघ्नञ्चविधिं कुर्याच्छल्यानयनमेव च ।। ३० ।।

Treatment of *Āgantuka Bhagandara* : The sinus in a fistula of traumatic origin should be carefully cut open by a surgeon (with a knife) and cauterized, according to the rules laid down, with a red-hot *Jamvoṣṭha* (instrument) or with a red-hot director (*Śalākā*). Vermifugal remedies should be applied to it, and measures laid down in connection with the extraction of a *Śalya* from the body should be carefully resorted to. **29-30**

प्रत्याख्यायैष चारभ्यो वर्ज्यश्चापि त्रिदोषजः।
एतत् कर्म समाख्यातं सर्वेषामनुपूर्वशः।। ३१ ।।
एषान्तु शस्त्रपतनाद् वेदना यत्र जायते।
तत्राणुतैलेनोष्णेन परिषेकः प्रशस्यते।। ३२ ।।
वातघ्नौषधसम्पूर्णां स्थालीं छिद्रशराविकाम्।
स्नेहाभ्यक्तगुदस्तप्तामध्यासीत सवाष्पिकाम्।। ३३ ।।
नाड्या वाऽस्याहरेत् स्वेदं शयानस्य रुजापहम्।
उष्णोदकेऽवगाह्यो वा तथा शाम्यति वेदना।। ३४ ।।
कदलीमृगलोपाक-प्रियकाजिनसंभृतान् ।
कारयेदुपनाहांश्च शाल्वणादीन् विचक्षणः।। ३५ ।।
कटुत्रिकं वचाहिङ्गु-लवणान्यथ दीप्यकम्।
पाययेच्चाम्लकौलत्थ-सुरासौवीरकादिभिः ।। ३६ ।।

Treatment of *Tridoṣaja Bhagandara* : A case of *Bhagandara,* due to the concerted action of the three *Doṣas,* should be treated after informing little hope of recovery to the patient's people, or should be given up as hopeless. The measures and remedies mentioed above should be adopted in succession in all types of *Bhagandara*. In the event of there being any pain in it, owing to the insertion of a knife or to any other surgical operation, luke-warm *Aṇu-taila* (oil) should be applied. As an alternative, the drugs possessed of the virtue of subduing the deranged *Vāyu* (*Bhadra-dārvādi* and *Eraṅḍādi* groups) should be boiled in a pot covered by a lid having a hole or aperture on its top; then the patient with his rectum anointed with oil, etc., should be made to sit in such a way over the said covered pot that the seat of the disease may be fomented with the warm fumes escaping through that aperture; or *Nāḍī-sveda* should be applied to the affected region through a pipe in a recumbent posture to alleviate the pain. As an alternative, a hot bath should be prescribed for the alleviation of the pain. *Śālvaṇa Upanāha* (described in connection with the treatment of *Vāta-vyādhi* and that with the skins of the *Kadalī Mṛga, Lopāka* and *Priyaka,* should be applied to the affected locality to subdue the pain. A potion of the drugs or substances such as, *Trikaṭu, Vacā, Hiṅgu,* salt (five kinds of salt) and *Dīpyaka,* should be administered with wine, *Kāñjika, Sauvīraka* and *Kulattha*-Soup, etc. **31-36**

ज्योतिष्मतीलाङ्गलकी-श्यामादन्तीत्रिवृत्तिलाः ।
कुष्ठ शताह्वा गोलोमी तिल्वको गिरिकर्णिका ।
कासीसं काञ्चनक्षीर्यौ वर्गः शोधन इष्यते ।। ३७ ।।
त्रिवृत् तिला नागदन्ती मञ्जिष्ठा पयसा सह ।
उत्सादनं भवेदेतत् सैन्धवक्षौद्रसंयुतम् ।। ३८ ।।
रसाञ्जनं हरिद्रे द्वे मञ्जिष्ठानिम्बपल्लवाः ।
त्रिवृत्तेजोवतीदन्तीकल्को नाडीव्रणापहः ।। ३९ ।।
कुष्ठं त्रिवृत् तिला दन्ती मागध्यः सैन्धवं मधु ।
रजनी त्रिफला तुत्थं हितं स्याद् व्रणशोधनम् ।। ४० ।।

Jyotiṣmatī, Laāṅgalakī, Śyāmā, Dantī, Trivṛt, Tila, Kuṣṭha, Śatāhvā, Golomī, Tilvaka, Giri-karṇika, Kāsīsa and the two kinds of *Kāñcana-kṣīrī,* compose the group which is possessed of the virtue of purifying (a fistula sore). (The decoction of these substances should be applied for the purification of the ulcer). The sore of a fistula may be filled (healed) up by the application of (a compound of) *Trivṛt, Tila, Nāgadantī, Mañjiṣṭhā* and rock-salt pasted together with milk and honey. A plaster (*Kalka*) consisting of *Rasāñjana,* turmeric, *Dāru-haridrā, Mañjiṣṭhā, Nimba* leaves, *Trivṛt, Tejovatī* and *Dantī* proves curative in a case of sinus. The drugs known as *Kuṣṭha, Trivṛt, Tila, Dantī, Pippalī, Saindhava,* honey, turmeric, *Triphalā* and sulphate of copper (*Tuttha*), are efficacious in purifying an ulcer. **37-40**

मागध्यो मधुकं रोध्रं कुष्ठमेला हरेणवः।
समङ्गा धातकी चैव सारिवा रजनीद्वयम्।। ४१।।
प्रियङ्गवः सर्जरसः पद्मकं पद्मकेशरम्।।
सुधा वचा लाङ्गलकी मधूच्छिष्टं ससैन्धवम्।। ४२।।
एतत् संभृत्य सम्भारं तैलं धीरो विपाचयेत्।
एतद् वै गण्डमालासु मण्डलेष्वथ मेहिषु।
रोपणार्थं हितं तैलं भगन्दरविनाशनम्।। ४३।।
न्यग्रोधादिगणश्चैव हितः शोधनरोपणे।
तैलं घृतं वा तत्पक्वं भगन्दरविनाशनम्।। ४४।।
त्रिवृद्दन्तीहरिद्रार्कमूलं लोहाश्वमारकौ।
विडङ्गसारं त्रिफला स्नुह्यर्कपयसी मधु।। ४५।।
मधूच्छिष्टसमायुक्तैस्तैलमेतैर्विपाचयेत्।
भगन्दरविनाशार्थमेतद् योज्यं विशेषतः।। ४६।।

Oil[1] cooked (slowly) with *Pippalī, Yaṣṭi-madhu, Rodhra, Kuṣṭha, Elā, Hareṇu, Samaṅgā* (*Barāha-krāntā*), *Dhātakī* flower, *Sārivā*, the two kinds of *Haridrā, Priyaṅgu, Sarja-rasa, Padmaka, Padma-keśara, Sudhā, Vacā, Lāṅgalīka*, wax and *Saindhava* should be regarded as a potent remedy in healing up the ulcer and curing fistula-in-ano. This remedy proves beneficial in cases of scrofula (*Gaṇḍa-mālā*), *Meha*, ulcers and in the *Maṇḍala* type of cutaneous affections as well. The drugs which constitute the *Nyagrodhādi* group are efficacious in disinfecting (*Śodhana*) and healing up an ulcer. A medicated oil or *Ghṛta* prepared with the preceding drugs proves curative in a case of fistula in-ano. Similarly a medicated oil duly cooked and prepared with the roots of *Trivṛt, Dantī, Haridrā*, and *Arka, Aguru, Aṣvamāraka* as well as with *Viḍaṅga, Triphalā*, milk of both *Snuhī* and *Arka*, honey and wax should be applied, as it is specifically efficacious in a case of *Bhagandara*. **41-46**

चित्रकार्कौ त्रिवृत्पाठे मलपूं हयमारकम्।
सुधां वचां लाङ्गलकीं सप्तपर्णं सुवर्चिकाम्।। ४७।।

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[1] Four seers of oil, one seer of the drugs and sixteen seers of water should be taken at the time of preparation.

ज्योतिष्मतीञ्च संभृत्य तैलं धीरो विपाचयेत्।
एतद्धि स्यन्दनं तैलं भृशं दद्याद् भगन्दरे।।४८।।
शोधनं रोपणञ्चैव सवर्णकरणं तथा।
द्विव्रणीयमवेक्षेत व्रणावस्थासु बुद्धिमान्।।४९।।

***Syandna Taila* :** Oil slowly cooked and prepared (in the manner aforesaid) with *Citraka, Arka, Trivṛt, Pāṭhā, Malapū* (*Kākodumbara*), *Karavīra, Sudhā, Vacā, Lāṅgalakī, Saptaparṇa, Suvarcikā* and *Jyotiṣmatī*, is called the *Syandana-Taila* and should be constantly applied in a case of *Bhagandara*. It is efficacious in purifying, healing and imparting a natural skin-colour to the cicatrix. A learned and experienced physician should adopt the remedial measures for this disease according to the procedure laid down under the treatment of *Dvi-Vraṇa*, when there is any ulcer (*Vraṇa*) in existence. **47-49**

छिद्रादूर्ध्वं हरेदोष्ठमर्शोयंत्रस्य यन्त्रवित्।
ततो भगन्दरे दद्यादेतदर्धेन्दुसन्निभम्।।५०।।
व्यायामं मैथुनं कोपं पृष्ठयानं गुरूणि च।
संवत्सरं परिहरेदुपरूढव्रणो नरः।।५१।।

The bulb-like protrusion above the hole of the instrument (speculum), mentioned in connection with the treatment of *Arśas*, should be removed and the instrument, now in the shape of a half-moon, should be used by an experienced surgeon in the treatment of a case of fistula-in-ano. The patient should refrain from sexual intercourse, physical exercise, riding, anger, and the use of heavyand indigestible articles of food for a full period of one year even after the healing up of the ulcer in a *Bhagandara*. **50-51**

इति सुश्रुत-संहितायां चिकित्सितस्थाने भगन्दरचिकित्सितं
नामाष्टमोऽध्यायः।।८।।

Thus ends the eighth Chapter of the *Cikitsitā Sthāna* of the *Suśruta-Saṁhitā* which deals with the treatment of *Bhagandara*.

●

CHIKITSĀ-STHĀNA

CHAPTER IX

नवमोऽध्यायः।

अथातः कुष्ठचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of cutaneous affections in general (*Kuṣṭha*). **1**

विरुद्धाध्यशनासात्म्यवेगविघातैः स्नेहादीनाञ्चायथारम्भैः पापक्रियया पुराकृतकर्मयोगाच्च त्वग्दोषा भवन्ति।। २।।

A cutaneous disease (*Twag-doṣa*) originates through injudicious conduct of life such as, partaking of large quantities of unwholesome food, or taking it before the previously eaten one is not digested (i.e., eating too often), indulgence in incompatible articles of diet, voluntary suppression of the natural urgings of the body, and improper application of medicated oil, clarified butter, or other lardacious articles. It is attributed even to the dynamics of sinful acts done by a man in this or in some prior existence. **2**

तत्र त्वग्दोषी मांसवसादुग्धदधितैलकुलत्थमाषनिष्पावेक्षुपिष्टविकाराम्लविरुद्धाध्यशनाजीर्णविदाह्यभिष्यन्दीनि दिवास्वप्नं व्यवायञ्च परिहरेत्।। ३।।

Conduct of diet and regimen : A person afflicted with any kind of skin disease should refrain from taking meat, lard, milk, curd, oil, *Kulattha* pulse, *Māṣa* pulse, *Nispāva*, preparations and modifications of sugarcane juice, acid substances, incompatible food, meals taken before the complete digestion of the preceding one, unwholesome and indigestible food, or food causing a burning sensation and some kind of internal secretion, day-sleep and sexual intercourse. **3**

ततः शालिषष्टिकयवगोधूमकोरदूषश्यामाकोद्दालकादीननवान् भुञ्जीत मुद्गाढक्योरन्यतरस्य यूषेण सूपेन वा निम्बपत्रारुष्करव्यामिश्रेण, मण्डूकपर्ण्यवल्गुजाटरूषकरूपिकापुष्पैः सर्पिः सिद्धैः सर्षपतैलसिद्धैर्वा, तिक्तवर्गेण वाऽभिहितेन। मांससात्म्याय वा जाङ्गलमांसममेदस्कं वितरेत्। तैलं वज्रकमभ्यङ्गार्थे। आरग्वधादिकषायमुत्सादनार्थे। पानपरिषेकावगाहादिषु च खदिरकषायम्, इत्येष आहाराचारविभागः।। ४।।

Regulation of diet and conduct : The old and matured grain of *Śāli, Ṣaṣṭika,* barley, wheat, *Koradūṣā, Śyāmāka, Uddālaka,* etc., boiled and taken along with the soup (*Sūpa*) or a decoction[1] (*Yūṣa*) of either *Mudga* pulse or *Āḍhakī* pulse mixed with *Nimba* leaves and *Āruṣkara* are wholesome in a case of *Kuṣṭha*. Preparations of any of the aforesaid grains may be taken with *Maṇḍūka-parṇī, Avalguja, Āṭaruṣaka* and *Rūpikā* flowers cooked in mustard oil or clarified butter, or with the soup prepared of the articles of the *Tikta-varga* (bitter group, mentioned in the *Sūtra-sthāna*). The cooked flesh of *Jāṅgala* animalas, devoid of all fatty matter, should be given to a patient, habituated to the use of meat diet. The medicated oil, knwon as the *Vajraka-Taila* should be used for anointing the body. A decoction of the drugs of the *Āragvadhādi* group should be used for rubbing (*Utsādana*) purposes. Decoctions of *Khadira* should be employed in drinks, baths, washes, etc. The preceding rules are intended to regulate the diet and regimen of one suffering from *Kuṣṭha* (cutaneous affections). **4**

तत्र पूर्वरूपेषूभयतः संशोधनमासेवेत। तत्र त्वक्संप्राप्ते शोधनालेपनानि। शोणितप्राप्ते संशोधनालेपनकषायपानशोणितावसेचनानि। मांसप्राप्ते शोधनालेपनकषायपान-शोणितावसेचनारिष्टमन्थप्राशाः।

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[1] An unsalted decoction of any substance not seasoned with any spices whatever is called *Yūṣa*, while the one salted and seasoned with spices is called *Sūpa*. In preparing the soup of any pulse, all husks should be carefully thrashed out and the grain should be slightly fried before boiling.

चतुर्थकर्मगुणप्राप्तं याप्यमात्मवतः संविधानवतश्च।।५।।

तत्र संशोधनाच्छोणितावसेचनाच्चोर्ध्वं भल्लातशिलाजतुधातुमाक्षीकगुग्गुल्वगुरुतुवरकखदिरासनायस्कृतिविधानमासेवेत। पञ्चमं नैवोपक्रमेत्।।६।।

Preliminary Treatment : In the premonitary stages of the disease the system should be cleansed by the application of both emetics and purgatives. When the disease is found to invade the *Tvak*[1] only, a plaster prepared of the purifying drugs should be applied to the affected parts; blood-letting and the use of medicinal decoctions and purifying and disinfecting plasters are the remedies to be employed when the desease would appear to infect the blood. The same remedies and *Arișța*, *Mantha, Prāśa,* etc., should be employed when the disease would be found to have invaded the principle of the *Māṁsa* (muscles). Palliation and temporary respite are the only cure that can be offered in a case of the sin-begotten type[2] of the disease which is the fourth (in order of enumeration) and that even is purely contingent on the willingness and capacity of the patient to conform to a strict regimen of diet, conduct and dress. Blood-letting and purifying measures (emetics and purgatives) should be resorted to in such a case and then the special medicinal remedies prepared from *Bhallātaka*[3], *Śilājatu, Guggulu, Aguru, Tuvaraka, Khadira,* and *Asana* and the *Ayaskṛti* should be used in accordance with the prescribed rules. The disease in its fifth form is found to invade the bones and should be given up as incurable. **5-6**

तत्र प्रथममेव कुष्ठिनं स्नेहपानविधानेनोपपादयेत्। मेषशृङ्गीश्वदंष्ट्राशार्ङ्गेष्टा-गुडूचीद्विपञ्चमूलीसिद्धं तैलं घृतं वा वातकुष्ठिनां

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[1] *Tvak* here means *Rasa* or serum.

[2] The type of *Kușțha* affecting the principle of *Medas* (fat) is generally supposed to be sin-begotten.

[3] *Bhallātaka*-preparations have been described in the treatment of *Arśas*, preparations of *Śilājatu, Guggulu, Aguru* and *Tuvaraka* in the treatment of *Prameha-piḍakā*, and *Khadira, Asana* and *Ayaskṛti* preparations in the treatment of *Mahā-kușțha*.

[4] Oil should be used in a case of *Kapha*-predominance, whereas clarified butter in that of *Pitta*-predominance. Others assert that clarified butter should be used for drinking purposes and oil for anointments.

पानाभ्यङ्गयोर्विदध्यात्। धवाश्वकर्णककुभपलाशपिचुमर्दपर्पटकमधुकरोध्रसमङ्गासिद्धं सर्पिःपित्तकुष्ठिनाम्। प्रियालशालारग्वधनिम्बसप्तपर्णचित्रकमरिचवचाकुष्ठसिद्धं श्लेष्मकुष्ठिनाम्। भल्लातकाभयाविडङ्गसिद्धं वा, सर्व्वेषां तुवरकतैलं भल्लाकतैलं वेति।। ७-८।।

Treatments of *Doṣaja* Types : In the first stage of *Kuṣṭha,* the patient should be treated in accordance with the prescribed maxims (rules) of *Sneha-pāna*. In a case of *Vātaja-Kuṣṭha*, oil or clarified butter, cooked with (a decoction and *Kalka* of) *Meṣa-śṛṅgi, Śwadaṁṣtrā, Śaṅgṣṭā, Guḍūcei* and the drugs included in the group of *Daśamūla* should be used as drink and an ointment. In cases of the *Pittaja* type, the patient should be made to drink (a potion consisting of) clarified butter prepared with (a decoction and *Kalka* of) *Dhava, Aśvakarṇa, Kakubha, Palāśa, Picu-marda, Parpaṭaka, Madhuka, Rodhra* and *Samaṅgā*. In the *Kaphaja* type, clarified butter cooked with (a decoction and *Kalka* of) *Priyāla, Śāla, Āragvadha, Nimba, Saptaparṇa, Citraka, Marica, Vacā* and *Kuṣṭha* should be prescribed. The clarified butter cooked with (a *Kalka* and a decoction of) *Bhallātaka, Abhayā* and *Viḍaṅga,* or (the medicinal oil known as) the *Tuvaraka Taila* and the *Bhallātaka Taila* should be used in all types of *Kuṣṭha*. **7-8**

सप्तपर्णारग्वधातिविषा-पाठा-कटुरोहिण्यमृतात्रिफलापटोल-पिचुमर्द-पर्पटकदुरालभात्रायमाणामुस्ताचन्दन-पद्मक-हरिद्रोपकुल्या-विशालामूर्वा-शतावरीसारिवेन्द्रयवाटरूषकषड्ग्रन्था-मधुक-भूनिम्ब-गृष्टिका इति समभागः कल्कः स्यात्, कल्काच्चतुर्गुणं सर्पिः प्रक्षिप्य तद्द्विगुणो धात्रीफलरसस्तच्चतुर्गुणा आपस्तदैकध्यं समालोडच विपचेत्। एतन्महातिक्तकं नाम सर्पिः कुष्ठविषमज्वर-रक्तपित्त-हृद्रोगोन्मादापस्मारगुल्मपिडकासृग्दरगलगण्ड-गण्डमालाश्लीपदपाण्डु-रोगविसर्पषाण्ढ्यकण्डूपामादींश्च शमयेदिति।। ९।।

The *Mahā-tikta Ghṛta* : A paste or *Kalka* should be made by pounding equal parts of *Saptaparṇa, Āragvadha, Ativiṣā, Pāṭhā, Kaṭu-rohiṇī, Amṛtā, Triphalā, Paṭola, Picu-marda, Parpaṭaka, Durālabhā, Trāyamāṇā, Mustā, Candana, Padmaka, Haridrā, Upakulyā, Viśālā, Mūrvā, Śatāvarī, Śārivā, Indra-yava, Āṭaruṣaka, Ṣaḍgranthā* (*vacā*), *Madhuka, Bhū-nimba* and *Gṛṣṭikā*[1]. This paste

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1. *Cakradatta* does not read "*Gṛṣṭikā*" but reads "*Uśīra*" instead. He also takes both the kinds of "*Haridrā*", of "*Upakulyā*" (*Pippalī*) and of "*Sārivā*".

(*Kalka*) should be cooked with four times its own weight of clarified butter, with the juice of *Āmalaka*, weighing twice as much as of the clarified butter and with water weighing four times the quantity of the *Āmalaka* juice. It should be constantly stirred (with a ladle), while being cooked. This medicated *Ghṛta* is called the *Mahā-tikta Ghṛta*, which proves curative in *Kuṣṭha*, chronic fevers, haemorrhage, heart-disease, insanity, *Apasmāra*, *Gulma*, postular eruptions, menorrhagia, goitre, scrofula, elephantiasis, anaemea, erysipelas, impotency, itches and *Pāmā*[1], etc. **9**

त्रिफलापटोलपिचुमर्दाटरूषककटुरोहिणीदुरालभात्रायमाणाः पर्पटकश्चैतेषां द्विपलिकान् भागान् जलद्रोणे प्रक्षिप्य पादावशेषं कषायमादाय कल्कपेष्याणीमानि भेषजान्यर्धपलिकानि त्रायमाणामुस्तेन्द्रयवचन्दनकिराततिक्तानि पिप्पल्यश्चैतानि घृतप्रस्थे समावाप्य विपचेत्। एतत् तिक्तकं नाम सर्पिः कुष्ठविषमज्वरगुल्मार्शोग्रहणीदोषशोफपाण्डुरोगविसर्पषाण्ढ्यशमनञ्चेति।। १०।।

The *Tikta-Sarpiḥ* : Two *Pala* weight of each of the following drugs, viz., *Triphalā, Paṭola, Picu-marda, Aṭaruṣlaka, Kaṭu-rohiṇī, Durālabhā, Trāyamāṇā* and *Parpaṭaka*[2] should be taken and boiled together in a *Droṇa* measure of water. The boiling should be continued till it is reduced to one fourth of its original quantity. Then half a *Pala* weight of each of the following drugs, viz., *Trāyamāṇā, Musta, Indra-yava,* (red) *Candana, Kirātatikta* and *Pippalī* should be pasted together. This pasted *Kalka* and the decoction should be cooked with a *Prasthā* measure of clarified butter. The medicated *Ghṛta* thus prepaed is callẹd the *Tikta-Sarpiḥ*. Diseases such as *Kuṣṭha*, chronic fever, *Gulma*, Haemorrhoids, *Grahaṇī*, oedema, anaemea, erysipelas and impotency readily yield to the curative efficacy of this *Ghṛta*. **10**

अतोऽन्यतमेन घृतेन स्निग्धस्विन्नस्यैकां द्वे तिस्रश्चतस्रः पञ्च वा सिरा विध्येत्; मण्डलानि चोत्सन्नान्यवलिखेदभीक्ष्णं प्रच्छयेद् वा। समुद्रफेनशाक-गोजीकाकोदुम्बरिकापत्रैर्वाऽवघृष्यालेपयेल्लाक्षासर्जरसरसाञ्जनप्रपुन्नाडावल्गुजतेजोवत्यश्वमारकार्ककुटजारेवतमूलकल्कैर्मूत्रपिष्टैः पित्तपिष्टैर्वा, स्वर्जिकातुत्थ-कासीस-विडङ्गागारधूम-

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[1] A variety of eczema and moniliasis.

[2] *Cakradatta* reads "*Niśā*" in addition to the above drugs.

चित्रक-कटुकसुधा-हरिद्रासैन्धवकल्कैर्वा, एतान्येवावाप्य क्षारकल्पेन निःस्रुते पालाशे क्षारे ततो विपाच्य फाणितमिव सञ्जातमवतार्य लेपयेत्। ज्योतिष्कफललाक्षामरिचपिप्पलीसुमनःपत्रैर्वा, हरितालमनःशिलार्कक्षीरतिलशिग्रुमरिचकल्कैर्वा, स्वर्जिकाकुष्ठतुत्थकुटजचित्रकविडङ्गमरिचरोध्रमनः शिलाकल्कैर्वा, हरीतकीकरञ्जिकाविडङ्गसिद्धार्थकलवणरोचनावल्गुजहरिद्राकल्कैर्वा।। ११।।

Medicinal Plasters for *Kuṣṭha*: Having first soothed the patient with any of the preceding medicated clarified butters and having his body fomented, the surgeon should have recourse to the venisection. One, two, three, four, or five *śirās* (veins) of the patient may be opened (according to the circumstances). The raised or elevated patches on the skin should be scraped off, or should be kept constantly covered with a medicinal plaster. As an alternative, the characteristic patches of the disease should be first rubbed with the substance known as the *Samudra-phena* or with the leaves of *Śāka, Gojī*, or *Kākodumbara* and a plaster (Lepa) composed of *Lākṣā, Sarja-rasa, Rasāñjana, Prapunnāḍa, Avalguja, Tejovatī* and the roots of *Aśva-māraka, Arka, Kuṭaja,* and *Ārevata*, pasted with the urine or bile of a cow, should be applied to them; or *Svarjikā,* sulphate of copper, sulphate of iron, *Viḍaṅga, Agāra-dhūma, Citraka, Kaṭuka, Sudhā,* turmeric and *Saindhava* pounded together with the urine or bile of a cow should be applied to the diseased localities.

As an alternative, the alkali, prepared from the ashes of *Palāśa* wood in the prescribed manner, should be boiled with the powders of the preceding drugs; it should be removed from the oven after reducing it to the thickness or consistency of a *Phāṇīta* and used in plastering the diseased patches; or a plaster composed of *Jyotiṣka* fruits, *Lākṣā, Marica, Pippalī* and the leaves of the *Jātī* flower pasted together; or a plaster composed of yellow orpiment, *Manaḥ-śilā,* the milky juice of *Arka,* sesamu, *Śigru* and *Marica,* pasted together; or a plaster composed of *Svarjikā, Kuṣṭha,* sulphate of copper, *Kuṭaja, citraka, Viḍaṅga, Marica, Rodhra* and *Manaḥ-śilā* pasted together; or a plaster of *Harītakī, Karañjikā, Viḍaṅga,* white mustard seeds, rock-salt, *Gorocanā, Somarājī* and *Haridrā* pasted together should be applied to the diseased localities. **11**

सर्वे कुष्ठापहाः सिद्धा लेपाः सप्त प्रकीर्तिताः।
वैशेषिकानतस्तूर्ध्वं दद्रुश्वित्रेषु मे शृणु।।१२।।

Metrical Text : The preceding seven medicinal plasters are possessed of the virtue of the destroying or curing *Kuṣṭha* in general. Now hear me dealing with the remedies to be specifically employed in cases of ringworm infection (*Dadrū*) and leucoderma (*Śvitra*). **12**

लाक्षा कुष्ठं सर्षपाः श्रीनिकेतं रात्रिर्व्योषं चक्रमर्दस्य बीजम्।
कृत्वैकस्थं तक्रपिष्टः प्रलेपो दद्रुषूक्तो मूलकाद् बीजयुक्तः।।१३।।
सिन्धूद्भूतं चक्रमर्दस्य बीजमिक्षूद्भूतं केशरं तार्क्ष्यशैलम्।
पिष्टो लेपोऽयं कपित्थाद्रसेन दद्रूस्तूर्णं नाशयत्येष योगः।।१४।।
हेमक्षीरी व्याधिघातः शिरीषो निम्बः सर्जो वत्सकः साजकर्णः।
शीघ्रं तीव्रा नाशयन्तीह दद्रूः स्नानालेपोद्घर्षणेषूपयुक्ताः।।१५।।

Treatment of *Dadru* : A plaster composed of *Kuṣṭha*, mustard seeds, *Śrī-niketa, Haridrā, Trikaṭu* and the seeds of *Cakra-marda* and of *Mūlaka* pasted together with *Takra* (butter milk) should be applied to the ringworm infection. The disease is found to readily yield to the curative efficacy of a medicinal plaster, composed of *Saindhava, Cakra-marda* seeds, treacle, *Keśara* (*Vakula*), and *Tārkaṣay-śaila* (*Rasāñjana*) pasted together with expressed *Kapittha* juice. Preparations of *Hema-kṣīrī, Vyādhi-ghāta* (*Āragvadha*), *Śirīṣa, Nimba, Sarja, Vatsaka* and *Aja-karṇa* (a species of Sarja) should be used in cases of ringworm infection of a virulent type for baths (D. R. Drinks),[1] plasters and rubbing. **13-15**

भद्रासंज्ञोदुम्बरीमूलतुल्यं दत्त्वा मूलं क्षोदयित्वा मलप्वाः।
सिद्धं तोयं पीतमुष्णे सुखोष्णं स्फोटान् श्वित्रे पुण्डरीके च कुर्यात्।।१६।।
द्वैपं दग्धं चर्म मातङ्गजं वा भिन्ने स्फोटे तैलयुक्तं प्रलेपः।
पूतिः कीटो राजवृक्षोद्भवेन क्षारेणाक्तः श्वित्रमेको निहन्ति।।१७।।

Treatment of *Śvitra* : In cases of *Śvitra* (Leucoderma) and *Puṇḍarīka*; the patient should be made to drink a lukewarm decoction prepared with equal parts of the roots of *Bhadrā* (*Udumbara*) and *Malapu*. The use of this potion would produce blisters on the patches.

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[1] In drinks or baths, a decoction should be used and in plasters and rubbings the ingredients should be pasted with *Takra* and the expressed juice of *Kapittha*.

These blisters should be treated, after their bursting, with a plaster (*Pralepa*) composed of the ashes of the burnt skin of leopard and elephant and made into a thin paste with (mustard) oil. A plaster composed of the insect known as the Puti and the *Kṣāra* (alkali) of *Āragvadha* should be found to be the best remedy for *Śvitra*. **16-17**

कृष्णास्य सर्पस्य मसी सुदग्धा वैभीतकं तैलमथ द्वितीयम्।
एतत् समस्तं मृदितं प्रलेपाच्छ्वित्राणि सर्वाण्यपहन्ति शीघ्रम्।। १८।।
अध्यर्धतोये सुमतिस्नुतस्य क्षारस्य कल्पेन तु सप्तकृत्वः।
तैलं शृतं तेन चतुर्गुणेन श्वित्रापहं म्रक्षणमेतदग्र्यम्।। १९।।

All kinds of *Śvitra* are found to readily yield to the application of a medicinal plaster made of the black ashes of a well-burnt cobra (*Kṛṣna-Sarpa*) pasted with the oil of *Vibhītaka*. The white ashes of the said cobra mixed with one and a half time of its own weight of water should be filtered seven times in the manner of preparing an alkali. Mustard oil[1] should be cooked with this alkaline water weighing four times of the oil. An application of this oil proves best curative in cases of *Śvitra*. **18-19**

घृतेन युक्तं प्रपुनाडबीजं कुष्ठञ्च यष्टीमधुकञ्च पिष्ट्वा।
श्वेताय दद्याद् गृहकुक्कुटाय चतुर्थभक्ताय बुभुक्षिताय।। २०।।
तस्योपसंगृह्य च तत् पुरीषमुत्पाचितं सर्वत एव लिम्पेत्।
अभ्यन्तरं मासमिमं प्रयोगं प्रयोजयेच्छ्वित्रमथो निहन्ति।। २१।।

The *Prapunnāḍa* seeds *Kuṣṭha* and *Yaṣṭi-madhu* should be pasted together with clarified butter. The plaster thus prepared should be given to a domestic white cock, purposely kept without food for a day and a half when it would evince any sign of hunger after the period. The faeces of the said cock should then be collected after a full digestion of the said medicated drug and applied as plasters on the affected patches for a month. It would bring about the cure (even) of internal[2] *Śvitras*. **20-21**

क्षारे सुदग्धे गजलेण्डजे च गजस्य मूत्रेण बहुस्नुते च।
द्रोणप्रमाणे दशभागयुक्तं दत्त्वा पचेद् बीजमवल्गुजस्य।। २२।।

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[1] This is the best medicine for curing *Śvitra*.

[2] The internal *Śvitras* are those under the blisters produced by the application of the remedy mentioned first in the list.

एतद् यदा चिक्कणतामुपैति तदा समस्तं गुटिका विदध्यात्।
श्वित्रं प्रलिम्पेदथ सम्प्रघृष्य तया व्रजेदाशु सवर्णभावम्।। २३।।

Well burnt ashes of the drug *Jalpippali*[1], mixed with elephant's urine, should be filtered several times (twenty-one times or seven times) after the manner of an alkaline preparation. A *Droṇa* measure of this alkaline solution should be boiled with the seeds of the *Somarājī* weighing a tenth part thereof. This compound should be taken down from the oven as soon as it assumes a glossy hue and should then be made into boluses. Having rubbed the diseased patches of *Śvitra*, a plaster of these boluses should be applied to them which would soon assume a healthy and natural complexion. **22-23**

कषायकल्पेन सुभावितान्तु दलत्वचं चूतहरीतकीनाम्।
तां ताम्रदीपे प्रणिधाय धीमान् वर्ति वटक्षीरसुभावितान्तु।। २४।।
आदीप्य तज्जातमर्सी गृहीत्वा तांचापि पथ्याऽम्भसि भावयित्वा।
संप्रच्छितं तद् बहुशः किलासं तैलेन सिक्तं कटुना प्रयाति।। २५।।

The leaves and bark (*Dala-tvacā*) of the *Āmra* (mango) and the *Harītakī*[2] should be well soaked in a decoction of the same drugs (after the manner of a *Bhāvanā*-saturation) and made into *Vartis* (i.e., plugs). These *Vartis* should again be well soaked in the milky exudation of the *Vaṭa* tree and lighted (with mustard oil) in a cooper vessel used as an Indian lamp. The lamp black, thus produced, should be collected and well soaked in a decoction of *Harītakī*. *Kilāsa* (a particular kind of *Kuṣṭha*) is destroyed, if rubbed with this preparation for several times after having been lubricated with mustard oil.[3] **24-25**

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[1] *Śivadāsa*, the commentator of *Cakradatta*, says that some read नलगन्डने in place of गजलजे in which case it would mean "*Śamatha*."

[2] According to some, both the leaves and bark of the "*Āmra*" and of the "*Harītakī*" should be taken.

[3] The leaves and bark respectively of the *Āmra* and the *Harīlakī* should be taken in the preparation. The whole stanza seems to be of faulty construction. *Ḍalhaṇa*, in his commentary, says that some read the fourth line as "तैलेन सिक्त कटुना समस्तमालेपयेदेवसुपैति शान्तिम्।।" This seems to be a better reading. It removes the difficulty in the construction, but it omits also the word "*Kilāsa*" from the text. This, however, is also an improvement, inasmuch as this preparation seems to be a remedy for *Śvitra* (which is only a variety of *Kilāsa*) like the preceding and the following ones; and it seems unlikely that *Suśruta* would introduce a remedy for *Kilāsa* in general in the special treatment of *Śvitra*.

आवल्गुजं बीजमग्र्चं नदीजं काकाह्वानोदुम्बरी या च लाक्षा।
लौहं चूर्णं मागधी तार्क्ष्यशैलं तुल्याः कार्याः कृष्णवर्णास्तिलाश्च।। २६।।
वर्तिं कृत्वा तां गवां पित्तपिष्टां लेपः कार्यः श्वित्रिणां श्वित्रहारी।
लेपात् पित्तं शैखिनं श्वित्रहारि ह्रीबेरं वा दग्धमेतेन युक्तम्।। २७।।

A case of leucoderma would (undoubtedly) yield to the curative virtue of a medicinal plaster composed of *Somarājī* seeds, *Mākṣika, Kākodumbara, Lākṣā,* powdered iron, *Pippalī* and *Rasāñjana,* taken in equal parts and black sesamum equal to their combined weight, pasted with the bile of a cow and applied to the diseased patches. Similarly, a case of *Śvitra* would prove amenable to the application of peacock's bile, or of burnt *Hrivera* mixed with the said bile. **26-27**

तुत्थालकटुकाव्योष-सिंहार्कहयमारकाः ।
कुष्ठावल्गुजभल्लात-क्षीरिणीसर्षपाः स्नुही।। २८।।
तिल्वकारिष्टपीलूनां पत्राण्यारग्वधस्य वा।
बीजं विडङ्गाश्वहंत्रोर्हरिद्रे बृहतीद्वयम्।
आभ्यां श्वित्राणि योगाभ्यां लेपान्नश्यन्त्यशेषतः।। २९।।

Various types of *Śvitra* are cured with the application of either of the two following medicinal plasters. The first consists of *Tuttha* (sulphate of copper), *Haritāla* (yellow oxide of arsenic), *Kaṭukā, Trikaṭu, Siṁha* (*Rakta-Śobhāñjana*), *Arka, Karavīra, Kuṣṭha, Avalguja, Bhallātaka, Kṣīriṇī,* mustard seeds and *Snuhī*; and the seeds of the *Vidaṅga, Karavīra, Haridrā, Dāru-haridrā, Vṛhatī* and *Kaṇṭakārī*.**28-29**

वायसीफल्गुतिक्तानां शतं दत्त्वा पृथक् पृथक्।
द्वे लोहरजसः प्रस्थे त्रिफलात्र्याढकं तथा।। ३०।।
द्विद्रोणेऽपां पचेद् यावद् भागौ द्वावसनादपि।
शिष्टञ्च विपचेद् भूय एतैः श्लक्ष्णप्रपेषितैः।। ३१।।
कल्कैरिन्द्रयवव्योषत्वग्दारुचतुरङ्गुलैः ।
पारावतपदीदन्तीबाकुचीकेशराह्वयैः ।
कण्टकार्या च तत् पक्वं घृतं कुष्ठिषु योजयेत्।। ३२।।
दोषधात्वाश्रितं पानादभ्यङ्गात् त्वग्गतं तथा।
अप्यसाध्यं नृणां कुष्ठं नाम्ना नीलं नियच्छति।। ३३।।

Nīla-Ghṛta **:** *Vāyasī*, *Phalgu* and *Tiktā* each weighing one hundred *Palas*, two *Prastha* measures of powdered iron, three *Āḍhaka* (eight seers) measures of *Triphalā* and two *Āḍhaka* measures of *Asana* should be boiled together with two *Droṇa* measures of water. This decoction should be taken down when reduced to one quarter of its original measure and cooked again with a quantity of clarified butter (weighing a quarter part of the former (decoction) and with a *Kalka* consisting of *Indra-yava*, *Trikaṭu*, *Tvak*, *Deva-dāru*, *Āragvadha*, *Pārā-vata-padī*, *Dantī*, *Vākucī*, *Keśarāhva* (*Valuka*) and *Kaṇṭakārī*. The patient should be made to drink this medicated clarified butter when the disease would be found to have attacked the *Dhātus* (fundamental principles of the organism), or to have become involved in the aggravated *Doṣas* of the system. The diseased patches should be rubbed with it, in the event of the affection being found to be confined to the *Tvak* (skin) alone. Even the type of *Kuṣṭha*, commonly held to be incurable, has been found to prove amenable to the use of this medicated clarified butter, which is known as the *Nīla-Ghṛta*.**30-33**

त्रिफलात्वक् त्रिकटुकं सुरसा मदयन्तिका।
वायस्यारग्वधाश्चैषां तुलां कुर्यात् पृथक् पृथक्।। ३४।।
काकमाच्यर्कवरुण-दन्तीकुटजचित्रकात् ।
दार्वीनिदिग्धिकाभ्यान्तु पृथग्दशपलं तथा।। ३५।।
त्रिद्रोणेऽपां पचेद् यावत् षट्प्रस्थं परिशेषितम्।
शकृद्रसदधिक्षीर-मूत्राणां पृथगाढकम्।। ३६।।
तद्वद् घृतस्य तत् साध्यं भूनिम्बव्योषचित्रकैः।
करञ्जफलनीलिकाश्यामावल्गुजपीलुभिः ।
नीलिनीनिम्बकुसुमैः सिद्धं कुष्ठापहं घृतम्।। ३७।।
म्रक्षणादङ्गसावर्ण्यं श्वित्रिणां जनयेन्नृणाम्।
भगन्दरं कृमीनर्शो महानीलं नियच्छति।। ३८।।

Mahā-Nīla-Ghṛta **:** A *Tulā*[1] weight of the drugs known as *Triphalā*, *Tvak* (*Triphalā* bark), *Trikaṭu*, *Surasā*, *Madayantikā*, *Vāyasī* and *Āragvadha* and ten *Pala* weight of each of the drugs known as *Kākamācī*, *Arka*, *Varuṇa*, *Dantī*, *Kuṭaja*, *Citraka*, *Dāru-haridrā* and

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[1] A *Tulā* is equal to a hundred Palas or twelve seers and a half of our modern measure.

Kaṇṭkārī should be boiled together with three *Droṇa* measures of water. This decoction, boiled down or reduced to six *Prastha* measure, should be again boiled with the watery secretion of cowdung, cow's urine, milk, curd and clarified butter, each weighing an *Āḍhaka*, and with the *Kalka* (weighing one-fourth as much of clarified butter) of *Bhū-nimba, Trikaṭu, Citraka, Karāñja*-fruit, *Nīlikā, Śyāmā, Avalguja, Pilu, Nīlinī* and *Nimba*-flowers. It is a curative for *Kuṣṭha*. The rubbing of the diseased patches with this *Ghṛta* imparts a healthy and natural colour to the skin in cases of *Śvitra* or white leprosy. It also cures diseases like fistula-in-ano, worms in the intestines and *Arśas*. It is known as the *Mahā-Nīla-Ghṛta*.[1] **34-38**

मूत्रं गव्यं चित्रकव्योषयुक्तं सर्पिःकुम्भे क्षौद्रयुक्तं स्थितं हि।
पक्षादूर्ध्वंश्वित्रिभिः पेयमेतत् कुर्याच्चास्मिन् कुष्ठदिष्टं विधानम्।। ३९।।
पूतीकार्कस्नुङ्नरेन्द्रद्रुमाणां मूत्रैः पिष्टाः पल्लवाः सौमनाश्च।
लेपः श्वित्रं हन्ति दद्रूद्रव्रणांश्च दुष्टान्यर्शांस्येष नाडीव्रणांश्च।। ४०।।

A compound consisting of cow's urine, *Citraka, Trikaṭu* and honey should be kept for a fortnight in a closed earthen pitcher which formerly contained clarified butter. A *Śvitra*-patient would do well to take this medicine after this period. He should also observe the rules of diet and regimen of a *Kuṣṭha*-patient. The application of a Lepa (medicinal plaster), prepared by pasting the tender twigs of the *Pūtika, Arka, Snuhī, Āragvadha* and of the *Jāti* flower with cow's urine, would prove curative in cases of *Śvitra*, ringworm infection, ulcer, bad types of haemorrhoids and sinus. **39-40**

अस्मादूर्ध्वं निःस्रुते दुष्टरक्ते जातप्राणं सर्पिषा स्नेहयित्वा।
तीक्ष्णैर्योगैश्छर्दयित्वा प्रगाढं पश्चाद् दोषं निर्हरेच्चाप्रमत्तः।। ४१।।
दुर्वान्तो वा दुर्विरिक्तोऽपि वा स्यात् कुष्ठी दोषैरुद्धतैर्व्याप्तदेहः।
निःसन्दिग्धं यात्यसाध्यत्वमाशु तस्मात् कृत्स्नान् निर्हरेत् तस्य दोषान्।। ४२।।

In case the foregoing medicinal remedies prove ineffective, the patient should be duly bled for the purpose of letting out the vitiated blood from the system, and after sufficiently recouping his strength

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[1] *Ḍalhaṇa*, in his commentary, says that the two *Ghṛtas* (*Nīla* and *Mahā-Nīla*) seem to be spurious (*Anārṣa*). But he has included them in his commentary as *Jejjaṭa* and *Gayāsa* have read and explained them before him.

(after bloood-letting) his body should be anointed with clarified butter and copious vomitings should be induced with the help of strong emetics and the patient should be treated subsequently with a judicious administration of purgatives (so as to remove the aggravated *Doṣas* from the system). The aggravated *Doṣas* of the body, not being fully expelled from the organism of a *Kuṣṭha*-patient by means of the preceding emetic and purgative measures, tend to extend all over the organism and the disease in consequence thereof is sure to lapse into one of an incurable type. Hence the aggravated *Doṣas* should be fully eliminated from the organism. **41-42**

पक्षात् पक्षाच्छर्दनान्यभ्युपेयान्मासान्मासात् स्त्रंसनञ्चापि देयम्।
स्राव्यं रक्तं वत्सरे हि द्विरल्पं नस्यं दद्याच्च त्रिरात्रात् त्रिरात्रात्।। ४३।।

Emetics should be administered to a *Kuṣṭha*-patient once a fortnight and *Sraṁsana* (purgatives) once a month. He should be bled twice a year though not profusely and medicated snuffs should be administered to him every fourth day. **43**

पथ्या व्योषं सेक्षुजातं सतैलं लीढ्वा शीघ्रं मुच्यते कुष्ठरोगात्।
धात्रीपथ्याक्षोपकुल्याविडङ्गान् क्षौद्राज्याभ्यामेकतो वाऽवलिह्यात्।। ४४।।
पीत्वा मासं वा पलांशां हरिद्रां मूत्रेणान्तं पापरोगस्य गच्छेत्।
एवं पेयश्चित्रकः श्लक्ष्णपिष्टः पिप्पल्यो वा पूर्ववन्मूत्रयुक्ताः।। ४५।।
तद्वत् तार्क्ष्यं मासमात्रञ्च पेयं, तेनाजस्त्रं देहमालेपयेच्च।। ४६।।

Harītakī, Trikaṭu and treacle (prepared from the juice of the sugarcane) mixed with oil if licked would lead to the early recovery of a case of *Kuṣṭha*. As an alternative, he should use a lambative medicinal compound of *Āmalaka, Harītakī, Akṣa, Pippalī* and *Viḍaṅga* mixed with honey and clarified butter. Or he should take a *Pala* weight of *Haridrā* with an adequate quantity of cow's urine every day for a month in order to get free from *Kuṣṭha*; or the same quantity of the fine powder of *Pippalī* or of *Citraka* should be given to him through the same vehicle and for the same period which would cure him of *Kuṣṭha*. The same quantity of the fine powder of *Rasāñjana* should be given through the said vehicle and in the same manner for a period of one months and the same should also be repeatedly applied externally. **44-46**

अरिष्टत्वक् साप्तपर्णी च तुल्या लाक्षा मुस्तं पञ्चमूल्यौ हरिद्रे।
मञ्जिष्ठाक्षौ वासको देवदारु पथ्यावह्नी व्योषधात्री विडङ्गम्।। ४७।।
सामान्यांशं योजयित्वा विडङ्गैश्चूर्णं कृत्वा तत्पलोन्मानमश्नन्।
कुष्ठाज्जन्तुर्मुच्यते त्रैफलं वा सर्पिर्द्रोणं व्योषयुक्तञ्च युञ्जन्।। ४८।।
गोमूत्राम्बुद्रोणसिद्धेऽक्षपीडे सिद्धं सर्पिर्नाशयेच्चापि कुष्ठम्।
आरग्वधे सप्तपर्णे पटोले सवृक्षके नक्तमाले सनिम्बे।
जीर्णं पक्वं तद्धरिद्राद्वयेन हन्यात् कुष्ठं मुष्ककके चापि सर्पिः।। ४९।।

The bark of *Ariṣṭa* (*Nimba*) and *Sapta-parṇī*, *Lākṣā*, *Musta*, *Daśa-mūla*, *Haridrā*, *Dāru-haridrā*, *Mañjiṣṭhā*, *Ākṣa*, *Vāsaka*, *Deva dāru*, *Pathyā*, *Citraka*, *Trikaṭu*, *Āmlakī* and *Viḍaṅga* taken in equal parts and pounded together should be mixed with powdered *Viḍaṅga* weighing as much as the total weight of the preceding drugs; the patient should be made to take a *Pala* weight of this pulverised compound every day (for a month), or he should be made to drink (in adequate doses)a *Droṇa* measure of medicated clarified butter, cooked with the powders of *Triphalā* and *Trikaṭu*. As an alternative, *Ākṣapīḍa* should be boiled in a *Droṇa* measure of cow's[1] urine. Clarified butter, cooked in this preparation may be used, as a remedy for *Kuṣṭha*. An adequate quantity of old and matured clarified butter should be boiled with *Āragvadha*, *Sapta-parṇa*, *Paṭola*, *Vṛkṣaka*, *Naktamāla*, *Nimba* the two kinds of *Haridrā* and *Muṣkaka*. This medicated *Ghṛta*, thus prepared, would lead to the destruction of *Kuṣṭha*[2]. **47-49**

रोध्रारिष्टं पद्मकं रक्तसारः सप्ताह्वाक्षौ वृक्षको बीजकश्च।
योज्याः स्नाने दह्यमानस्य जन्तोः पेया वा स्यात् क्षौद्रयुक्ता त्रिभण्डी।। ५०।।
खादेत् कुष्ठी मांसपाते पुराणान् मुद्गान् सिद्धानिम्बतोये सतैलान्।
निम्बक्वाथं जातसत्त्वः पिबेद् वा क्वाथं वाऽर्कालर्कसप्तच्छदानाम्।। ५१।।
जग्धेष्वङ्गेष्वश्वमारस्य मूलं लेपो युक्तः स्याद् विडङ्गैः समूत्रैः।
मूत्रैश्चैनं सेचयेद् भोजयेच्च सर्वाहारान् संप्रयुक्तान् विडङ्गैः।। ५२।।

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[1] Cow's urine and water in equal parts should be taken according to some commentators. *Ḍalhaṇa*, however, recommends cow's urine only and no water.

[2] *Ḍalhaṇa* says that the authorship of this remedy should not be attributed to *Suśruta*, inasmuch as *Jejjaṭa* does not meantion it in his commentary.

Drugs such as *Rodhra, Nimba, Padma-kāṣṭha, Rakta-candana, Sapta-parṇī, Akṣā, Vṛkṣaka* and *Bijaka* should be used in the bath[1] of the patient in the event of there being any burning sensation; or a potion consisting of honey and paste *Tribhaṇḍī* (*Trivṛt*) should be given to him. Old and matured *Mudga*, boiled in the decoction[2] of *Nimba* and mixed with oil, should be given to the patient as drink, where sloughing would be detected in the diseased localities. A decoction of *Nimba* or that of *Arka, Alarka* and *Sapta-cchada* should be given to him if there be any worms in the diseased locality. The affected part of the body should be plastered over with the roots of the *Aśva-māra* and *Viḍaṅga*, pasted with cow's urine, in the event of its being eaten away by the worms. cow's urine should be sprinkled over the diseased locality and all food (of the patient) should be given with the powder of *Viḍaṅga*. **50-52**

कारञ्जं वा सार्षपं वा क्षतेषु क्षेप्यं तैलं शिग्रुकोशाम्रयोर्वा।
पक्वं सर्वैर्वा कटूष्णैः सतिक्तैः शेषञ्च स्याद्दुष्टवत् संविधानम्।। ५३।।

As an alternative, the affected parts should be rubbed with the oil of *Karañja*, mustard, *Śigru*, or *Kośāmra*, or with an oil (any one of the preceding oils) cooked with (a decoction of) pungent, bitter and heat-producing substances. Measures laid down under the head of *Duṣṭa-Vraṇa* (malignant ulcer) should be resorted to in a case where the aforesaid remedies would fail to produce any beneficial effect. **53**

सप्तपर्णकरञ्जार्क-मालतीकरवीरजम् ।
स्नुहीशिरीषयोर्मूलं चित्रकास्फोतयोरपि।। ५४।।
विषलाङ्गलवज्राख्य-कासीसालमनःशिलाः।
करञ्जबीजं त्रिकटु त्रिफलां रजनीद्वयम्।। ५५।।
सिद्धार्थकान् विडङ्गानि प्रपुन्नाडञ्च संहरेत्।
मूत्रपिष्टैः पचेदेतैस्तैलं कुष्ठविनाशनम्।
एतद् वज्रकमभ्यङ्गान्नाडीदुष्टव्रणापहम्।। ५६।।

Vajraka-Taila : The roots of *Sapta-parṇa, Karañja, Arka, Mālatī, Karavīra, Snuhī, Śirīṣa, Citraka* and *Āsphotā* as well as of *Viṣa* (aconite root), *Lāṅgala, Vajrākhya* (mica), sulphate of iron,

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[1] The drugs are to be boiled in water in which the patient should take his bath.

[2] The decoction should be prepared in the manner of "*Ṣaḍaṅga-kalpa*".

Haritāla, Manaḥ-śilā, Karañja-seeds, *Trikaṭu, Triphalā,* the two kinds of *Haridrā,* white mustard-seeds, *Viḍaṅga* and *Prapunnāḍa* should be pasted together with the urine of a cow. The paste thus prepared should be cooked in an adequate quantity of oil.[1] This oil known as the *Vajraka-Taila*, used as unguents, proves remedial to *Kuṣṭha* etc., sinus and malignant ulcers in general. **54-56**

सिद्धार्थकः करञ्जौ द्वौ द्वे हरिद्रे रसाञ्जनम्।
कुटजश्च प्रपुन्नाड-सप्तपर्णौ मृगादनी।।५७।।
लाक्षा सर्जरसोऽर्कश्च सास्फोतारग्वधौ स्नुही।
शिरीषस्तुवराख्यस्तु कुटजारुष्करौ वचा।।५८।।
कुष्ठं कृमिघ्नं मञ्जिष्ठा लाङ्गली चित्रकं तथा।
मालती कटुतुम्बी च गन्धाह्वा मूलकं तथा।।५९।।
सैन्धवं करवीरश्च गृहधूमं विषं तथा।
कम्पिल्लकं ससिन्दूरं तेजोह्वातुत्थकाह्वये।
समभागानि सर्वाणि कल्कपेष्याणि कारयेत्।।६०।।
गोमूत्रं द्विगुणं दद्यात् तिलतैलाच्चतुर्गुणम्।
कारञ्जं वा महावीर्यं सार्षपं वा महागुणम्।।६१।।
अभ्यङ्गात् सर्वकुष्ठानि गण्डमालाभगन्दरान्।
नाडीदुष्टव्रणान् घोरान् नाशयेन्नात्र संशयः।
महावज्रकमित्येतन्नाम्ना तैलं महागुणम्।।६२।।

***Mahā-Vajraka Taila* :** The drugs and substances known as white mustard-seeds (*Siddhārthaka*), the two kinds of *Karañja,* the two kinds of *Haridrā, Rasāñjana, Kuṭaja, Prapunnāḍa, Sapta-parṇa, Mṛgādanī Lākṣā, Sarja-rasa, Arka, Āsphotā, Āragvadha, Snuhī, Śirīṣa, Tuvara, Kuṭaja, Aruṣkara, Vacā, Kuṣṭha, Viḍaṅga, Mañjiṣṭhā, Lāṅgalī, Citraka, Mālatī, Kaṭu-tumbī, Gandhāhvā, Mūlaka, Saindhava, Karavīra, Gṛha-dhūma, Viṣa* (aconite), *Kampillaka, Sindūra* (mercuric oxide), *Tejohvā* and sulphate of copper should be taken in equal parts and made into a paste. This paste (*Kalka*) should be cooked with either *Karañja*-oil or mustard-oil[2], both of which have great curative potency, with double quantity of cow's urine. It may also be prepared with sesamum-oil, but in this case four times of cow's urine should be taken. As an anointment it is undoubtedly efficacious in a case of *Kuṣṭha* or whatsoever type as well as in cases of scrofula, fistula-in-ano, sinus and malignant ulcers. This oil is known by the name of *Mahā-Vajraka* oil and is possessed of supreme and unquestionable efficacy. **57-62**

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[1] *Śivadāsa*, the commentator on *Cakradatta,* asserts, on the authority of *Vāgbhaṭa,* that the oil should be sesamum-oil and it should be boiled with cow's urine.

[2] According to *Gayādāsa* mustard-oil should be used.

पित्तावापैर्मूत्रपिष्टैस्तैलं लाक्षादिकैः कृतम्।
सप्ताहं कटुकालाब्वां निदधीत चिकित्सकः।। ६३।।
पीतवन्तं ततो मात्रां तेनाभ्यक्तञ्च मानवम्।
शाययेदातपे तस्य दोषा गच्छन्ति सर्वशः।। ६४।।
स्रुतदोषं समुत्थाप्य स्नातं खदिरवारिणा।
यवागूं पाययेदेनं साधितां खदिराम्बुना।। ६५।।
एवं संशोधने वर्गे कुष्ठघ्नेष्वौषधेषु च।
कुर्यात् तैलानि सर्पींषि प्रदेहोद्घर्षणानि च।। ६६।।
प्रातः प्रातश्च सेवेत योगान् वैरेचनान् शुभान्।
पञ्च षट् सप्त चाष्टौ वा यैरुत्थानं न गच्छति।। ६७।।
कारभं वा पिबेन्मूत्रं जीर्णे तत्क्षीरभोजनम्।
जातसत्त्वानि कुष्ठानि मासैः षड्भिरपोहति।। ६८।।

The drugs which constitute the *Lākṣādi* group should be pasted with an adequate quantity of cow's urine and cooked[1] with sesamum-oil and mixed with Pitta cow's bile). The oil, thus prepared, should be preserved for a week inside the body of a *Kaṭukālāvu*. The oil should be taken out (after this period) and the patient should use it both internally and externally (in an adequate quantity). After doing this, he should expose himself to the heat of the sun whereby all the *Doṣas* would be eliminated from his organism. After the complete elimination of the *Doṣas* from the system, the patient should be removed from the sun and bathed with a decoction[2] of *Khadira*, and a gruel, prepared with the decoction of *Khadira*, should be given to him as diet.

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[1] In cooking the oil, cow's urine weighing four times of oil should be taken.--*Ḍalhaṇa*.

[2] The decoction of *Khadira* in the bath as well as in the preparation of the gruel should be prepared according to the manner of *Ṣaḍaṅga-Kalpa*. --*Ḍalhaṇa*.

Similarly, oil or clarified butter boiled and prepared with the drugs constituting the *Saṁśodhana* group (mentioned in chap. xxxix, Sūtra.) or with the drugs possessing anti-*Kuṣṭha* properties should be used as hot plasters and rubbings (in the diseased localities). Purgatives should be administered every morning with good results. The preceding remedies should be taken and continued for five, six, seven, or eight days, or till the *Doṣas* of the system producing the disease are not perfectly fully digested, so that there may not be provocation of *Doṣas* again. As an alternative, camel's urine and after its full digestion, camel's milk should be taken. Even parasitic types of *Kuṣṭha* are sure to disappear within six months (under the course of this treatment). **63-68**

दिदृक्षुरन्तं कुष्ठस्य खदिरं कुष्ठपीडितः।
सर्वथैव प्रयुञ्जीत स्नानपानाशनादिषु ।। ६९।।
यथा हन्ति प्रवृद्धत्वात् कुष्ठमातुरमोजसा।
तथा हन्त्युपयुक्तस्तु खदिरः कुष्ठमोजसा ।। ७०।।

A *Kuṣṭha*-patient desirous of being perfectly cured should constantly use preparations of *Khadira* in his drinks, food, bath, etc. As *kuṣṭha* in advanced stages kills the patient due to its severity, similarly the use of *khadir cures* the *Kuṣṭha* due to its potency. **69-70**

नीचरोमनखः श्रान्तो हिताश्यौषधतत्परः।
योषिन्मांससुरावर्जी कुष्ठी कुष्ठमपोहति ।। ७१।।

The paring of the nails and shaving the hair off, light physical exercise, the use of wholesome food, regularity in using medicines, abstinence from wine, women and meat-diet are the rules of conduct which should be strictly observed by a patient affected with *Kuṣṭha*, with the strict observance of the above rules a *Kuṣṭha*-patient may be expected to recover. **71**

इति सुश्रुत-संहितायां चिकित्सितस्थाने कुष्ठचिकित्सितं
नाम नवमोऽध्यायः ।। ९।।

Thus ends the ninth Chapter of the *Cikitsitā Sthāna* in the *Suśruta Saṁhitā* which deals with the medical treatment of *Kuṣṭha*.

●

CHIKITSĀ-STHĀNA

CHAPTER X

दशमोऽध्यायः।

अथातो महाकुष्ठचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of major cutaneous affections (*Mahā-Kuṣṭha*).[1] 1

कुष्ठेषु मेहेषु कफामयेषु सर्वाङ्गशोफेषु च दारुणेषु।
कृशत्वमिच्छत्सु च मेदुरेषु योगानिमानग्र्यमतिर्विदध्यात्।। २।।

Metrical Text : An intelligent physician should have recourse to the following medicinal compounds in virulent types of *Kuṣṭha*, urinary complaints (*Meha*), diseases due to the action of the deranged and aggravated *Kapha* and general oedema of the body and also in respect of inordinately corpulent persons wishing to reduce their obesity. 2

क्षुण्णान् यवान् निष्पूतान् रात्रौ गोमूत्रपर्युषितान् महति किलिञ्जे शोषयेत्, एवं सप्तरात्रं भावयेत् शोषयेच्च। ततस्तान् कपालभृष्टान् शक्तून् कारयित्वा प्रातः प्रातरेव कुष्ठिनं प्रमेहिणं वा सालसारादिकषायेण कण्टकि-वृक्षकषायेण वा पाययेद् भल्लातकप्रपुन्नाडावल्गुजार्कचित्रकविडङ्गमुस्तचूर्णचतुर्भागयुक्तान्। एवमेव शालसारादिकषायपरिपीताना-

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[1] *Kuṣṭha* which affects the deeper tissues and fundamental principles of the body is called *Mahā-Kuṣṭha*.

Gayi interprets the term ''*Mahā-Kuṣṭha*'' as signifying those seven types of *Kuṣṭha* which cannot be attributed to any detectable cause.

मारग्वधादिकषाय-परिपीतानां वा गोशकृद्भूतानां वा यवानां शक्तून् कारयित्वा भल्लातकादीनां चूर्णान्यावाप्य खदिराशननिम्बराजवृक्षरोहित-कगुडूचीनामन्यतमस्य कषायेण शर्करामधुमधुरेण द्राक्षायुक्तेन दाडि-मामलकवेतसाम्लेन सैन्धवलवणान्वितेन पाययेत्। एष सर्वमन्थकल्पः।। ३।।

Mantha-Kalpas **:** Ground barley-corn without husk should be saturated with the urine of a cow and kept in a large bamboo basket (*Kiliñja*) for the whole night; and should then be dried in the sun on the following day. This process should be continued for seven consecutive days. At the close of this period it should be fried in an earthen vessel (*Kapāla*) and then grounded to fine powder (*Śaktū*). The powder, thus prepared should be given every morning to a person afflicted with *Kuṣṭha* (leprosy), or any urinary complaint (*Prameha*) through the medium of a decoction of the drugs included within the *Śālasārādi* group, or of the *Kaṇṭaki* (thorny)[1] trees, and mixed with a pulverised compound of *Bhallātaka, Prapunnāda, Avalguja, Arka, Citraka, Viḍaṅga* and *Musta* weighing a fourth part of the *Śaktū*. Barley-corn should in the same manner, be soaked in a decoction of the drugs constituting the *Śāla-sārādi* or the *Āragvdahādi* groups, or barley-corn should be given to a cow to eat and the undigested barley-corn passed with the cow-dung should be collected. This barley-corn should then be fried and powdered in the form of *Śaktū*. This powder should be mixed with a pulverised compound of *Bhallātaka*, etc., mentioned above, and given to the patient through the medium of a decoction of any one of the *Khadira, Asana, Nimba, Rāja-Vṛkṣa, Rohitaka* and *Guḍūcī*, sweetened with honey and sugar, and acidfied with grapes, or the expressed juice of pomegranate and *Amla-vetas* and then mixed with rock-salt. This is the method of preparing all kinds of *Manthas*. **3**

यावकांश्च भक्ष्यान् धानोलुम्बककुल्माषापूपपूर्णकोशोत्कारिका-शष्कुलिका-कुणावीप्रभृतीन् सेवेत। यवविधानेन गोधूमवेणुयवानु-पयुञ्जीत।। ४-५।।

Articles of food made of barley-corn in the form of *Dhāna, ulumbaka, Kulmāṣa, Āpūpa, Pūrṇakośa, Utkārikā,*[2] *Śaṣkulikā,*

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[1] *Badara, Khadira, Arimeda, Snuhī,* etc.

[2] *Gayadāsa* reads *Citrā* (a kind of soup) before "*Utkārikā*"

Kuṇāvī[1] and *Koṇālī* etc., should be given as diet. Preparations of wheat and *Veṇu-yava* (seeds of bamboo) in the manner of barley preparations should also be recommended as a proper food. **4-5**

अरिष्टानतो वक्ष्यामः-पूतीकचव्यचित्रकसुरदारुसारिवादन्तीत्रिवृत्रिकटुकानां प्रत्येकं षट्पलिका भागा बदरकुडवस्त्रिफलाकुडव इत्येतेषां चूर्णानि; ततः पिप्पलीमधुघृतैरन्तः प्रलिप्ते घृतभाजने प्राक्कृतसंस्कारे सप्तोदककुडवानयोरजोऽर्धकुडवमर्धतुलाञ्च गुडस्याभिहितानि चूर्णान्यावाप्य स्वनुगुप्तं कृत्वा यवपल्ले सप्तरात्रं वासयेत्, ततो यथाबलमुपयुञ्जीत। एषोऽरिष्टः कुष्ठमेहमेदःपाण्डुरोगश्वयथूनपहन्ति। एवं शालसारादौ न्यग्रोधादावारग्वधादौ चारिष्टान् कुर्वीत।। ६।।

Medicated Arishtas : Now we shall describe the mode of preparing *Ariṣṭas* (applicable in cases of *Kuṣṭha*). Six *Pala* weight of each of the following drugs, viz., *Pūtīka, Cavya, Citraka, Deva-dāru, Sārivā, Dantī, Tribṛta* and *Trikaṭu,* and one *Kuḍava* weight of *Badara* and *Triphalā* should be powdered. An earthen jar or pitcher, which formerly contained clarified butter, should be purified[2] and plastered inside with a compound of honey, clarified butter and powdered *Pippalī*. Then the pulverised compound, mentioned above, together with seven *Kuḍava* measures of water[3], half a *Kuḍava* meausre of iron-powder, and half a *Tulā* weight of treacle, should be poured into the said jar which should then be tightly covered with a lid and placed under a heap of barley of seven days (for fermentation). After this period, it should be taken out and the patient should be made to take some of it (every day) according to his physical capacity. This *Ariṣṭa* (fermented liquor) cures *Kuṣṭha,* obesity, urinary complaints (*Meha*), anaemea and oedema. *Ariṣṭas* may also be similarly prepared from the drugs included in the *Śāla-sāradi*, the *Nyagrodhādi* or the *Ārgvadhādi* group. **6**

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1. *Ḍalhaṇa* does not read "*Koṇāli*" but says that some read "*Koṇālikā*" in place of "*Kunāri*" both of which are synonyms. We have, however, both the terms in our text.
2. The jar should be purified or disinfected by fumigation with the medicinal drugs such as *Nimba-leaves, Guggulu,* etc.
3. *Jejjaṭa* recommends twenty-eight *Pala* weight of water, but *Gayā-dāsa* does not support this.

आसवानतो वक्ष्यामः-पलाशभस्मपरिस्रुतस्योष्णोदकस्य शीतीभूतस्य त्रयो भागा द्वौ फाणितस्यैकध्यमरिष्टकल्पेन विदध्यात्। एवं तिलादीनां क्षारेषु शालसारादौ न्यग्रोधादावारग्वधादौ मूत्रेषु चासवान् विदध्यात्।। ७।।

Medicated *Āsavas* : Now we shall describe the mode of preparing *Āsavas*. The ashes of burnt *Palāśa* should be dissolved in hot water and duly filtered. Three parts of this (alkaline) water, subsequently cooled, and two parts of *Phāṇita* (molasses) should be mixed together and fermented in the manner of preparing *Ariṣṭa*[1]. *Āsavas* may be similarly prepared with the alkali made of the ashes of sesamum plants (described in connection with the treatment of *Aśmarī*--Chapter. VII), or with the drugs constituting the *Śāla-sārādi,* the *Nyagrodhādi*, or the *Āragvadhādi* groups, or with cow's urine as in the preceeding manner. 7

अथ सुरा वक्ष्यामः—शिंशपाऽखदिरयोः सारमादाय उत्पाटच्च चोत्तमारणी-ब्राह्मीकोशातकीस्तत् सर्वमेकतः काषायकल्पेन विपाच्योदकमाददीत मण्डोदकार्थं, किण्वपिष्टमभिषुणुयाच्च यथोक्तम्। एवं सुराः शालसारादौ न्यग्रोधादावारग्वधादौ च विदध्यात्।। ८।।

Medicated *Surās* : Now we shall describe the process of preparing *Surās* (wines). A decoction should be duly made of *Śiṁśapā* and *Khadira* woods with *Uttamāraṇi, Brāhmī* and *Kośātaki* boiled together in water[2]. Then *Surā-kiṇva* (the drug which is used to cause the fermentation in the manufacture of spirits) should be mixed with the above decoction and the compound distilled in the usual official method. The liquor thus prepared is called *Sarā. Surās* may be similarly prepared from the drugs of the *Śāla-sārādi*, the *Aragvadhādi*, or the *Nyagrodhādi* groups. **8**

अतोऽवलेहान् वक्ष्यामः-खदिरासननिम्बराजवृक्षशालसारक्वाथे तत्सार-पिण्डान् श्लक्ष्णपिष्टान् प्रक्षिप्य विपचेत्, ततो नातिद्रवं नातिसान्द्रमवतार्य तस्य पाणितलपूर्णमप्रातराशो मधुमिश्रं लिह्यात्।

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[1] Powders of *Putika, Citraka,* etc., mentioned in connection with the preparation of *Ariṣṭas* should be likewise added to it. --*Ḍalhaṇa*

[2] One part of *Śiṁśapā,* one of *Khadira* and a third of *Uttamāraṇi, Brāhmī* and *Kośātaki* should be taken. *Tulā* weight of the drugs and four *Droṇa.*--*Ḍalhaṇa*

एवं शालसारादौ न्यग्रोधादावारग्वधादौ च लेहान् कारयेत्।। ९।।

Medicated *Avalehas* (lambatives) : Now we shall describe (the method of preparing) medicated *Avalehas* (lambatives). A decoction should be prepared with the *Sāra* (essential parts) of *Khadira, Asana, Nimba, Rāja-vṛkṣa* and *Śāla*.[1] Fine powders of the same drugs should be mixed with the above (decoction) and boiled again. The compound should be removed from the fire neither thick nor thin. The patient should be made to lick a handful[2] of the compound mixed with honey and be made to abstain from taking any meal in the morning. Similar preparations may be made (*Aveleha*) from the drugs of the *Śāla-sārādi*, the *Āragvadhādi*, or the *Nyagrodhādi* groups. **9**

अतश्चूर्णक्रियां वक्ष्यामःशालसारादीनां सारचूर्णप्रस्थमाहृत्यारग्वधादि-कषायपरिपीतमनेकशः शालसारादिकषायेणैव पाययेत् एवं न्यग्रोधादीनां फलेषु, पुष्पेष्वारग्वधादीनां चूर्णक्रियां कारयेत्।। १०।।

Medicinal *Cūrṇas* (Powders) : Now we shall describe the process of preparing pulverised compounds. A Prastha measure of the powdered *Sāra* of the trees belonging to the *Śāla-sārādi* group should be many times (i.e., seven days), saturated with the decoction of the drugs of the *Āragvadhādi* group (and dried). Then the prepared compound should be taken with the vehicle of the decoction of the drugs of the said *Śāla-sārādi* group. A pulverised compound (*Cūrṇa*) may be as well prepared in the above manner from the fruits of the *Nyagrodādhi* group or from the flowers of the *Āragvadhādi* group. **10**

अत ऊर्ध्वमयस्कृतीर्वक्ष्यामः तीक्ष्णलोहपत्राणि तनूनि लवणवर्गप्रदिग्धानि गोमयाग्निप्रतप्तानि त्रिफलाशालसारादिकषायेण निर्वापयेत् षोडशवारान्, ततः खदिराङ्गारतप्तान्युपशान्ततापानि सूक्ष्मचूर्णानि कारयेद् घनतान्तव-परिस्त्रावितानि, ततो यथाबलं मात्रां सर्पिर्मधुभ्यां संसृज्योपयुञ्जीत। जीर्णे यथाव्याध्यनम्लमलवणमाहारं कुर्वीत। एवं तुलामुपयुज्य कुष्ठमेहमेदःश्वयथु-पाण्डुरोगोन्मादापस्मारानपहत्य वर्षशतं

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[1] *Gayādāsa* does not read '*Śāla*'' in the list.

[2] Though the word ''*Pānitala*'' means a ''*Karṣa*'' i.e., two *Tolās,* yet as there is the word ''*Purnam*'' inserted after it, so a handful should be understood here by this term. --*Ḍalhaṇa*. It should be observed, however, that the difference in the two interpretations is ultimately immaterial. --Ed.

जीवति। तुलायां तुलायां वर्षशतमुत्कर्षः एतेन सर्वलौहेष्वयस्कृतयो व्याख्याताः।। ११-१२।।

Medicinal ***Ayaskṛti*** **:** Now we shall describe the process of preparing an *Ayaskṛti* (iron compound). Thin leaves of steel should be plastered with the (five official kinds of) salts and heated in fire of dried cow-dung. When they become red-hot, they should be immersed in a decoction of *Triphalā* and the drugs of the *Śāla-sārādi* group. The above process should be repeated sixteen times in succession after which they should be heated and burnt in a fire of *Khadira* wood. When cooled down, the iron foils should be pounded into fine powder and passed through a piece of thick linen. The patient should be made to take this powder with honey and clarified butter in an adequate dose suiting his capacity. After the digestion of the medicine, he should take such a meal as is not hostile to his particular disease and is devoid of salt and acid articles. The use of a *Tulā* measure of this medicinal iron preparation in the above manner leads to the recovery of *Kuṣṭha, Meha* (urinary complaints), obesity, oedema, anemea, insanity and epilepsy and makes the patient live for one hundred years. The use of each additional *Tulā* weight of the preparation adds a century to the duration of the user's life. This is the mode of medically preparing all kinds of *Loha* (zinc, copper, lead and gold). **11-12**

त्रिवृच्छ्यामाग्निमन्थसप्तलाकेवुक-शङ्खिनी-तिल्वक-त्रिफलापलाश-शिंशपानां स्वरसमादाय पालाश्यां द्रोण्यामभ्यासिच्य खदिराङ्गारतप्तमयः पिण्डं त्रिसप्त-कृत्वो निर्वाप्य तमादाय पुनरासिच्य स्थाल्यां गोमयाग्निना विपचेत्। ततश्चतुर्थभागावशिष्टमवतार्य परिस्राव्य भूयोऽग्नितप्तान्ययः पत्राणि प्रक्षिपेत्। सिध्यति चास्मिन् पिप्पल्यादिचूर्णभागं द्वौ मधुनस्तावद् घृतस्येति दद्यात्। ततः प्रशान्तमायसे पात्रे स्वनुगुप्तं निदध्यात्। ततो यथायोगं शुक्तिं प्रकुञ्चं चोपयुञ्जीत, जीर्णे यथाव्याध्याहारमुपसेवेत। एषौषधायस्कृतिरसाध्यं कुष्ठं प्रमेहं वा साधयति, स्थूलमपकर्षति, शोफमुहन्ति, सन्नमग्निमुद्धरति, विशेषेण चोपदिश्यते राजयक्ष्मिणाम्, वर्षशतायुश्चानया पुरुषो भवति।। १३।।

Auṣhadha Ayaskṛti **:** A ball of iron (weighing fifty *Palas*) heated and made red-hot in a fire of *Khadira* wood should be cooled by immersing it in a cauldran (*Droṇī*), made of (green) *Palāśa* wood and containing (five-hundred Palas of) *Svarasa* (expressed juie[1], of *Trivṛt, Śyāmā, Agnimantha, Saptala, Saṁkhinī, Kevuka, Lodhra, Triphalā, Palāsa* and *Śiṁśapā*. The iron mass should be thus heated and cooled twenty one times in succession; finally the iron ball should be immersed and boiled in the expressed juice of the foregoing drugs over a fire of cow-dungs. It should be removed from the fire when only a quarter part of the liquid would remain. It should now be filtered and the mass of iron should be again heated in the fire mixed with the same liquid and boiled again; when the cooking is nearly complete, (it should be removed from the fire and) a pulverised compound of the drugs included in the *Pippalyādi*-group together with honey and clarified butter each weighing double the quantity of the iron mass or ball should be mixed with the same. When cooled down, this preparation should be preserved in a well-sealed iron-pitcher. The medicine, thus prepared, should be given to the patient according to his capacity but not less than a *Śukti* (half a *Pala*) or a *Prakuñca* measure (one *Pala*). After the digestion of this medicine, a diet should be given to the patient according to his capacity but not less than a *Śukti* (half a *Pala*) or a *Prakuñca* measure (one *Pala*). After the digestion of this medicine, a diet should be given to the patient determined by the nature of his disease. This is called the *Auṣadha Ayaskṛti* and it cures even the incurable types of *Kuṣṭha* and urinary compalints (*Meha*), reduces obesity, impairs oedema and improves the impaired digestive functions. It is specially efficacious in cases of phthisis (*Rāja-Yakṣmā*). A proper and regular use of this remedy increases the duration of life to a hundred years. **13**

शालसारादिक्वाथमासिच्य पालाश्यां द्रोण्यामयोघनांस्तप्तान्निर्वाप्य कृत-संस्कारे कलशेऽभ्यासिच्य पिप्पल्यादिचूर्णभागं क्षौद्रं गुडमिति च दत्त्वा स्वनुगुप्तं निदध्यात्। एतां महौषधायस्कृतिं मासमर्धमासं वा स्थितां यथाबलमुपयुञ्जीत। एवं न्यग्रोधादावारेवतादिषु च विदध्यात्।। १४।।

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[1] Old and experienced physicians explain *"Svarasam"* to be the decoction as well. *Gayadāsa* says that a decoction of one *Droṇa* weight of the drugs boiled in four *Droṇa* weight of water and reduced to its quarter part should be taken. *Ḍalhaṇa* says that if the expressed juice of the drugs be not available, then a cold infusion of one *Āḍhaka* weight of the powdered drugs should be taken.

***Mahauṣadha-Ayaskṛti* :** A decoction of the drugs of the *Śāla-sarādi* group should be poured in a *Droṇī* (vessel) made of *Palāśa* wood. Sheets of iron should be made red-hot and cooled down (twenty one times) by immersing them into the said decoction of the drugs of the *Sāla-sārādi* group. The interior part of an earthen pitcher should be disinfected (with fumigation). Then the iron foils and the powder of the drugs of the *Pippalyādi* group together with treacle and honey should be added and preserved in the earthen pitcher with its mouth well-covered with a lid for a period of one month (in winter) or a fortnight (in summer). This preparation is caled the *Mahauṣadha-Ayaskṛti* and an adequate quantity of it should be given to the patient after the lapse of the said period. Similar preparations of (iron) may be made with a decoction of the drugs of the *Nyagrodhādi* or *Ārevatādi* (*Āragvadhādi*) group. **14**

अतः खदिरविधानमुपदेक्ष्यामः-प्रशस्तदेशजातमनुपहतं मध्यमवयसं खदिरं परितः खानयित्वा तस्य मध्यमं मूलं छित्त्वाऽयोमयं कुम्भं तस्मिन्नन्तरे निदध्याद् यथा रसग्रहणसमर्थो भवति। ततस्तं गोमयमृदाऽवलिप्तमवकीर्येन्धनैर्गोमयमिश्रैरादीपयेत् यथाऽस्य दह्यमानस्य रसः स्रवत्यधस्तात्। तद्यदा जानीयात् पूर्णं भाजनमिति, अथैनमुद्धृत्य परिस्राव्य रसमन्यस्मिन् पात्रे निधायानुगुप्तं निदध्यात्। ततो यथायोगं मात्रामामलकरसमधुसर्पिर्भिः संसृज्योपयुञ्जीत, जीर्णे भल्लातकविधानवदाहारः परिहारश्च। प्रस्थे चोपयुक्ते शतं वर्षाणामायुषोऽभिवृद्धिर्भवति।। १५।।

The *Khadira Vidhāna* : Now we shall describe the *Khadira* preparations. The earth around the central root of a middle-aged *Khadira* tree, grown in a commendable soil and not worm-eaten, should be dug out and the central and principal root of the tree should be cut open. An iron pitcher should be placed under the tree so that the secreted juice may collect into it through the main root. The outer surface of the tree should be completely plastered with a paste of clay and cow-dung (mixed together). It should then be treated with a fire fed with faggots mixed with cow-dung so that the glutinous secretions of the *Khadira* tree would naturally settle down into the pitcher (through the principal root). When the pitcher is filled up, the juice should be collected and filtered and then kept in another vessel with its lid carefully closed and sealed. The extract so preserved should be taken in proper doses with honey, clarified butter and the expressed juice of *Āmalaka*. The patient should be made to take such diet and observe such regimen of conduct, as has been prescribed in connection with the use of *Bhallātaka* compounds, after the digestion of the medicine. A Prastha measure of this remedy gradually taken by a man enables him to live a hundred years. **15**

खदिरसारतुलामुदकद्रोणे विपाच्य पोडशांशावशिष्टमवतार्यानुगुप्तं निदध्यात्। तमामलकरसमधुसर्पिर्भिः संसृज्योपयुञ्जीत। एष एव सर्व-वृक्षसारेषु कल्पः। खदिरसारचूर्णतुलां खदिरसारक्वाथमात्रां वा प्रातः प्रातरुपसेवेत, खदिरसारक्वाथसिद्धमाविकं वा सर्पिः।। १६।।

Khadira-Sāra-Kalpa : A decoction made by boiling a *Tulā* weight of the essential part (*Sāra*) of the *Kahdira* tree with a *Droṇa* measure of water and boiled down to a sixteenth part of its original quantity should be kept in a vessel with its mouth tightly closed. An adequate quantity of this decoction should be taken every day with honey, clarified butter and the expressed juice of *Āmalaka*. The present method should be adopted with the extract from the essential parts (*Śāra*) of all other medicinal trees. Every morning the patient should be made to take an adequate dose of the powder of *Khadira-sāra*, or its decoction, until a *Tulā* weight is consumed, or he should be made to take a potion of the clarified butter churned from the milk of a ewe and cooked in a decoction of *Khadira-sāra*. **16**

अमृतवल्लीस्वरसं क्वाथं वा तत्सिद्धं वा सर्पिः प्रातः प्रातरुपसेवेत, अपराह्णे ससर्पिष्कमोदनमामलकयूषेण भुञ्जीत। एवं मासमुपयुज्य सर्वकुष्ठैर्विमुच्यत इति।। १७।।

As an alternative the expressed juice or a decoction of *Amṛtavalli*, or clarified butter cooked with that juice or decoction, should be taken every morning. The patient should every afternoon take a meal of boiled rice with clarified butter and *Āmalaka*-soup. A constant use of this remedy and a conformity to the foregoing diet for a month would lead to a radical cure of any type of *Kuṣṭha*. **17**

कृष्णतिलभल्लातकतैलामलकरससर्पिषां द्रोणं शालसारादिकषायस्य च, त्रिफलात्रिकटुकपरूषफलमज्जविडङ्गफलसारचित्रार्कावल्गुज-

हरिद्राद्वयत्रिवृद्दन्तीन्द्रयवयष्टीमधुकातिविषारसाञ्जनप्रियङ्गूणां पालिका भागाः, तानैकध्यं स्नेहपाकविधानेन पचेत्। तत् साधुसिद्धमवतार्य परिस्राव्यानुगुप्तं निदध्यात्। तत उपसंस्कृतशरीरः प्रातः प्रातरुत्थाय पाणिशुक्तिमात्रं क्षौद्रेण प्रति-संसृज्योपयुञ्जीत, जीर्णे मुद्गामलकयूषेणालवणेन सर्पिष्मन्तं खदिरोदकसिद्धं मृद्वोदनमश्नीयात् खदिरोदकसेवी, इत्येवं द्रोणमुपयुज्य सर्वकुष्ठैर्विमुक्तः शुद्धतनुः स्मृतिमान् वर्षशतायुररोगो भवति।। १८।।

Oils pressed out of black sesamum and *Bhallātaka*, clarified butter, the expressed juice of *Āmalaka* and the decoction of the drugs of the *Śāla-sārādi* group, each weighing a *Droṇa* measure, and a *Pala* weight of each of the following drugs, viz., *Triphalā, Trikaṭu,* the pith or marrow of *Paruṣa* fruit, *Viḍaṅga* seed, *Citraka, Arka, Avalguja, Haridrā, Dāru-haridrā, Trivṛt, Dantī, Indra-yava, Yaṣṭi-madhu, Ativiṣā, Rasāñjana* and *Priyaṅgu*, should be boiled together in the manner of cooking medicated oil, etc. (*Sneha-pāka Vidhāna*). When well cooked, this medicated compound should be taken down from fire and strained (through a piece of clean linen) and carefully preserved (in an earthen pitcher with its mouth well closed with a lid). The system of the patient should be well cleansed (with appropriate emetics and purgatives) and a *Pala* weight of this preparation, mixed with honey, should be given to him every morning. After the digestion of this medicine, he should be made to take a light meal of rice well cooked with a decoction of the *Khadira-wood* and mixed with clarified butter, and the soup (*Yūṣa*) of *Āmalaka* or *Mudga* unseasoned with salt. A *Droṇa* measure (of this compound), gradually taken in the aforesaid manner by a patient taking a (light) decoction[1] of *Khadira* (instead of water), would ensure a speedy recovery from all types of *Kuṣṭha* and enable the patient to witness a hundred years life (of earth) in the full enjoyment of sound health and intellect. **18**

भवति चात्र।

सुरामन्थासवारिष्टान् लेहांश्चूर्णान्ययस्कृतीः।
सहस्रशोऽपि कुर्वीत बीजेनानेन बुद्धिमान्।। १९।।

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[1] The decoction of *Khadira*-wood for drink should be prepared after the manner of *Ṣaḍaṅga-pāṇiya* preparation. --Ed.

Memorable Verse : An intelligent physician may prepare a thousand varieties of medicated remedies, such as *Surās, Āsavas, Manthas, Ariṣṭas, Lehas* (lambatives), powders and *Ayaskṛtis* (metal-preparations) with the aforesaid drugs and in the manner described above. **19**

इति सुश्रुतसंहितायां चिकित्सितस्थाने महाकुष्ठचिकित्सितं
नाम दशमोऽध्यायः।। १०।।

Thus ends the tenth Chapter of *Cikitsitā Sthāna* in the *Suśruta Saṁhitā* which deals with the medical treatment of *Mahā-Kuṣṭha.*

CIKITSĀ-STHĀNA

CHAPTER XI

एकादशोऽध्यायः।

अथातः प्रमेहचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of the diseases of the urinary tracts (*Prameha*). As it was described by Lord Dhanvantari. **1**

द्वौ प्रमेहौ भवतः—सहजोऽपथ्यनिमित्तश्च। तत्र सहजो मातृपितृबीजदोषकृतः, अहिताहारजोऽपथ्यनिमित्तः। तयोः पूर्वेणोपद्रुतः कृशो रुक्षोऽल्पाशी पिपासुर्भृशं परिसरणशीलश्च भवति। उत्तरेण स्थूलो बह्वाशी स्निग्धः शय्यासनस्वप्नशीलः प्रायेणेति। तत्र कृशमन्नपानप्रतिसंस्कृताभिः क्रियाभिश्चिकित्सेत, स्थूलमपतर्पणयुक्ताभिः ॥ २ ॥

This disease may be ascribed to two causes, such as the congenital (*Sahaja*) and that attributable to the use of injudicious diet. The first type (*Sahaja*) is due to a defect in the seeds of one's parents and the second is originated from the use of unwholesome food. The symptoms, which mark the first of these two types, are emaciation and a dryness (of the body), diminished capacity of eating, too much thirst and of wandering habits; while the symptoms, which usually attend the latter type of the disease, are obesity, voracity, gloss of the body, increased soporific tendency and inclination for lounging in bed or on cushions. A case of emaciation, etc., (viz., the first kind of Prameha) should be remedied with nutritious food and drink, etc., whereas *Apatarpaṇa* etc., (fasting, physical exercise, depletary measures etc.), should be adopted in cases of obesity viz., the second kind of (*Prameha*). **2**

सर्व एव च परिहरेयुः सौवीरकतुषोदकशुक्तमैरेयसुरासवतोयपयस्तैलघृतेक्षुविकारदधिपिष्टान्नाम्लपानकानि ग्राम्यानूपौदकमांसानि चेति ॥ ३ ॥

Forbidden Articles of Food and Drink : Ạll patients suffering from *Prameha* should forego the use of (the different species of wine and fermented liquor known as) *Sauvīraka, Tuṣodaka, Śukta, Maireya, Surā,* and *Āsava,* water, oil, clarified butter, milk, any odification of the expressed juice of sugarcane, cakes, milk-curd, acid, *Pānaka*[1], the flesh of domestic and aquatic animals and of those which are inhabitant of swampy or marshy places. **3**

ततः शालिषष्टिकयवगोधूमकोद्रवोद्दालकाननवान् भुञ्जीत चणकाढकीकुलत्थमुद्गविकल्पेन, तिक्तकषायाभ्यां च शाकगणाभ्यां निकुम्भेङ्गुदीसर्षपातसीतैलसिद्धाभ्यां बद्धमूत्रैर्वा जाङ्गलैर्मांसैरपहृतमेदोभिरनम्लै रघृतैश्चेति ॥ ४ ॥

Articles of diet : The use of sufficiently old and matured, *Śāli* and *Ṣaṣṭika* rice, barley, wheat, *Kodrava, Uddālaka,* with the different preparations of *Caṇaka, Āḍhakī, Kulattha* or *Mudga* pulse is recommended; or the meal should be taken with the *Śākas* (potherbs) or bitter or astringent taste cooked with the oils of *Nikumbha, Iṅgudī,* mustard or linseed oil; or with the soup of the lean flesh of *Jāṅgala* animals which are possessed of anti-diuretic properties cooked without any clarified butter and unseasoned with any acid juice. **4**

तत्रादित एव प्रमेहिणं स्निग्धमन्यतमेन तैलेन प्रियङ्ग्वादिसिद्धेन वा घृतेन वामयेत् प्रगाढं विरेचयेच्च, विरेचनादनन्तरं सुरसादिकषायेणास्थापयेन्महौषधभद्रदारुमुस्तावापेन मधुसैन्धवयुक्तेन, दह्यमानञ्च न्यग्रोधादिकषायेण निःस्नेहेन॥ ५ ॥

Preliminary Treatment : The patient should be first anointed with any of the oils (of *Nikumbha, Iṅgudī, Sarṣapa, Atasī,* etc.); or with the medicated clarified butter[2] cooked with the drugs of the *priyaṅgvādi* group and should also be treated with strong emetics and purgatives[1]. After the application of purgatives, an *Āsthāpana* measure with a decoction of the drugs of the *Surasādi* group, mixed with honey and *Saindhava* salt and with the powders of *Śuṇṭhī, Bhadradāru* and *musta* by way of an after-throw, should be resorted to. In a case attended with a burning sensation, a decoction of the *nyagrodhādi* group without (i.e., mixed with a little quantity of) *Sneha* (oil or clarified butter) should be used (in the manner of an *Āsthāpana*). 5

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[1] Made of sugar, lemon-juice, or fermented rice-gruel boiled together.

[2] The patient should be anointed with the medicated clarified butter in a case of *Pittaja-meha.*

ततः शुद्धदेहमामलकरसेन हरिद्रां मधुसंयुक्तां पाययेत्, त्रिफलाविशालादेवदारुमुस्तकषायं वा, शाल-कम्पिल्लकमुष्ककल्कमक्षमात्रं वा मधुमधुरमामलकरसेन हरिद्रायुतम्, कुटज-कपित्थरोहितकविभीतक-सप्तपर्णपुष्पकल्कं वा, निम्बारग्वध-सप्तपर्ण-मूर्वा-कुटज-सोमवृक्ष-पलाशानां वा त्वक्पत्रमूलफलपुष्पकषायाणि। एते पञ्च योगाः सर्वमेहानामपहन्तारो व्याख्याताः ॥ ६ ॥

The five Medicinal remedies : After cleansing the system, the expressed juice[2] of *Āmalaka* mixed with *Haridrā* (powder) and honey should be administered. As an alternative, a decoction[3] of *Triphalā, Viśālā, Deva-dāru* and *musta* or an *Akṣa* (two *Tolā*) measure of *Kalka* (powders)[4] of *Śāla, Kamphillaka* and *Muṣkaka* (both of them) sweetened with honey and the expressed juice of *Āmalaka* should be taken; or powders[5] of the flowers of *kuṭaja, Kapittha, Rohita, Vibhītaka* and *Saptaparṇa* (should be taken with honey, *Haridrā* and the expressed juice of *Āmalaka*) or a decoction of the roots, leaves, barks, flowers and fruits of *Nimba, Āragvadha, Saptaparṇa, Mūrvā, Kuṭaja, Soma-vṛkṣa, Palāśa* should be given to the patient. All cases of *Meha* are often found to yield to the use of any of these five medicinal preparations. **6**

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[1] Emetics in cases of *Kaphaja-meha* and purgatives in those of *Pittaja-meha* should be applied.

[2] This is also found in *Caraka* and has been quoted by *Cakradatta* in his compilation.

[3] This is quoted by *Cakradatta* but he reads " दारूनिशा " in place of " देवदारू " and does not mention the use of the expressed juice of *Āmalaka*. The practice, however, is to follow the recipe of *Cakradatta*.

[4] The third *Yoga* of the text is also quoted by *Cakradatta* but no addition of *Haridrā* powder is prescribed there. *Cakradatta* is more generally followed in the case.

[5] The fourth *Yoga* of the text is found also in *Caraka* although with some variation. *Caraka* adds the flowers of *Kampilla* and *Śāla* in the list, but does not recommend the use of *Haridrā* powder nor of the expressed juice of *Āmalaki* as the medium of taking the medicine. *Caraka*, however, is quoted verbatim by *Cakradatta* and is followed in practical use.

विशेषश्चात ऊर्ध्वं। तत्रोदकमेहिनं पारिजातकषायं पाययेत्, इक्षुमेहिनं वैजयन्तीकषायम्, सुरामेहिनं निम्बकषायम्, सिकतामेहिनं चित्रककषायम्, शनैर्मेहिनं खदिरकषायम्, लवणमेहिनं पाठाऽगुरु-हरिद्राकषायम्, पिष्टमेहिनं हरिद्रादारुहरिद्राकषायम्, सान्द्रमेहिनं सप्तपर्णकषायम्, शुक्रमेहिनं दूर्वा-शैवलप्लव-हठ-करञ्ज-कशेरु-ककषायं ककुभचन्दनकषायं वा, फेनमेहिनं त्रिफलारग्वधमृद्वीकाकषायं मधु-मधुरमिति। पैत्तिकेषु नीलमेहिनं शालसारादिकषायमश्वत्थकषायं वा पाययेत् , हरिद्रामेहिनं राजवृक्षकषायम् , अम्लमेहिनं न्यग्रोधादिकषायं, क्षारमेहिनं त्रिफलाकषायम्, मञ्जिष्ठामेहिनं मञ्जिष्ठाचन्दनकषायम्, शोणितमेहिनं गुडूचीतिन्दुकास्थिकाश्मर्य-खर्जूरकषायं मधुमिश्रम् ॥ ७ ॥

Specific Treatment : Now we shall specifically describe the course of treatment to be adopted in each particular type of the disease (*Prameha*). A decoction of *Pārijāta* should be given in a case of *Udaka-meha*; a decoction of *Vaijayantī* in a case of *Ikṣu-meha*; a decoction of *Nimba* in a case of *Surā-meha*; a decoction of *Citraka* in a case of *Śikatā-meha*; a decoction of *khadira* in a case of *Śanair-meha*; a decoction of *Pāṭhā*, *Aguru* and *Haridrā* in a case of *Lavaṇa-meha*; a decoction of *Haridrā* and *Dāru-haridrā* in a case of *Piṣṭa-meha*, a decoction of *Śaptaparṇa* in a case of *Sāndra-meha*; a decoction of *Dūrvā, Śaivāla, Plava, Haṭha-karañja* and *Kaśeruka*, or that of *Kakubha* and red-sandal wood in a case of *Śukra-meha*; and a decoction of *Triphalā, Āragvadha* and *Drākṣā* mixed with honey in a case of *Phena-meha*.

Treatment of *Pittaja Prameha* : In the *Pittaja* types of the disease, a decoction of the drugs of the *Śāla-sārādi* group or that of *Aśvattha* should be administered in a case of *Nīla-meha*; similarly a decoction of *Rāja-vṛkṣa* should be given in a case of *Haridrā-meha*; a decoction of the *Nyagrodhādi* group, in a case of *Amla-meha*; a decoction of *Triphalā* in a case of *Kṣāra-meha*; a decoction of

Mañjiṣṭhā and (red) *Candana* in a case of *Mañjiṣṭhā-meha*; and a decoction of *Guḍūcī*, seeds of *Tinduka, Kāśmarya* and *Kharjura*, mixed with honey, in a case of *Śoṇita-meha*.[1] **7**

अत ऊर्ध्वमसाध्येष्वपि योगान् यापनार्थं वक्ष्यामः। तद्यथा—सर्पिर्मेहिनं कुष्ठकुटजपाठाहिङ्गुकटुरोहिणीकल्कं गुडूचीचित्रककषायेण पाययेत्, वसामेहिनमग्निमन्थकषायं शिंशपाकषायं वा, क्षौद्रमेहिनं खदिरक्रमुककषायम्, हस्तिमेहिनं तिन्दुककपित्थशिरीषपलाशपाठामूर्वादुःस्पर्शाकषायं मधुमिश्रं, हस्त्यश्वशूकरखरोष्ट्रास्थिक्षारञ्चेति। दह्यमानमौदककन्दक्वाथसिद्धां यवागूं क्षीरेक्षुरसमधुरां पाययेत् ॥ ८ ॥

Palliative Measures : Now we shall describe the palliative measures to be adopted even in cases of incurable types of the disease. A *Kalka* compound of *Kuṣṭha, Kuṭaja, Pāṭhā, Hiṅgu* and *Kaṭu-rohiṇī* should be taken with a decoction of *Guḍūcī* and *Citraka* in a case of *Sarpir-meha*. A patient afflicted with an attack of *Vasā-meha* should be made to drink a decoction of *Agni-mantha* or of *Śiṁśapā*. Similarly a decoction of *Khadira* and *Kramuka* should be given in a case of *Kṣaudra-meha*; a decoction of *Tinduka, Kapittha, Śirīṣa, Palāśa, Pāṭhā, Mūrvā,* and *Dusparsā* (*Durālabhā*) mixed with honey,[3] or the *Kṣāra,* (alkaline water) prepared from the ashes of the bones of an elephant, horse, hog, ass or camel, in a case of *Hasti-meha*. A gruel (*Yavāgū* prepared in the manner of *Ṣaḍaṅga-kalpa*) with a decoction of aquatic bulbs and sweetened with milk and the juice of sugarcane should be prescribed in a case attended with a burning sensation. **8**

ततः प्रियङ्ग्वनन्तायूथिकापद्मात्रायन्तिकालोहितिकाम्बष्ठादाडिमत्वक्शालपर्णी-पद्म-तुङ्ग-केशर-धातकीबकुल-शाल्मली-श्रीवेष्टकमोचरसेष्वरिष्टानयस्कृतीर्लेहानासवांश्च कुर्वीत। शृङ्गाटकगिलोड्यविसमृणालकाशकशेरुक-मधुकाम्रजम्ब्वसनतिनिश-ककुभकट्वङ्गरोध्रभल्लातक-पलाश-चर्मिवृक्षगिरिकर्णिकाशीतशिवनिचुलदाडिमाजकर्णहरिवृक्ष-राजादनगोपघोण्टाविकङ्कतेषु वा, यवान्नविकारांश्च सेवेत।

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[1] Honey should be added to all of these decoctions prescribed in cases of *Pittaja-meha*.--*Ḍalhaṇa*.

[2] Honey should also be added to these decoction prescibed in cases of *Vātaja Meha*.--*Ḍalhaṇa*.

[3] *Jejjaṭa* interprets it as grape-wine, but *Gayadāsa* does not support this view.

यथोक्तकषायसिद्धाञ्चास्मै यवागूं प्रयच्छेत्, कषायाणि वा पातुम्। महाधनमहिताहारमौषधद्वेषिणमीश्वरं वा पाठाभयाचित्रकप्रगाढमनल्पमाक्षिकमन्यतममासवं पाययेत्, अङ्गारशूल्यावदंशं वा माध्वीकमभीक्ष्णम्। मधु-कपित्थमरिचानुविद्धानि चास्मै पानभोजनान्युपहरेत् ॥ ९ ॥

Medicinal *Ariṣṭas, Āsvas, Yavāgūs,* etc. : Likewise *Ariṣṭas, Ayaskṛtis,* lambatives and *Āsavas* should be prepared (in the manner herein before described) with *Priyaṅgu, Anantā, Yuthikā, Padmā (Bhārgī), Trāyantikā, Lohitakā, Ambaṣṭhā,* bark of pomegranate, *Śāla-parṇī,* (D.R.--*Tāla-parṇī*), *Padma* (lotus), *Tuṅga, Keśara, Dhātakī, Vakula, Śālmalī, Śrī-veṣṭaka* and *Mocarasa*, should be administered to the patient. As an alternative, similar preparations made of *Śṛṅgāṭaka, Giloḍya, Mṛṇāl, Kaśeruka, Madhuka, Āmra, Jambu, Asana, Tiniśa, Arjuna, Kaṭvaṅga, Lodhra, Bhallātaka, Carmi-vṛkṣa, Giri-karṇikā, Śīta-śiva, Nicula, Dāḍima, Aja-karṇa, Hari-vṛkṣa, Rājādana, Gopaghoṇṭā* and *Vikaṅkata* should be prescibed. Different preparations of *Yavāgū,* etc. should be given to the patient as diet. A gruel (*Yavāgū*) cooked with the decoction of the preceding medicinal drugs or (only these) decoctions should be given to the patient as drinks.

Potions of any of the aforesaid *Āsavas* thickened with an admixture of powdered *Pāṭhā, Citraka* and *Harītakī* and sweetened with a liberal quantity of honey should be prescribed for a rich or royal patient of injudicious conduct and refusing to take medicines; or he should be made to drink frequent potions of *Mādhvika* liquors (prepared from honey)[1] with meat roasted on gridiron over a charcoal fire. Food and drinks mixed with honey, *kapittha* and black pepper should be prescribed for him. 9

उष्ट्राश्वतरखरपुरीषचूर्णानि चास्मै दद्यादशनेषु। हिङ्गुसैन्धवयुक्तैर्यूषैः सार्षपैश्च रागैर्भोजयेत्। अविरुद्धानि चास्मै पानभोजनान्युपहरेद्रसगन्धवन्ति च ॥ १० ॥

The powdered dung of a camel, a mule, or an ass should be administered to him in food; he should take his meal with soups saturated with a compound of asafoetida and *Saindhava* salt or with mustard preparations (*Rāga*).[1] His food and drink should be fragrant and well flavoured with ingredient not incompatible with the nature of the disease. **10**

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[1] Some read '' शाकैः '' i.e. potherb (of mustard) in place of '' रागैः ''

प्रवृद्धमेहास्तु व्यायामनियुद्धक्रीडागजतुरगरथपदातिचर्यापरिक्रमणान्यस्त्रोपास्त्रे वा सेवेरन् ॥ ११ ॥

The practice of regular physical exercise, wrestling, active sports, riding on a horse or an elephant or on a chariot long walks, pedestrial journeys, practising archery, casting of javelines, etc., should be resorted to in a case where the disease has made a decided advance. **11**

अधनस्त्वबान्धवो वा पांदत्राणातपत्रविरहितो भैक्ष्याशी ग्रामैकरात्रानुवासी मुनिरिव संयतात्मा योजनशतमधिकं वा गच्छेत्, महाधनो वा श्यामाकनीवारवृत्तिरामलककपित्थतिन्दुकाश्मन्तकफलाहारो मृगैः सह वसेत्, तन्मूत्रशकृद्भक्षी सततमनुव्रजेद् गाः। ब्राह्मणो वा शीलोञ्छवृत्तिर्भूत्वा ब्रह्मरथमुपधारयेत्, पठेत् सततम्। इतरः खनेद् वा कूपम। कृशन्तु सततं रक्षेत् ॥ १२ ॥

A poor and friendless patient should live on alms, lead a life of perfect continence like an ascetic, forego the use of shoes and umbrella and walk a hundred *Yojanas*[2] or more on foot without staying for more than one night at a single village. A rich man (suffering from *Prameha*) should live on grains of *Śyāmāka* and *Nīvāra* and fruits of *Kapittha*, *Tinduka* and *Aśmantaka* and live among the deer. He should constantly follow the tracks of cows and take their dung and urine (for food and drink). A *Brāhman* patient should live on the grain, spontaneously fallen from plants, constantly study the Vedas and draw charriots occupied by *Brāhmaṇas*.[3] A patient belonging to the lower orders of society (*Śudras*, etc.) should be made to dig wells (under such circumstances) and the strength of a weak or emaciated patient should be preserved (with nutritive diets, etc.). **12**

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2. A *Yojana* is equal to eight miles.
3. Some explain the phrase " ब्रह्मरथमुपधारयेत् " to mean that he should retain in his memory (the teaching of) the Vedas. --*Ḍalhaṇa*.

भवति चात्र।

अधनो वैद्यसन्देशादेवं कुर्वन्नतन्द्रितः।
संवत्सरादन्तराद् वा प्रमेहात् प्रतिमुच्यते।।१३।।

Memorable Verse : A poor patient, carefully following these directions of his medical advisers without the least demur or delay, should be able to get rid of the disease (*Prameha*) in the course of a year or even in less than that time. **13**

इति सुश्रुत-संहितायां चिकित्सितस्थाने प्रमेहचिकित्सितं नामैकादशोऽध्यायः ॥ ११ ॥

Thus ends the eleventh Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the medical treatment of *Prameha*.

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CIKITSĀ-STHĀNA

CHAPTER XII

द्वादशोऽध्यायः।

अथातः प्रमेहपिडकाचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of the abscess or eruptions which mark the sequel of a case of Prameha (*Prameha-Piḍakā*). As it was stated by Lord Dhanvantari. 1

शराविकाद्या नव पिडकाः प्रागुक्ताः, ताः प्राणवतोऽल्पास्त्वङ्मांसप्राप्ता मृद्व्योऽल्परुजः क्षिप्रपाकभेदिन्यश्च साध्याः ॥ २ ॥

The nine kinds of abscesses (*Piḍakās*), such as *Śarāvikā*, etc., have been described before. Of such abscesses those, appearing in a strong person but small in size, affecting (only) the *Tvak* (skin) and the flesh, soft to the touch, slightly painful, quickly suppurative and bursting, are curable. 2

ताभिरुपद्रुतं प्रमेहिणमुपचरेत्। तत्र पूर्वरूपेष्वपतर्पणं वनस्पतिकषायं बस्तमूत्रञ्चोपदिशेत्। एवमकुर्व्वतस्तस्य मधुराहारस्य मूत्रं स्वेदः श्लेष्मा च मधुरीभवति, प्रमेहश्चाभिव्यक्तो भवति। तत्रोभयतः संशोधनमासेवेत। एवमकुर्व्वतस्तस्य दोषाः प्रवृद्धा मांसशोणिते प्रदूष्य शोफं जनयन्त्युपद्रवान् वा कांश्चित्। तत्रोक्तः प्रतीकारः सिरामोक्षश्च ॥ ३ ॥

Patients suffering from *Prameha* and afflicted with the above kinds of abscesses (*Piḍakās*) should be treated (in the following manner). Measures, such as fastings (*Apatarpaṇa*), etc., decoctions[1]

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[1] Astringent drugs of fig. tree (*Vaṭa-tree*), etc. --D. R.

(of *Vaṭa*, etc.) and the urine of a she-goat, should be employed in the premonitory stage of the disease. The urine, perspiration and the *Śleṣmā* (sputum, etc.), soon acquire a sweetish taste, if the aforesaid preliminary measures are not resorted to and if the patient goes on using sweet articles of food in utter disregard of the instructions, thus developing fully the specific indications of Prameha. In this stage the system of the patient should be cleansed (*Saṁśodhana*) with both emetics and purgatives. If the disease is not checked (even at this stage) with the aforesaid measures (emetics and purgatives), the aggravated *Doṣas* of the body go on increasing in intensity and tend to affect or vitiate the flesh and the blood and produce an inflamatory swelling of the body, or bring on other supervening distresses in their train, venesection as well as the aforesaid remedies and measures should be resorted to in such cases. **3**

एवमकुर्वतस्तस्य शोफो वृद्धोऽतिमात्ररुजो विदाहमापद्यते। तत्र शस्त्रप्रणिधानमुक्तं व्रणक्रियोपसेवा च। एवमकुर्वतस्तस्य पूयोऽभ्यन्तरमवदार्योत्सङ्गं महान्तमवकाशं कृत्वा प्रवृद्धो भवत्यसाध्यः, तस्मादादित एव प्रमेहिणमुपक्रमेत ॥ ४ ॥

The swelling increases in size attended with excessive pain and burning sensation, if the aforesaid remedies be not employed at this stage of the disease. Surgical operations and other remedial measures, described in connection with abscesses or inflammatory swellings (*Vraṇa*) in general, should be resorted to in such cases. If these remedial measures be not done (at this stage), the pus enters into the deeper tissues of the locality, creates large cavities in its inside, and is accumulated there and the abscess (*Vraṇa*) becomes incurable.[1] Hence a case of *Prameha* should be remedied at its very outset. **4**

भल्लातकबिल्वाम्बुपिप्पलीमूलोदकीर्यावर्षाभूपुनर्नवाचित्रकशटीस्नुहीवरुणकपुष्करदन्तीपथ्या दशपलोन्मिताः यवकोलकुलत्थांश्च प्रास्थिकान् सलिलद्रोणे निष्क्वाथ्य चतुर्भागावशिष्टेऽवतार्य्य वचात्रिवृत्कम्पिल्लकभार्गीनिचुलशुण्ठीगजपिप्पलीविडङ्गरोध्रशिरीषाणां भागै-

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[1] On the failure of the above treatment it would spontaneously burst out and secrete pus and force its way inside, which would lead gradually to widen its mouth or fissure, and help its running into an incurable stage. --*Ḍalhaṇa*.

रर्धपलिकैर्घृतप्रस्थं विपाचयेत् मेहश्वयथुकुष्ठगुल्मोदरार्शःप्लीहविद्रधिपिडकानां नाशनं नाम्ना धान्वन्तरम् ॥ ५ ॥

***Dhānvantara-Ghṛta* :** Ten *Pala* weight of each of these drugs, viz., *Bhallātaka, Bilva, Ambu,* roots of *Pippalī, Udakīryyā, Prakīryyā*[1], *Varṣābhū, Punarnavā*[2], *Citraka, Śaṭī, Snuhī, Varuṇaka, Puṣkara, Dantī* and *Harītakī* and one *Prastha* measure of each of the following, viz., barley, *Kola* and *kullattha* pulse should be boiled with a *Droṇa* measure of water. The decoction should be boiled down to its quarter part, removed from the fire, and strained. It should then be cooked with a *Prastha* measure (four seers) of clarified butter with half a *Pala* weight of each of the following drugs, viz., *Vacā, Trivṛt, Kampilla, Bhārgī, Nicula, Śuṇṭhī, Gaja-Pippalī, Viḍaṅga* and *Śiriṣa* as *Kalka*. It is called the *Dhānvantara-Ghṛta*[3] and covers within the range of its therapeutic application *Meha* (urinary diseases), swelling, (*Śotha*), *KUṣṭha, Gulma,* Ascites, haemorrhoids, enlargement of the spleen, carbuncles (*Piḍakā*) and abscess. **5**

दुर्विरेच्या हि मधुमेहिनो भवन्ति मेदोऽभिव्याप्तशरीत्वात्, तस्मात् तीक्ष्णमेतेषां शोधनं कुर्व्वीत। पिडकापीडिताः सोपद्रवाः सर्व एव प्रमेहा मूत्रादिमाधुर्य्ये मधुगन्धसामान्यात् पारिभाषिकीं मधुमेहतां लभन्ते। न चैतान् कथञ्चिदपि स्वेदयेत्, मेदोबहुत्वादेतेषां विशीर्यते देहः स्वेदेन। रसायनीनाञ्च दौर्ब्बल्यान्नोर्ध्वमुत्तिष्ठन्ति प्रमेहिणां दोषाः, ततो मधुमेहिनामधःकाये पिडकाः प्रादुर्भवन्ति। अपक्वानां तु पिडकानां शोफवत् प्रतीकारः, पक्वानां व्रणवदिति। तैलन्तु व्रणरोपणमेवादौ कुर्व्वीत ॥ ६ ॥

Ordinary purgatives fail to produce any satisfactory effect in cases of *Madhu-Meha* owing to the excessive accumulation and

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1. "*Udakīryā* and *Prakiryā*" are the two kinds of *Karañja*.
2. "*Varṣābhū* and *punarnavā*" are the two kinds of *Punarnavā* (i.e., red and white).
3. According to *Ḍalhaṇa*, the introduction of this medicated *Ghṛta* into the text is an interpolation. Since *Jejjaṭa* has not explained it in his commentary, *Ḍalhaṇa* does not explain it. *Cakradatta*, however, mentions this *Ghṛta* in his compilation, though with some additions and alternations under the treatment of *Prameha*. --Ed.

pervasion of *Medas* (fat) in the organism of the patient. Hence strong *Śodhana* (purgatives) should be employed in such cases. In all types of *Meha*, attended with *Piḍakā* (eruptions or abscesses) and other complications, the perspiration and expectorations, etc. of a *Prameha*-patient acquire a sweet taste and smell like that of honey. Hence they are technically known as *Madhu-Meha* (to all intents and purposes. Fomentation (of any kind) is forbidden in the case of a patient suffering from *Madhu-Meha*, since it might lead to the gradual emaciation of his frame by drying up the organic fat (*Medas*), which is usually found to abound in his organism. the aggravated *Doṣas* of the body fail to make an upward passage in the organism of a *Prameha*-patient owing to the weakness of the channels of chyle, blood, *Kapha* and *Pitta* (as well as for an exhausted condition of the nerves in his body) and the *Doṣas* are thus forced to course in and confine themselves into the lower part of the body where their incarceration helps the easy formation of *Piḍakās* (abscesses), etc. Such a *Piḍakā* should be remedied with the measures described in connection with *Vraṇas*, as soon as the process of suppuration would set in; whereas it should be treated as a swelling in its unsuppurated stage. Medicated oils should be likewise employed for the purposes of healing (*Ropaṇa*), etc. **6**

आरग्वधादिकषायमुत्सादनार्थे, शालसारादिकषायं परिषेचने, पिप्पल्यादिकषायं पानभोजनेषु, पाठाचित्रक—शार्ङ्गेष्टा-क्षुद्रा-बृहती-सारिवासोमवल्कसप्तपर्णारग्वधकुटजमूलचूर्णानि मधुमिश्राणि प्राश्नीयात्। शालसारादिवर्गकषायं चतुर्भागावशिष्टमवतार्य परिस्राव्य पुनरुपनीय साधयेत्, सिध्यति चामलकरोध्रप्रियङ्गुदन्तीकृष्णायसताम्रचूर्णान्यावपेत्, एतदनुपदग्धं लेहीभूतमवतार्य्यानुगुप्तं निदध्यात्। ततो यथायोगमुपयुञ्जीत। एष लेहः सर्वमेहानां हन्ता ॥ ७ ॥

A decoction of the drugs of the *Āragvadhādi* group should be used for the purpose of raising up (*Utsādana*) the cavity of the incidental ulcer; that of the *Śala-sārādi* group should be used for sprinkling purposes; that of the drugs of the *Pippalyādi* group should be given as food and drinks. A pulverised compound of *Pāṭhā*, *Citraka*, *Śārṁgaṣṭā*, *Kṣudrā*, *Vṛhatī*, *Śārivā*, *Soma-valka*, *Saptaparṇa*, *Āragvadha* and *Kuṭaja* roots mixed with honey should be internally given to the patient.

***Śāla-sārādi Avaleha* :** A decoction of (one hundred *Pala* weight of) the drugs of the *Śāla-sārādi* group should be made by boiling it (in sixteen times weight of water) down to a quarter part (of the water) and then duly filtered (through a piece of linen). It should be cooked again very carefully, so that it may not be burnt; powders of *Āmalaka*[1], *Rodhra, Priyaṅgu, Dantī,* black-iron and copper should then be added to it just before the completion of the cooking, so that it may be reduced to the consistency of an *Avaleha* (lambative). It should then be removed from the fire and kept in a closed earthen pitcher. The patient should take an adequate dose of this medicine as it is a sovereign remedy for all types of *Prameha*. 7

त्रिफलाचित्रकत्रिकटुविडङ्गमुस्तानां नव भागास्तावन्त एव कृष्णायश्चूर्णस्य, तत्सर्वमैकध्यं कृत्वा यथायोगं मात्रां सर्पिर्मधुभ्यां संसृज्योपयुञ्जीत। एतत् नवायसम्। एतेन जाठर्यं न भवति, सन्नोऽग्निराप्यायते, दुर्नामशोथपाण्डुकुष्ठरोगाविपाककासश्वासप्रमेहाश्च न भवन्ति ॥ ८ ॥

***Navāyasa-Cūrṇa* :** Equal parts of the powders of the following nine drugs, viz., *Triphalā, Citraka, Trikaṭu, Viḍaṅga* and *Musta,* and nine parts of powdered black-iron[2] should be mixed together and taken in adequate doses with honey and clarified butter. This is called the *Navāyasa Cūrṇa,* which proves curative in adbdominal diseases, improves the impaired digestion and acts as a prophylactic against haemorhoids, swelling, anaemia, *Kuṣṭha*, indigestion, cough, asthma and *Prameha*, etc. **8**

शालसारादिनिर्यूहे चतुर्थांशावशेषिते।
परिस्रुते ततः शीते मधु माक्षिकमावपेत्।। ९।।

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1. *Cakradatta* reads "*Śivā*" in place of "*Āmalaka*" and does not include "*Priyaṅgu*" in the list. According to some commentators the total weight of the after-throw (*Prakṣepa*) would be a quarter part of the total weight of the drugs boiled; whereas, according to others, the different drugs for *Prakṣepa* would weight one *Pala* each.
2. *Caraka* and *Cakrapāṇi Datta* insert this medicine among the curatives of "*Pāṇḍu-roga*". *Śivadāsa* (the commentator) advises to take "*Maṇḍura-iron*" instead of "black-iron". In the practical field also we derive great and good effects in cases of spleen and liver diseases and specially in cases of infantile liver and heart diseases. --Ed.

फाणितीभावमापन्नं गुडं शोधितमेव च।
श्लक्ष्णापिष्टानि चूर्णानि पिप्पल्यादिगणस्य च।।१०।।
ऐकध्यमावपेत् कुम्भे संस्कृते घृतभाविते।
पिप्पलीचूर्णमधुभिः प्रलिप्तेऽन्तःशुचौ दृढे।।११।।
श्लक्ष्णानि तीक्ष्णलोहस्य तत्र पत्राणि बुद्धिमान्।
खदिराङ्गारतप्तानि बहुशः सन्निपातयेत्।।१२।।
सुपिधानन्तु तं कृत्वा यवपल्ले निधापयेत्।
मासांस्त्रींश्चतुरो वाऽपि यावदालोहसंक्षयात्।।१३।।
ततो जातरसं तं तु प्रातःप्रातर्यथाबलम्।
निषेवेत यथायोगमाहारञ्चास्य कल्पयेत्।।१४।।
कार्श्यकृद् बलिनामेष सन्नस्याग्नेः प्रसाधकः।
शोफनुद् गुल्महृत् कुष्ठ-मेहपाण्ड्वामयापहः।।१५।।
प्लीहोदरहरः शीघ्रं विषमज्वरनाशनः।
अभिष्यन्दापहरणो लोहारिष्टो महागुणः।।१६।।

Lohāriṣṭa : A decoction of the drugs of the *Śalā-sārādi* group should be made by boiling it down to a quarter part (of the original quantity of water). Then it should be duly filtered; when cooled, a quantity (i.e., fifty *Pala* weight) of *Mākṣika*-honey[1] should be added to it. A quantity of purified treacle[2] reduced to the consistency of *Phāṇita* as well as fine powders of the drugs of *Pippalyādi* group should be mixed with it. A strong and well cleansed (earthen) pitcher saturated with clarified butter should be purified (in the usual way) and its interior plastered with coating of honey and powdered *Pippalī* made into a thin paste. The medicinal compound prepared as above should be kept in the pitcher. After that, thin foils of steel made red-hot in a fire of *Khadira* wood should be immersed into the compound prepared before. Then the pitcher with the steel-foils immersed into its contents should be kept buried in a heap of barley for three or four months or until the steel-foils are entirely eaten away by the medicine and the characteristic flavour is produced. It should be used in proper doses every morning and a suitable diet should be given to the patient after its use. It reduces fat, improves the impaired digestion and proves efficacious in cases of swellings, internal tumours, *Kuṣṭha, Meha,* anaemia (*Plīhodara*), irregular fever and excessive splnomegaly urination (dribbling of urine). This preparation is called *Lohāriṣṭa*[1] and it is a highly efficacious remedy. **9-16**

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[1] *Ḍalhaṇa* says that fifty *Pala* weight of each of the two substances- *Madhvāsava* and *Phāṇita*, and twenty five Pala weight of each of the following substances, viz., the powders of the drugs of the *Pippalyādi* group and steel-foils, should be taken in preparing it. But *Gayādāsa* explains that such a quantity of old and matured honey should be mixed with the decoction as will sweeten it; the same quantity of old and matured *Phāṇita* treacle should be taken; the powders of *Pippalyādi* group should be added to it till it gets a slight astringent (*Kaṣāya*) taste.

Some commentators, however, hold that the honey, the powders of the drugs of the *Pippalyādi* group and of the steel-foils should be each a quarter part of the decoction in weight.

Ḍalhaṇa explains the term "*Madhu*" as the *Āsava* prepared of honey. *Gayādāsa*, however, explains it simply as honey.

[2] The *Phāṇita* should be refined by dissolving it in the decoction of the drugs of the *Śāla-sārādi* group and then filtere. --*Ḍalhaṇa*.

प्रमेहिणो यदा मूत्रमपिच्छिलमनाविलम्।
विशदं तिक्तकटुकं तदाऽऽरोग्यं प्रचक्षते।। १७।।

Traits of cure : The cure of *Prameha*-patients should be understood from the non-slimy and unturbid condition of the urine and from its clear transparent aspect and bitter or pungent taste. **17**

इति सुश्रुत-संहितायां चिकित्सितस्थाने प्रमेहपिडकाचिकित्सितं नाम द्वादशोऽध्यायः॥ १२॥

Thus ends the twelfth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the medical treatment of *Prameha-Piḍakā*.

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[1] The recipe of *Lohāriṣṭa*, according to *Vāgbhaṭa*, is as follows : The drugs of the *Asanādi* group (which corresponds with *Suśruta's Śāla-sārādi* group), each weighing twenty *Palas,* should be boiled in eight *Droṇas* of water down to a quarter part of its weight. Two hundred *Pala* weight of treacle and half an *Āḍhaka* (four seers) of honey and the powders of the drugs of the *Vatsakādi* group (which corresponds with the *Pippalyādi* group of *Suśruta*), each weighing one *Pala,* should be mixed with the above decoction when cooled. A (new earthen) pitcher should be plastered inside with (an adequate quantity of) *Pippali*-powder and honey, the outer side being plastered with shellac. The above preparation should now be poured into this pitcher which should be kept in a heap of barley. A fire should be kindled with *Khadira* charcoal. Thin iron-foils should be alternately heated in this fire and immersed in the above preparation until the iron-foils are powdered. *Vāgbhaṭa* gives the name of *Ayaskṛti* to this preparation.

We, however, follow *Vāgbhaṭa* in the preparation of this *Ariṣṭa* with good results. --Ed.

CIKITSĀ-STHĀNA

CHAPTER XIII

त्रयोदशोऽध्यायः।

अथातो मधुमेहचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of Diabetes (*Madhu-Meha*). As it was stated by Lord Dhanvantari. **1**

मधुमेहित्वमापन्नं भिषग्भिः परिवर्जितम्।
योगेनानेन मतिमान् प्रमेहिणमुपाचरेत्।।२।।

Metrical Text : The intelligent physician should adopt the following course of treatment in the case of a *Madhu-Meha*-patient abandoned as incurable by other physicians. **2**

मासे शुक्रे शुचौ चैव शैलाः सूर्यांशुतापिताः।
जतुप्रकाशं स्वरसं शिलाभ्यः प्रस्रवन्ति हि।
शिलाजत्विति विख्यातं सर्वव्याधिविनाशनम्।।३।।

***Śilājatu*, its origin and properties :** A kind of gelatinous substance is secreted from the sides of the mountains when they are heated by the rays of the sun in the months of *Jyaiṣṭha* and *Āṣāḍha*. This substance is known as the *Śilājatu* and it cures all distempers of the body. **3**

त्रप्वादीनान्तु लोहानां षण्णामन्यतमान्वयम्।
ज्ञेयं स्वगन्धतश्चापि षड्योनिप्रथितं क्षितौ।।४।।

लोहाद् भवति तद् यस्माच्छिलाजतु जतुप्रभम्।
तस्य लोहस्य तद्वीर्यं रसञ्चापि विभर्ति तत्।।५।।
त्रपुसीसायसादीनि प्रधानान्युत्तरोत्तरम्।
यथा तथा प्रयोगेऽपि श्रेष्ठे श्रेष्ठगुणाः स्मृताः।।६।।
तत् सर्वं तिक्तकटुकं कषायानुरसं सरम्।
कटुपाक्युष्णवीर्यञ्च शोषणं छेदनं तथा।।७।।
तेषु यत् कृष्णमलघु स्निग्धं निःशर्करञ्च यत्।
गोमूत्रगन्धि यच्चापि तत् प्रधानं प्रचक्षते।।८।।

The presence of the six kinds of metal, such as tin, lead, copper, silver, gold and black-iron, in their essential form in the substance (*Śilājatu*), may be detected by their respective smell and hence it is known to the people by the name of *Ṣaḍ-Yoni* (lit.--having six different origins). The taste of this shellac-coloured substance has the same taste (*Rasa*) and potency (*Vīrya*) as the metal to whose essence it owes its origin. It should be understood that as tin, lead and iron, etc., are progressively more and more efficacious, so the different varieties of *Śilājatu*, originated from the essence of tin, lead, iron, etc., are progressively more efficacious in their application.

All kinds of *Śilājatu* have a bitter and pungent taste with an astringent after-taste (*Aṇu-rasa*), are laxative, pungent in their digestive reaction, heat-making in their poteney and possessed of absorbing and *Doṣa* removing (*Chedana*) properties. Of these which looks black and glossy, is heavy and devoid of sandy particles, as well as which smells like the urine of a cow, should be considered as the best. **4-8**

तद्भावितं सारगणैर्हृतदोषो दिनोदये।
पिबेत् सारोदकेनैव श्लक्ष्णपिष्टं यथाबलम्।
जाङ्गलेन रसेनान्नं तस्मिन् जीर्णे तु भोजयेत्।।९।।

This best kind of *Śilājatu* should be infused with the decoction of the drugs of the *Śāla-sārādi* group in the manner of *Bhāvanā* saturation (for ten, twenty, or thirty days). Then after cleansing the body (by the application of emetics and purgatives), it should be taken every morning (by the patient in adequate doses), well pasted with

Sārodaka.[1] He should further be made to take a meal of boiled rice mixed with the soup of the flesh of animals of the *Jāṅgala* group after the medicine had been fully digested. **9**

उपयुज्य तुलामेवं गिरिजादमृतोपमात्।
वपुर्वर्णबलोपेतो मधुमेहविवर्जितः।
जीवेद् वर्षशतं पूर्णमजरोऽमरसन्निभः।।१०।।
शतं शतं तुलायान्तु सहस्त्रं दशतौलिके।
भल्लातकविधानेन परिहारविधिः स्मृतः।।११।।
मेहं कुष्ठमपस्मारमुन्मादं श्लीपदं गरम्।
शोषं शोफार्शसी गुल्मं पाण्डुतां विषमज्वरम्।।१२।।
अपोहत्यचिरात् कालाच्छिलाजतु निषेवितम्।
न सोऽस्ति रोगो यञ्चापि निहन्यान्न शिलाजतु।।१३।।
शर्करां चिरसम्भूतां भिनत्ति च तथाऽश्मरीम्।
भावनालोडने चास्य कर्तव्ये भेषजैर्हितैः।।१४।।

A *Tulā* measure of this hill-begotten panacea (*Śilājatu*), when gradually taken, (in adequade doses) tends to improve the strength and complexion of the body, cures an attack of *Madhu-Meha* and enables the user to witness a hundred summers on earth, free from disease and decay like the unmortals. Each *Tulā* weight of this medicine, taken successively, adds a century to the duration of human life, while ten *Tulā* measures extend it to a thousand years. The regimen of diet and conduct during the period of its use should be identical with that described in connection with the use of the *Bhallātaka* compounds. Cases of *Meha*, *Kuṣṭha*, epilepsy (*Apasmāra*), insanity, elephantiasis, poison-begotten distempers, phthisis, oedema, haemorrhoids, *Gulma* (internal tumours), anaemia and irregular fever, prove readily amenable to the curative efficacy of *Śilājatu*. Indeed there is no such bodily distemper which does not yield to its highly curative virtues. It acts as a potent solvent in cases of long-standing *Śarkarā* (gravel) in the bladder as well as of stone. *Śilājatu* should be treated (soaked and dried) with appropriate medicinal drugs by stirring it up with the same. **10-14**

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[1] It is evident from the reading of *Cakradatta* that "*Sārodaka*" means a decoction of the drugs of the *Śāla-sārādi* group. But *Ḍalhaṇa* explains it as "*Pañca-sārodaka*" which is quite unintelligible. In practice, also, *Cakradatta* is followed. --Ed.

एवञ्च माक्षिकं धातुं तापीजममृतोपमम्।
मधुरं काञ्चनाभासमम्लं वा रजतप्रभम्।। १५।।
पिबन् हन्ति जराकुष्ठ-मेहपाण्ड्वामयक्षयान्।
तद्भावितः कपोतांश्च कुलत्थांश्च विवर्जयेत्।। १६।।

The *Mākṣika* Kalpa : The metal known as *Mākṣika* (iron-pyrites), which grows in the river *Tāpī* and which copes with the divine ambrosia in its highly therapeutic properties, may be also used in the same way and under the same sort of preparation. The metal is divided into two classes according to its colour, as *Svarṇa-Mākṣika* (gold-coloured) and *Rajata-Mākṣika* (silver-coloured). Of these the first has a sweet taste while the second is acid. Both of them prove efficacious in cases of decrepitude, *Kuṣṭha, Meha,* anaemia and consumption. A person using *Śilājātu* and *Mākṣika* (in the manner prescribed above) should refrain from taking pigeon-flesh and *Kulattha* pulse (during his life-time). **15-16**

पञ्चकर्मगुणातीतं श्रद्धावन्तं जिजीविषुम्।
योगेनानेन मतिमान् साधयेदपि कुष्ठिनम्।। ७।।

The following measures should be adopted by an experienced physician in the case of a patient suffering from (*Meha* and) *Kuṣṭha* and who has a firm faith in medicines and is desirous of existence (life) and in whose case the curative efficacy of *Pañca-karma*[1] has been baffled. **17**

वृक्षास्तुवरका ये स्युः पश्चिमार्णवभूमिषु।
वीचीतरङ्गविक्षेप-मारुतोद्धूतपल्लवाः ।। १८।।
तेषां फलानि गृह्णीयात् सुपक्वान्यम्बुदागमे।
मज्जां तेभ्योऽपि संहृत्य शोषयित्वा विचूर्ण्य च।
तिलवत् पीडयेद् द्रोण्यां स्रावयेद् वा कुसुम्भवत्।। १९।।
तत्तैलं संहृतं भूयः पचेदातोयसंक्षयात्।
अवतार्य करीषे च पक्षमात्रं निधापयेत्।। २०।।

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[1] Some take the term in its ordinary sense to mean the five measures of emetics, purgatives, etc.; but *Ḍalhaṇa* did explain it as the measures adopted in the treatment of the *Kuṣṭha* affecting the bone which is the fifth *Dhātu* in the system.

स्निग्धः स्विन्नो हृतमलः पक्षादूर्ध्वं प्रयत्नवान्।
चतुर्थभक्तान्तरितः शुक्लादौ दिवसे शुभे।। २१।।
मन्त्रपूतस्य तैलस्य पिबेन्मात्रां यथाबलम्।
तत्र मन्त्रं प्रवक्ष्यामि येनेदमभिमन्त्रयते।। २२।।
मज्जसार महावीर्य सर्वान् धातून् विशोधय।
शङ्खचक्रगदापाणिस्त्वामाज्ञापयतेऽच्युतः ।। २३।।

The *Tuvaraka Kalpa* : The *Tuvaraka* plants which grow on the shores of the Western Sea (Arabian Sea) are constantly tossed about by the winds raised by the waves of the sea. The pith or marrow of the seeds (lit.--fruits) of these plants should be carefully collected in the rainy season while they ripen and should be subsequently dried and pounded. The oil should be either pressed out of these seeds in a mill in the manner of preparing sesamum oil, or squeezed out (of a press bag) like that used in the case of *Kusumbha* flowers. The oil should be boiled over a fire so as to have its inherent watery particles completely evaporated. Then it should be taken down from the fire and kept in a pitcher and then buried for a fortnight in a heap of well dried cowdung. The patient (in the meantime) should be duly anointed, fomented and treated with cleansing remedies (i.e., emetics and purgatives).[1] He should wait a fortnight (after the administration of the aforesaid measures) and wait for a period of fourth missed meals[2] (caturthabhaktārita) (i.e., two days) more; and on the next morning he should drink a portion of the oil in adequate dose (two *Tolās*) according to his own strength under the auspices of favourable astral combinations in the lighted fortnight of the month. He should be made to recite, at the time of his taking the dose, a *Mantra* which runs as follows : O Thou potent essence of seed-marrow, cleanse all the essential principles of (my) vital organism. The deity kṛṣṇa who knows no decay and suffers no

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1. The *Kapha* should be first reduced with emetics; and after a fortnight, the *Pitta* with purgatives. A fortnight after the use of purgatives, a potion of the *Tuvarka* oil should be administered in as much as it is a *Saṁśodhaka* (cleansing) remedy.
2. On the sixteenth day after the administration of the cleansing measures, as well as on the morning of the seventeenth day, the patient should take his meals as usual. On the evening of the seventeenth day no meal should be taken. On the following morning the oil should be taken.

change and who weilds a discus, a maca and a conch-shell in his arms, commands thee to do so.'' **18-23**

तेनास्योर्ध्वमधश्चापि दोषा यान्त्यसकृत् ततः।
अस्नेहलवणां सायं यवागूं शीतलां पिबेत्।। २४।।
पञ्चाहं प्रपिबेत् तैलमनेन विधिना नरः।
पक्षं परिहरेच्चापि मुद्गयूषौदनाशनः।
पञ्चभिर्दिवसैरेवं सर्वकुष्ठैर्विमुच्यते।। २५।।

The *Doṣas* in both the upper and the lower parts of a patients body are eliminated again and again with the help of this oil (which should be given to the patient in the morning); while a cold gruel, unseasoned[1] with salt and not mixed with any emollient substance (oil or clarified butter) should be given to him in the evening. The use of this oil should be repeated in the same manner for five days in succession and the patient should avoid anger, etc., and live on *Mudga* soup (*Yūṣa*) and boiled rice for a fortnight. A five days use of this oil would ensure the cure of every types of *Kuṣṭha* (and *Madhu-meha*). **24-25**

तदेव खदिरक्वाथे त्रिगुणे साधु साधितम्।
निहितं पूर्ववत् पक्षात् पिबेन्मासमतन्द्रितः।। २६।।
तेनाभ्यक्तशरीरश्च कुर्वीताहारमीरितम्।
भिन्नस्वरं रक्तनेत्रं विशीर्णं क्रिमिभक्षितम्।
अनेनाशु प्रयोगेण साधयेत् कुष्ठिनं नरम्।। २७।।
सर्पिर्मधुयुतं पीतं तदेव खदिराम्बुना।
पक्षिमांसरसाहारं करोति द्विशतायुषम्।। २८।।
तदेव नस्ये पञ्चाशद्दिवसानुपयोजितम्।
वपुष्मन्तं श्रुतिधरं करोति त्रिशतायुषम्।। २९।।
शोधयन्ति नरं पीता मज्जानस्तस्य मात्रया।
महावीर्यस्तुवरकः कुष्ठमेहापहः परः।। ३०।।

The foregoing (*Tuvaraka*) oil should be boiled and prepared with a decoction of *Khadira* weighing three times the quantity of the oil and kept (in cow dung) as before for a fortnight should be taken diligently for a month for the same purpose. The patient should anoint his body with the same and then take his meals in the prescribed form. A *Kuṣṭha*-patient (as well as a *Meha*-patient) suffering from hoarseness, redness of eyes and with worm-eaten and emaciated limbs should be speedily treated with this oil as an anointment and a drink. Regular potions of the above medicinal (*Tuvaraka*) oil taken with honey, clarified butter and a decoction of *Khadira* and a diet consisting of the soups of bird's flesh (during its course) would enable the user to live for a period of two hundred years. A use of this oil as errhines (*Nasya*) for a period of fifty consecutive days would enable the user to witness three hundred years on earth, in the full enjoyment of bodily vigour and a youthful glow of complexion, as well as with a very powerful retentive memory.

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[1] A little quantity of salt and of oil or clarified butter may be given.

A regular use (in an adequate dose) of the pith of *Tuvaraka* cleanses the system of the patient and is a most potent remedy in cases of *Kuṣṭha* and *Meha*. **26-30**

सान्तर्धूमस्तस्य मज्जा तु दग्धः क्षिप्तस्तैले सैन्धवञ्चाञ्जनञ्च ।
ऐर्म्यं हन्यादर्म्मनक्तान्ध्यकाचान् नीलीरोगं तैमिरञ्चाञ्जनेन ।। ३१ ।।

The pith (inner pulp of the seeds of the *Tuvaraka* burnt in a closed vessel (*Antar-dhūma*) should be mixed with *Saindhava*-salt, *Añjana*[1] and *Tuvaraka* oil. This prepared compound, used as a collyrium, is efficacious in cases of eye-diseases, such as night-blindness, *Arman, Nīlī, Kāca-roga* (dimness of sight) and *Timira*. **31**

इति सुश्रुत-संहितायां चिकित्सितस्थाने मधुमेहचिकित्सितं नाम त्रयोदशोऽध्यायः॥ १३॥

Thus ends the Thirteenth Chapter of the Cikitsita Sthāna in the Suśruta Saṁhitā which deals with the treatment of Madhu-Meha.

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[1] *Ḍalhaṇa* recommends the three things, viz., the pith of the *Tuvaraka*, the *Saindhava*-salt and the *Rasāñjana* to be mixed and burnt together in a closed vessel.

CIKITSĀ-STHĀNA

CHAPTER XIV

चतुर्दशोऽध्यायः।

अथात उदराणां चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of dropsy with an abnormal condition of the abdomen (*Udara*). As it was stated by Lord Dhanvantari. **1**

अष्टावुदराणि पूर्वमुद्दिष्टानि। तेष्वसाध्यं बद्धगुदं परिस्रावि च, अवशिष्टानि कृच्छ्रसाध्यानि, सर्वाण्येव च प्रत्याख्यायोपक्रमेत। तेष्वाद्यश्चतुर्वर्गो भेषजसाध्यः, उत्तरः शस्त्रसाध्यः, कालप्रकर्षात् सर्वाण्येव शस्त्रसाध्यानि वर्जयितव्यानि वा ॥ २ ॥

Of the eight different types of *Udara*, described before, those separately known as the *Baddha-guda* and the *Parisrāvi* should be understood as incurable, the rest being equally hard to cure. Hence the medical treatment of all cases of *Udara* (abdominal dropsy) should be resorted to without holding out any positive hope of recovery. The first four types of the disease (as metioned in the list of enumeration), may prove amenable to medicine; but the rest would require surgical treatment. All the types of the disease, however, would, with the progress of time, require a surgical operation, or (attaining an incurable stage) they may worthy to be abdondned. 2

उदरी तु गुर्वभिष्यन्दिरुक्षविदाहिस्निग्धपिशितपरिषेकावगाहान् परिहरेत्। शालिषष्टिकयवगोधूमनीवारान् नित्यमश्नीयात् ॥ ३ ॥

Diet of articles forbidden : A patient, afflicted with an attack of Udara, should forego the use of heavy (indigestible), or emollient fare, of all kinds of meats and of those that produce a state of extreme dryness in the system, or produce a slimy secretion from the channels (of the *Doṣas* and the vital principles) of the body, or give rise to a sort of digestive acid reaction (acid transformation in the stomach) and refrain from bathing and using effusions. Meals consisting of well cooked *Ṣaṣṭika* rice, barley, wheat, or *Nivāra* seeds should be the daily diet of such a patient. **3**

तत्र वातोदरिणं विदारिगन्धादिसिद्धेन सर्पिषा स्नेहयित्वा, तिल्वकविपक्वेनानुलोम्य, चित्राफलतैलप्रगाढेन विदारिगन्धादिकषायेणास्थापयेदनुवासयेच्च, शाल्वणेन चोपनाहयेदुदरम्। भोजयेच्चैनं विदारिगन्धादिसिद्धेन क्षीरेण जाङ्गलरसेन च, अभीक्ष्णं स्वेदयेत् ॥ ४ ॥

Treatment of the *Vātaja* type : In a case of *Vātaja Udara,* the body of the patient should be anointed with clarified butter cooked with the drugs of the *Vidāri-gandhādi* group, while the one cooked with *Tilvaka* should be used as purgatives (*Anuloma*). A compound made of a copious quantity of oil of *Citrā* seeds, mixed with a decoction of the drugs of the *Vidāri-gandhādi* group, should be used as *Āsthāpana* and *Anuvāsana* measures. The *Śālvaṇa Upanāha* (poultice) should be applied to the abdomen. Milk cooked with the drugs of the *Vidāri-gandhādi* group, or the soup of the flesh of *Jāṅgala* animals should be given to the patient with his meal and the affected region should be frequently fomented. **4**

पित्तोदरिणन्तु मधुरगणविपक्वेन सर्पिषा स्नेहयित्वा, श्यामात्रिफलात्रिवृद्विपक्वेनानुलोम्य, शर्करामधुघृतप्रगाढेन न्यग्रोधादिकषायेणास्थापयेदनुवासयेच्च, पायसेनोपनाहयेदुदरं, भोजयेच्चैनं विदारिगन्धादिसिद्धेन पयसा ॥ ५ ॥

Treatment of the *Pittaja* Type : In a case of *Pittaja Udara,* the patient should be anointed with clarified butter cooked with the drugs of the *Madhura* (*Kākolyādi*) group. Similarly, clarified butter cooked with *Śyāma, Triphalā* and *Trivṛt* should be used as purgatives and the decoction of the drugs of the *Nyagrodhādi* group mixed with a copious quantity of sugar, honey and clarified butter, should be used as

Anuvāsana and *Āsthāpana* measures. The abdomen should be poulticed with *Pāyasa* (porridge prepared with rice and milk) and the diet should consist of boiled rice and milk, cooked with the drugs of the *Vidārigandhādi* group. **5**

श्लेष्मोदरिणन्तु पिप्पल्यादिकषायसिद्धेन सर्पिषोपस्नेह्य, स्नुहीक्षीरविपक्वेनानुलोम्य, त्रिकटुकमूत्रक्षारतैलप्रगाढेन मुष्ककादिकषायेणास्थापयेदनुवासयेच्च, शणातसीधातकीकिण्वसर्षपमूलकबीजकल्कैश्चोपनाहयेदुदरं, भोजयेच्चैनं त्रिकटुकप्रगाढेन कुलत्थयूषेण पायसेन वा, स्वेदयेच्चाभीक्ष्णम् ॥ ६ ॥

Treatment of the *Kaphaja* Type : In a case of *Kaphaja Udara*, the patient should be anointed with clarified butter, cooked with the decoction of the drugs of the *Pippalyādi* group. Likewise, clarified butter, cooked with the milky juice of *Snuhī* plants, should be used as purgatives; and the decoction of the drugs of the *Muṣkakādi* group, with a copious quantity of *Trikaṭu*, cow's urine, *Kṣāra* (*Yava-kṣāra*) and oil, should be applied as *Anuvāsana* and *Āsthāpana* measures. A poultice (*Upanāha*) prepared of *Śaṇa* seeds, *Atasī* seeds, *Dhātakī* (flower), mustard, *Mūlaka* seeds and *Kiṇva* should be applied (hot) to the abdomen. The diet should consist of (boiled rice well-mixed with) *Kulattha* soup (*Yūṣa*), profusely seasoned with powdered *Trikaṭu*, or of *Pāyasa*; and the abdomen should be frequently fomented. **6**

दूष्योदरिणन्तु प्रत्याख्याय सप्तलाशङ्खिनीस्वरससिद्धेन सर्पिषा विरेचयेन्मासमर्धमासं वा, महावृक्षक्षीरसुरागोमूत्रसिद्धेन वा; शुद्धकोष्ठन्तु मद्येनाश्वमारकगुञ्जाकाकादनीमूलकल्कं पाययेत्, इक्षुकाण्डानि वा कृष्णसर्पेण दंशयित्वा भक्षयेद् वल्लीफलानि वा, मूलजं कन्दजं वा विषमासेवयेत्। तेनागदो भवत्यन्यं वा भावमापद्यते ॥ ७ ॥

Treatment of *Dūṣyodara* : In a case *Duṣyodara*, the patient should be treated without giving any hope of a positive cure. Purgatives with clarified butter, cooked with the expressed juice of the *Saptalā* and *Śaṁkhinī*, should be first administered (continuously) for a fortnight or even a month; or clarified butter, cooked with the milky juice of the *Mahā-vṛkṣa*, and with wine and cow's urine, should be similarly used as a purgative. A *Kalka* made up of the roots of the *Aśvamāraka*, *Guñjā* and *Kākādanī* mixed with wine (*Surā*), should be given after the bowels had begun to move freely. As an alternative, a *Kṛṣṇa-Sarpa* (black lance-hooded cobra) should be enraged to bite a sugarcane and this piece of sugarcane should be given to the patient to chew (and suck); or the fruits of creepers (*Vallī-phala*) should be used (in the preceding manner); or poisonous[1] roots and bulbs should be prescribed, whereby the disease may be cured or may take a different turn. **7**

भवति चात्र।

कुपितानिलमूलत्वात् सञ्चितत्वान्मलस्य च।
सर्वोदरेषु शंसन्ति बहुशस्त्वनुलोमनम्।। ८।।

Memorable Verse : A case of abdominal dropsy (*Udara*) of whatsoever type should be presumed to have its origin in an aggravation of the bodily *Vāyu* and an accumulation of faecal matter in the bowels; hence frequent use of *Anulomana* (purgatives, etc.) is recommended in this disease. **8**

अत ऊर्ध्वं सामान्ययोगान् वक्ष्यामः। तद्यथा—एरण्डतैलमहरहर्मासं द्वौ वा केवलमूत्रयुक्तं क्षीरयुक्तं वा सेवेतोदकवर्जी, माहिषं वा मूत्रं क्षीरेण निराहारः सप्तरात्रम्, उष्ट्रीक्षीराहारो वाऽन्नवारिवर्जी पक्षं पिप्पलीं वा मासं पूर्वोक्तेन विधानेनासेवेत। सैन्धवाजमोदायुक्तं वा निकुम्भतैलम्। आर्द्रकशृङ्गवेररसपात्रशतसिद्धं वा वातशूलेऽवचार्यम्। शृङ्गवेररसविपक्वं क्षीरमासेवेत। चव्यशृङ्गवेरकल्कं वा पयसा सरलदेवदारुचित्रकमेव वा। सुरङ्गीशालपर्णीश्यामापुनर्नवाकल्कं वा, ज्योतिष्कफलतैलं वा क्षीरेण स्वर्जिकाहिङ्गुमिश्रं पिबेत्॥ ९॥

General Treatment : Now we shall describe a few general medicinal compounds (which may be used with advantage in cases of *Udara*). They are as follows :--Castor oil with milk or with the urine of a cow should be taken for a month or two. No water should be taken during the period, or the patient should forego the use of water and all other food, but drink only the urine of a she-buffalo and (cow's) milk[2] for seven days or he should live upon the milk of a she-camel alone, foregoing the use of rice and water and submit himself to a course of *Pippalī* for one month in the manner described before (under the treatment of *Mahā-Vātavyādhi*),[1] or take the oil of the *Nikumbha* with *Saindhava-salt* and powdered *Ajamodā* dissolved in it. The said oil (of *Nikumbha*), cooked with a hundred *Pātra* weight of the expressed juice of *Ārdraka* and *Śṛṅgavera* (fresh ginger), should be applied in the event of there being any *Śūla* (colic pain), due to the action of the deranged and aggravated *Vāyu*. Milk, boiled with the expressed juice of *Śṛṅgavera* (fresh ginger), should be taken. A paste-compound of *Cavya* and *Śṛṅgavera*, or paste-compound of *Sarala*, *Deva-dāru* and *Citraka* (with milk), or a paste-compound of *suraṅgī*, *Śālaparṇī*, *Śyāmā* and *Punarnavā* (with milk), or the oil of *Jyotiṣka* seed, mixed with milk, *Svarjikā* and Asafoetida, should be administered to the patient. **9**

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[1] If this be not done, the patient is sure to die; but it is not certain whether he would get any relief from this treatment. It being, however, possible in some cases to save the life of a patient by the application of this medicine, it should be used, as the last resort with the permission of the king. --*Ḍalhaṇa*.

[2] The milk here, says *Ḍalhaṇa* on the authority of *Jejjaṭa* should be buffalo's milk. But, according to *Vāgbhaṭa* and *Śivadāsa*, the commentator of *Cakradatta*, cow's milk should be used. --Ed.

गुडद्वितीयां वा हरीतकीं भक्षयेत्, स्नुहीक्षीरभावितानां वा पिप्पलीनां सहस्रं कालेन, पथ्याकृष्णाचूर्णं वा स्नुहीक्षीरभावितमुत्कारिकां पक्वां दापयेत् ॥ १० ॥

He should take *Harītakī* with treacle, or a thousand *Pippalī* soaked (twenty one times) with the milky juice of the *Snuhī* plant (in the manner of *Bhāvanā* saturation), should be gradually consumed. Powdered *Pippalī* and *Harītakī* should be soaked with the milky juice of the *Snuhī* plant (and dried in the sun). *Utkārikā* should now be prepared with this compound and given to the patient. **10**

हरीतकीचूर्णं प्रस्थमाढके घृतस्यावाप्याङ्गारेष्वभिविलाप्य खजेनाभिमथ्यानुगुप्तं कृत्वाऽर्धमासं यवपल्ले वासयेत्, ततश्चोद्धृत्य परिस्राव्य हरीतकीक्वाथाम्लदधीन्यावाप्य विपचेत्, तद्यथायोगं मासमर्धमासं वा पाययेत् ॥ ११ ॥

The *Harītakī Ghṛta* : A *Prastha* measure of powdered *Harītakī* should be mixed with an *Āḍhaka* measure of clarified butter and heated over a charcoal fire by stirring it up quickly with a ladle; when well mixed, the compound should be poured into an earthen pitcher, which should be kept well corked and buried in a heap of barley for a fortnight. The pitcher should then be taken out and the compound should be strained and cooked again with an adequate[1] quantity of the decoction of *Harītakī, Kāñji* (fermented rice-gruel) and curd. The patient should use this medicine for a month or a fortnight in proper doses and with adequate vehicles. **11**

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[1] The *Pippalis* should be taken with milk only in the present instance.

गव्ये पयसि महावृक्षक्षीरमावाप्य विपचेत्, विपक्वञ्चावतार्य शीतीभूतं मन्थानेनाभिमथ्य नवनीतमादाय भूयो महावृक्षक्षीरेणैव विपचेत्, तद्यथायोगं मासं मासार्द्धं वा पाययेत् ॥ १२ ॥

The *Mahā-vṛkṣa Ghṛta* : A quantity of the milky juice (one fourth of the cow's milk in quantity) of the *Mahā-vṛkṣa* (*Snuhī*-plant), should be boiled with cow's milk. Then it should be removed from the oven, cooled down and churned (with a churning rod). The butter thus prepared and cooked again with the milky exudations of the *Mahā-vṛkṣa* (and an adequate quantity of water) should be given to the patient for a month or a fortnight in adequate doses and with proper vehicles. **12**

चव्य-चित्रक-दन्त्यतिविषाकुष्ठसारिवा-त्रिफलाजमोदाहरिद्राशङ्खिनीत्रिवृत्त्रिकटुकानामर्धकार्षिका भागा, राजवृक्षफलमज्जामष्टौ कर्षाः महावृक्षक्षीरपले द्वे, गवां क्षीरमूत्रयोरष्टावष्टौ पलानि, एतत् सर्वं घृतप्रस्थे समावाप्य विपचेत्। तद्यथायोगं मासमर्धमासं वा पाययेत्।।१३।।

The *Cavyādi Ghṛta* : Half a *Karṣa* (one *Tolā*) measure of each of the following drugs, viz., *Cavya, Citraka, Dantī, Ativiṣā, Kuṣṭha, sārivā, Triphlā, Ajmodā, Haridrā, Śaṁkhiṇī, Trivṛt* and *Trikaṭu*, together with an eight *Karṣa* measure of the inner pulps of the fruit (seeds) of the *Rāja-vṛkṣa*, two *Pala* weight of the milky juice of the *Mahā-vṛkṣa*, eight *Pala* weight of cow's milk and eight *Pala* weight of cow's urine, should be cooked[2] with a *Prastha* measure (four seers) of clarified butter. The medicated *Ghṛta*, thus prepared, should be given in convenient doses to the patient for the period of a month or a fortnight. **13**

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[1] Each of the three things (liquids) should be four times as much as the clarified butter.

[2] In the absence of any mention about the quantity of water to be added four times as much of water should be added for the completion of the preparation according to the general maxim. --Ed.

एतानि तिल्वकघृतचतुर्थानि सर्पींष्युदरगुल्मविद्रध्यष्ठीलानाहकुष्ठोन्मादापस्मारेषूपयोज्यानि विरेचनार्थम्। मूत्रासवारिष्टसुराश्चाभीक्ष्णं महावृक्षक्षीरसंभृताः सेवेत, विरेचनद्रव्यकषायं वा शृङ्गवेरदेवदारुप्रगाढम् ॥ १४ ॥

The aforesaid three *Ghṛtas* (*Harītakī-Ghṛta, Mahā-vṛkṣa-Ghṛta* and *Cavyādi-Ghṛta*) and the fourth *Tilvaka-Ghṛta* (mentioned in the chapter dealing with *Vāta-vyādi*) should be employed, whenever purgatives would be necessary in cases of *Udara*, internal tumour (*Gulma*), abscess, *Aṣṭhilā*, *Ānāha, Kuṣṭha,* insanity and epilepsy.

Frequent use of (cow's) urine or (any kind of) *Āsava, Ariṣṭa* or wine cooked with the milky exudation of *Mahā-vṛkṣā*[1] is recommended. A decoction of purgative drugs, thickened with an admixture, in copious quantity, of powdered *Śuṇṭhī* and *Deva-dāru,* may be used with advantage in this desease. **14**

वमनविरेचनद्रव्याणां पालिका भागाः पिप्पल्यादिवचादि-हरिद्रादिपरिपठितानाञ्च द्रव्याणां श्लक्ष्णपिष्टानां यथोक्तानाञ्च लवणानाम्। तत् सर्वं मूत्रगणे प्रक्षिप्य महावृक्षक्षीरप्रस्थञ्च मृद्वग्निनाऽवघट्टयन् विपचेदप्रदग्धकल्कम्। तत् साधुसिद्धमवतार्य शीतीभूतमक्षमात्रा गुटिका वर्त्तयेत्; तासामेकां द्वे तिस्रो वा गुटिका बलापेक्षया मासांस्त्रींश्चतुरो वा सेवेत। एषाऽऽनाहवर्त्तिक्रिया विशेषेण महाव्याधिषूपयुज्यते, कोष्ठजांश्च कृमीनपहन्ति, कासश्वासकृमिकुष्ठप्रतिश्यायारोचकाविपाकोदावर्त्तांश्च नाशयति ॥ १५ ॥

***Ānāha Varti* :** A Pala weight of the emetic and purgative drugs and the same weight of the fine powders of the drugs of each of the *Vacādi, Pipplyādi* and the *Haridrādi* group, and all the officinal kinds of salt should be mixed (with four or eight times that of) the urine (of a cow, buffalo, etc.). Then this (mixture) compound should be boiled and cooked over a gentle fire with a *Prastha* measure of the milky juice of *Mahā-vṛkṣa* by constantly stirring it with a ladle. Precaution should be taken so that the *Kalkas* may not be scorched or burnt. This medicinal compound, when properly prepared, should be removed from the fire and when cooled should then be made into pills (*Guṭikā*), each being an *Akṣa* (two *Tolās*) in weight. These pills should be given once, twice or thrice daily according to the exigency of the case and the capacity of the patient for a period of three or four consecutive months. The medicine is known as the *Ānāha-varti*, and is specially beneficial in cases of *Mahā-vyādhi*, and is equally efficacious in destroying intestinal worms. These pills, if regularly used, prove beneficial in cases of cough, asthma, *Kuṣṭha,* parasites, catarrh indigestion, aversion to food and *Udāvarta.* **15**

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[1] *Dalhaṇa* explains the sentence as follows :

Āsavas, Ariṣṭas and *Surās* should be prepared with urine (instead of the liquid i.e., water) and the milky exudation of *Mahā-vṛkṣa* (as an after-throw), and should be constantly used.

मदनफलमज्जकुटज-जीमूतकेक्ष्वाकु-धामार्गवत्रिवृत्त्रिकटुसर्षपलवणानि महावृक्षक्षीरमूत्रयोरन्यतरेण पिष्ट्वाङ्गुष्ठमात्रां वर्त्तिं कृत्वोदरिण आनाहे तैललवणाभ्यक्तगुदस्यैकां द्वे वा पायौ निदध्यात्। एषाऽनाहवर्त्तिक्रिया वातमूत्रपुरीषोदावर्त्ताध्मानानाहेषु विधेया ॥ १६ ॥

Second *Anāha-Varti* : The inner pulp of the seeds of *Madana* fruits with *Kuṭaja, Jīmūtaka, Ikṣvāku* (bitter gourd), *Dhāmārgava, Trivṛt, Trikaṭu,* mustard seed and rock-salt, should be pasted together with either the milky juice of *Mahā-vṛkṣa* or with the urine of a cow, and the paste should be made into thumb-shaped plugs (*Varti*). In a case of *Ānāḥa* of the patient already suffering from *Udara,* the outer end of his anus should be lubricated with oil and salt and one or two of the plugs should be inserted therein. The application of this *Ānāha-varti* should as well be applied in cases of *Udāvarta,* due to a suppression or retention of stool, urine, and *Vāta* (flatus) and in cases of tympanities (*Adhmāna*) and distension of the abdomen (*Ānāha*). **16**

प्लीहोदरिणः स्निग्धस्विन्नस्य दध्ना भुक्तवतो वामबाहौ कूर्पराभ्यन्तरतः सिरां विध्येत्, विमर्दयेत् पाणिना प्लीहानं रुधिरस्यन्दनार्थम्। ततः संशुद्धदेहं समुद्रशुक्तिकाक्षारं पयसा पाययेत्। हिङ्गुसौवर्च्चिकाक्षारेण स्रुतेन पलाशक्षारेण वा यवक्षारम्। पारिजातकेक्षुरकापामार्गक्षारं वा तैलसंसृष्टम्। शोभाञ्जनकषायं वा पिप्पलीसैन्धवचित्रकयुक्तम्, पूतिकरञ्जक्षारं वाऽम्लस्रुतं विडलवणपिप्पलीप्रगाढम् ॥ १७ ॥

Treatment of *Plīhodara* : In a case of *Plīhodara,*[1] application of *Sneha* (oil, etc.) and *Sveda* (fomentations) should be made and the patient should be fed on boiled rice mixed with milk-curd. Then the vein (*Śirā*) inside the elbow of his left hand, should be duly opened. The spleen should be rubbed with the hand for the proper out-flow of its deranged blood (for the relief of that enlarged organ). Then having properly cleansed his system, the physician should advise the patient to take the alkali of marine oyster-shells through the medium of milk. As an alternative, *Yava-kṣāra* should be given to him with *Sauvarcikā* and *Hiṅgu*, or with filtered alkali (made with the ashes) of *Palāśa* wood. As an alternative, the alkali of *Pārijātaka, Ikṣvāku* and *Apāmārga*, mixed with oil, should be prescribed; or the decoction of *Śobhāñjana,* mixed with *Citraka, Saindhava* and *Pippalī* or the alkali of *Pūti-karañja*, filtered with *Kāñjika* and mixed with a copious quantity of *Viḍ* salt (black salt) and powdered *Pippalī* should be administered. **17**

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[1] Dropsical swelling of the abdomen owing to an enlargement of the spleen.

पिप्पलीपिप्पलीमूलचित्रकशृङ्गवेरयवक्षारसैन्धवानां पालिका भागाः घृतप्रस्थं तत्तुल्यं क्षीरं तदैकध्यं विपाचयेत्। एतत् षट्पलक नाम सर्पिः प्लीहाग्निसङ्गगुल्मोदरोदावर्त्तश्वयथुपाण्डुरोग-कासश्वासप्रतिश्यायोर्ध्ववात-विषमज्वरानपहन्ति। मन्दाग्निर्वा हिङ्ग्वादिकं चूर्णमुपयुञ्जीत। यकृद्दाल्येऽप्येष एव क्रियाविभागः। विशेषतस्तु दक्षिणबाहौ सिराव्यधः ॥ १८ ॥

***Ṣaṭ-palaka Ghṛta* :** One *pala* weight of each of the following drugs, *viz., pippalī, Pippalī*-roots, *Citraka, Śuṇṭhī, Yava-kṣāra* and *Saindhava* should be cooked with one *Prastha* measure of clarified butter and the same quantity of milk[1]. The medicated *Ghṛta* thus prepared is called the *Ṣaṭ-palaka-Ghṛta*. It is highly efficacious in cases of an enlargement of the spleen, impaired digestion, *Gulma*, dropsy, *Udāvarta,* anasarca (*Śvayathu*), anaemia, cough, asthma, catarrh, *Urdhva-Vāta* and *Viṣama-Jvara*. In cases of *Udara* attended with impaired digestion, the *Hiṅgvādi Cūrṇa* should be prescribed. These measures should be as well employed in a case of an enlargement of the liver (*Yakṛt*), but the speciality is that the vein (inside the elbow) of the right hand (instead of the left hand) should be opened in this case. **18**

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[1] The practice, in this case, is to add twelve Seers (three *prastha* measures) of water to the *Prastha* measure of milk at the time of cooking.

मणिबन्धं सकृन्नाम्य वामाङ्गुष्ठसमीरिताम्।
दहेच्छिरां शरेणाशु प्लीह्नो वैद्यः प्रशान्तये।।१९।।

Metrical Text : After slightly bending down the wrist (of the left hand), the vein in connection with the thumb of the left hand should be cauterized with a (burning) *Śara* for the purpose of giving relief in a case of enlarged spleen. **19**

बद्धगुदे परिस्त्राविणि च स्निग्धस्विन्नस्याभ्यक्तस्याधो नाभेर्वामतश्चतुरङ्गुलमपहाय रोमराज्या उदरं पाटयित्वा चतुरङ्गुलप्रमाणान्यन्त्राणि निष्कृष्य निरीक्ष्य बद्धगुदस्यान्त्रप्रतिरोधकरमश्मानं बालं वाऽपोह्य मल-जातं वा ततो मधुसर्पिर्भ्यामभ्यज्यान्त्राणि यथास्थानं स्थापयित्वा वाह्यं व्रणमुदरस्य सीव्येत्। परिस्त्राविण्यप्येवमेव शल्यमुद्धृत्यान्त्रस्त्रावान् संशोध्य, तच्छिद्रमन्त्रं समाधाय कृष्णापिपीलिकाभिर्दंशयेत्। दष्टे च तासां कायानपहरेन्न शिरांसि। ततः पूर्ववत् सीव्येत्। सन्धानञ्च यथोक्तं कारयेत्। यष्टीमधुकमिश्रया च कृष्णमृदाऽवलिप्य बन्धेनोपचरेत्, ततो निवातमागारं प्रवेश्याचारिकमुपदिशेद्, वासयेच्चैनं तैलद्रोण्यां सर्पिर्द्रोण्यां वा पयोवृत्तिमिति ॥ २०-२१ ॥

Treatment of *Baddha-gudodara,* etc. : In cases of the *Baddhaguda* (intestinal abstruction) and the *Parisrāvi* types of *Udara*, the patient should be first treated with emulsive measures and fomentations and then anointed with a *sneha*. Then an incision should be made on the left side of the abdomen below the umbilicus and four fingers to the left of the line of hair which stretches downward from the navel. The intestine to the length of four fingers should be gently drawn out; any stone, any dry hardened substance (Scybalum?), or any hair found stiffing to the intestine should be carefully examined and removed. Then the intestine should be moistened with honey and clarified butter. It should then be gently replaced in its original position and the mouth of the incision in the abdomen should be sewn up.

Treatment of *Parisrāvi-Udara* : In cases of the *Parisrāvi* type of *Udara* the obstructing matter should be similarly removed (from the intestines), as in the preceding case, and the secreting intestine should be purified. The (two ends of the severed intestines should be firmly pressed and adhered together and large black ants should be applied to

these spots to grip them fastly with their claws. Then the bodies of the ants having their heads firmly adhering to the spots, as directed, should be severed and the intestines should be gently reintroduced into their original position (with the severed heads of the ants adhering to the ends of the incision) and sutured up, as in the preceding case. A union or adhesion of the incidental wound should then be duly effected. The same should now be plastered with black earth mixed with *Yaṣṭimadhu* and duly bandaged. The surgeon should cause the patient to be removed to a chamber protected from the wind and give him the necessary instructions. The patient should be made to sit in a tub full of oil or clarified butter and his diet should consist only of milk. **20-21**

उदकोदरिणस्तु वातहरतैलाभ्यक्तस्योष्णोदकस्विन्नस्य स्थितस्याप्तैः सुपरिगृहीतस्या कक्षात् परिवेष्टितस्याधो नाभेर्वामतश्चतुरङ्गुलमपहाय रोमराज्या व्रीहिमुखेनाङ्गुष्ठोदरप्रमाणमवगाढं विध्येत्। तत्र त्रप्वादीनामन्यतमस्य नाडीं द्विद्वारां पक्षनाडीं वा संयोज्य दोषोदकमवसिञ्चेत्। ततो नाडीमपहृत्य तैललवणेनाभ्यज्य व्रणं बन्धेनोपचरेत्। न चैकस्मिन्नेव दिवसे सर्वं दोषोदकमपहरेत्; सहसा ह्यपहृते तृष्णाज्वराङ्गमर्दातिसारश्वासकासपाददाहा उत्पद्येरन्नापूर्य्यते वा भृशतरमुदरमसञ्जातप्राणस्य, तस्मात् तृतीयचतुर्थपञ्चमषष्ठाष्टमदशमद्वादशषोडशरात्राणामन्यतममन्तरीकृत्य दोषोदकमल्पाल्पमवसिञ्चेत्। निःस्रृते च दोषे गाढतरमाविककौशेयचर्मणामन्यतमेन परिवेष्टयेदुदरम्। तथा नाध्मापयति वायुः। षण्मासांश्च पयसा भोजयेज्जाङ्गलरसेन वा। ततस्त्रीन् मासानर्द्धोदकेन पयसा फलाम्लेन जाङ्गलरसेन वा, अवशिष्टं मासत्रयमन्नं लघु हितं वा सेवेत। एवं संवत्सरेणागदो भवति ॥ २२ ॥

Treatment of *Udakodara* : A patient afflicted with *Jalodara* (ascites) should be first anointed with medicated oils, possessed of *Vāyu*-subduing virtues, and fomented with hot water. Then his friends and relatives should be asked to hold him firmly by his arm-pits, when the surgeon would make a puncture with a surgical instrument, known as the *Vrīhi-mukha*, on the left side of the abdomen below the umbilicus, to the breadth of the thumb in depth and at a distance of four fingers to the left of the dividing line of hairs in the abdomen. Simultaneously with that, a metal tube or a bird's quill, open at both ends, should be introduced through the passage of the puncture to allow the morbific fluids (*Doṣodoka*), accumulated in the abdomen, to ooze out. And then having removed the tube or the quill, the puncture should be lubricated with oil and *Saindhava* salt and bandaged in the manner described in connection with the bandaging of ulcers.

The entire quantity of the morbific fluid should not be allowed to ooze out in a single day, in as much as thirst, fever, aching of the limbs, diarrohea, dyspnoea and a burning of the feet (*Pāda-dāha*) might supervene in consequence, or as it might lead to a fresh accumulation of matter in the abdomen, in the event of the patient being of a weak constitution. Hence it should be gradually tapped at intervals of three, four, five, six, eight, ten, twelve, or of even sixteen days. After the complete outflow of the fluid, the abdomen should be firmly tied with a piece of flannel, silk-cloth or leather, in as much as this would prevent its flatulent distension.

Diet : For six months the patient should take his food only with milk or with the soup (*Rasa*) of *Jāṅgala* animals.

The diet[1] for the next three months should consist of (meals taken with) milk diluted (and boiled) with an equal quantity of water or with the soup of flesh of animals of the *Jāṅgala* group seasoned with the juice of acid fruits. During the next three months diet should consist of light and wholesome meals. This rule observed for a year brings about a cure. **22**

भवति चात्र।

आस्थापने चैव विरेचने च पाने तथाऽऽहारविधिक्रियासु।
सर्वोदरिभ्यः कुशलैः प्रयोज्यं क्षीरं शृतं जाङ्गलजो रसो वा।। २३।।

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[1] The use of water is forbidden during these nine months.

During the first six months, drinking, washing, etc., should be done with milk or the soup of *Jāṅgala* animals. After this period, the said purposes should be served with half-diluted milk or meat-soup seasoned with the juice of acid fruits. Water may be used during the period of the next three months. --*Dalhaṇa*.

Vāgbhaṭa following *Caraka* says :

The patient should live only on milk for six months. After this period, he should live on porridge (*Peyā*) boiled with milk; and for the next three months he should live on boiled *Śyāmā*-rice with milk, or with the soup of meat seasoned with the juice or acid fruits and mixed with clarified butter and a small quantity of salt.

The water of tender and green coconuts is used in cases of *Udara* in place of pure drinking water with benefit. --Ed.

Memorable Verse : Skilled physicians should prescribe boiled milk and the soup of the flesh of animals of the *Jāṅgala* group as food and drink in all cases of *Udara* and use these as *Āsthāpana* measures and as purgatives as well. **23**

इति सुश्रुत-संहितायां चिकित्सितस्थाने उदरचिकित्सितं नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Thus ends the fourteenth Chapter in *Cikitsita Sthāna* of the *Suśruta Saṁhitā* which deals with the treatment of *Udara*.

⁂

CIKITSĀ-STHĀNA

CHAPTER XV

पञ्चदशोऽध्यायः।

अथातो मूढगर्भचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the (surgical and medical) treatment of the cases of difficult malpresentation of the foetus and of difficult labour (*Mūḍha-Garbha*). As stated by Lord Dhanvantari. 1

नातः कष्टतममस्ति यथा मूढगर्भशल्योद्धरणम्। अत्र हि योनियकृत्प्लीहान्त्रविवरगर्भाशयानां मध्ये कर्म कर्त्तव्यं स्पर्शेन। उत्कर्षणापकर्षणस्थानापवर्त्तनोद्वर्त्तनोत्कर्त्तनभेदनच्छेदनपीडनर्जूकरणदारणानि चैकहस्तेन गर्भं गर्भिणीं वाऽहिंसता। तस्मादधिपतिमापृच्छ्य परञ्च यत्नमास्थायोपक्रमेत ॥ २अ ॥

The extraction of a foetus, acting (in the womb) as an obstructing *Śalya* (foreign matter lodged in the body), is the most difficult of all surgical operations, in as much as actual contact or actual manipulation is the only means accessible to a surgeon in the region of the pelvic cavity, the spleen, the liver, the intestines and the uterus. All surgical acts in respect of the foetus or the enceinte, such as lifting up, drawing down, changing of postures (version), excision, incision, the cutting of limbs and section, pressure, the straightening and the perforating of the abdomen, could not be done otherwise than by actual contact of the hand, avoiding injury to the pregnant woman and to the foetus. Therefore after due permission from the king all procedures should be carried out with utmost care.

तत्र समासेनाष्टविधा मूढगर्भगतिरुद्दिष्टा; स्वभावगता अपि त्रयः सङ्गा भवन्ति, शिरसो वैगुण्यादंसयोर्जघनस्य वा। जीवति तु गर्भे सूतिकागर्भनिर्हरणे प्रयतेत। निर्हर्त्तुमशक्ये च्यावनान् मन्त्रानुपश्रृणुयात्, तान् वक्ष्यामः ॥ २ ॥

We have stated before that the foetus is generally presented in cases of difficult labour in eight different postures or forms. The obstruction of the child in the passage of parturition (*Garbha-Saṅga*) may be effected in three different ways, owing to its head, shoulders or hips being presented in a wrong way and held fast in the passage. Every care should be taken and no pains spared to bring a child alive into the world, which is not already dead in the womb. The sacred verses (*Mantras*), possessing of the virtue of bringing out the foetus, should be recited in the hearing of the enciente in the case of a failure in the first attempt at effecting parturition. The *mantras* are as follows. **2**

इहामृतञ्च सोमश्च चित्रभानुश्च भामिनि।
उच्चैःश्रवाश्च तुरगो मन्दिरे निवसन्तु ते।। ३।।
इदममृतमपां समुद्धृतं वै तव लघु गर्भमिमं प्रमुञ्चतु स्त्रि।
तदनलपवनार्कवासवास्ते सह लवणाम्बुधरैर्दिशन्तु शान्तिम्।। ४।।
मुक्ताः पशोर्विपाशाश्च मुक्ताः सूर्येण रश्मयः।
मुक्तः सर्वभयाद् गर्भ एह्येहि विरमावितः।। ५।।

Metrical Texts : "O thou beautiful damsel, may the divine ambrosia and the Moon god with *Citra bhānu* and the celestial horse *Uccaiḥ-Śravās* take their residence in thy room; may this water-begotten nectar, help thee, O lady, in swiftly casting off thy womb-May the Sun, the *Vāsavas* and the Wind-god (*Pavana*) in the company of the saline Ocean give thee peace. The incarcerated beasts have been freed from their fastenings and binding chords. The Sun god has freed his rays of light Freed from all danger, come, O come, O child, and rest in peace in these precincts.'' **3-5**

औषधानि च विदध्याद् यथोक्तानि। मृते चोत्तानाया आभुग्नसक्थ्या वस्त्राधारकोन्नमितकटच्या धन्वननगवृत्तिकाशाल्मलीमृत्स्नघृताभ्यां म्रक्षयित्वा हस्तं योनौ प्रवेश्य गर्भमुपहरेत् ॥ ६ ॥

Proper and useful medicinal remedies should also be employed for the delivery of the child.

Postures of the Foetus : In the case of the foetus being dead in the womb, the enciente should be made to lie on her back with her thighs flexed down and with a pillow of rags under her waist so as to keep it a little elevated. Then the physician should lubricate his (own) hand with a compound consisting of earth, clarified butter and (the compressed juice of) *Śallakī, Dhanvana* and *Śālmalī* and inserting it into the passage of parturition (*Yoni*) should draw out the dead foetus (downward with the hand). **6**

तत्र सक्थिभ्यामागतमनुलोममेवाञ्छेत्। एकसक्थ्ना प्रतिपन्नस्येतरसक्थि प्रसार्यापहरेत्। स्फिग्देशेनागतस्य स्फिग्देशं प्रपीड्योर्ध्वमुत्क्षिप्य सक्थिनी प्रसार्यापहरेत्। तिर्यगागतस्य परिघस्येव तिरश्चीनस्य पश्चादर्धमूर्ध्वमुत्क्षिप्य पूर्वार्धमपत्यपथं प्रत्यार्जवमानीयापहरेत्। पार्श्वापवृत्तशिरसमंसं प्रपीड्योर्ध्वमुत्क्षिप्य शिरोऽपत्यपथमानीयापहरेत्। बाहुद्वयप्रतिपन्नस्योर्ध्वमुत्पीड्योर्द्ध्वशिरोऽनुलोममानीयापहरेत्। द्वावन्त्याववसाध्यौ मूढगर्भौ। एवमशक्ये शस्त्रमवचारयेत् ॥ ७ ॥

In the case of a leg-presentation (*Sakthi*), the foetus should be drawn downward by pulling its legs. In case where a single leg (*Sakthi*) is presented, the other leg of the foetus should be expanded and then it should be drawn downward.

In the case of the presentation of the buttocks (sphik) (breech presentation), the buttocks should be first pressed and lifted up and then the foetus should be drawn downward by extending the legs. In the case of a transverse presentation (the child coming stretched crosswise) like a belt and arrested in the passage, its lower extremities should be pushed upward with the hand and the child should be drawn out with its upper part (viz, the head, etc.), thus pointed downward, and brought straight into the passage of parturition. In a case of the head being hung back a little on one side, the shoulder should be lifted up by pressing it (with the hand) after chafening it, so as to bring the head at the door of the passage and the child should be drawn straight downward. Similarly in the case of the presentation of the two arms, the shoulder should be lifted up by pressing it (with the hand) and, the head being brought back to the passage, the child should be drawn downward. The remaining two kinds of mal presentation (*Mūḍha-garbha*) previously described (in the eighth Chapter of the *Nidāna Sthāna*) should be considered as irremediable. The applications of instruments (*Śastra*) should be the last resort when such manipulatory measures would fail. **7**

सचेतनञ्च शस्त्रेण न कथञ्चन दारयेत्।
दार्यमाणो हि जननीमात्मानञ्चैव घातयेत्।।८।।

Metrical Text : But even in such irremediable (*Asādhya*) cases, surgical operations should not be made if the foetus could be detected alive in the womb, as such a course (as the cutting of the foetus, etc.) would fatally end both the child and its mother. **8**

अविषह्ये विकारे तु श्रेयो गर्भस्य पातनम्।
न गर्भिण्या विपर्यासः प्राप्तकालं न हापयेत्।।९।।

In case it is not possible to correct the mal presentation it is better to terminate the pregnancy. In no case, however, time should not be lost, so that the mother's life may not be put in danger.

ततः स्त्रियमाश्वास्य मण्डलाग्रेणाङ्गुलीशस्त्रेण वा शिरो विदार्य शिरःकपालान्याहृत्य शङ्कुना गृहीत्वोरसि कक्षायां वाऽपहरेत्। अभिन्ने शिरसि चाक्षिकूटे गण्डे वा, अंससंसक्तस्यांसदेशे बाहुं छित्त्वा, दृतिमिवाततं वातपूर्णोदरं वा विदार्य निरस्यान्त्राणि शिथिलीभूतमाहरेत्। जघनसक्तस्य वा जघनकपालानीति ॥ १० ॥

Operations involving destruction of the Foetus--Craniotomy : In cases where there would be any necessity of using an instrument for the purpose of delivery, the enciente should be encouraged (with hopes of life) before making the surgical operation. The head or skull of the child in such cases should be severed with the knife known as the *Maṇḍalāgra* or the *Aṅgulī-śastra*; then having carefully taken out the particles of the skull-bone (*Kapāla*), the foetus should be drawn out by pulling it at its chest or at the shoulder with a *Śaṅku* (forceps). Where the head would not be punctured and smashed, the foetus should be drawn out by pulling it at the cheeks or the eye-sockets. The hands of the foetus should be severed from the body at the shoulders, when they (the shoulders) would be found to have been obstructed in the passage and then the foetus should be drawn out. The abdomen of a child, dead in the womb, should be pierced and the intestines drawn out, in event of the former being swollen into a flatulent (*Vāta*) distension like a leather bag (for holding water), as such a procedure would remove the stiffness of its limbs, and then it should be drawn out. The bones of the thighs (*Jaghana-kapāla*) should be first cut out and removed, where the foetus would be found to have adhered fast to the passage with its thighs (*Jaghana*). **9-10**

यद् यदङ्गं हि गर्भस्य तस्य सज्जति तद् भिषक्।
सम्यग्विनिर्हरेच्छित्त्वा रक्षेन्नारीञ्च यत्नतः।। ११।।
गर्भस्य गतयश्चित्रा जायन्तेऽनिलकोपतः।
तत्रानल्पमतिर्वैद्यो वर्त्तेत विधिपूर्वकम्।। १२।।
नोपेक्षेत मृतं गर्भं मुहूर्त्तमपि पण्डितः।
स ह्याशु जननीं हन्ति निरुच्छ्वासं पशुं यथा।। १३।।
मण्डलाग्रेण कर्त्तव्यं छेद्यमन्तर्विजानता।
वृद्धिपत्रं हि तीक्ष्णाग्रं नारीं हिंस्यात् कदाचन।। १४।।

Metrical Texts : In short, that part of the body of the foetus should be severed and removed which prevents its (foetus) withdrawal from the womb and the life of the mother should be saved with all care. The different types of false-presentations should be ascribed to the abnormal coursing of the deranged *Vāyu* (in the uterus), and hence an intelligent physician should adopt, after careful considerations, proper remedies (for its pacification). An intelligent physician should not waste a single moment in drawing out the foetus, as soon as it would be found to be dead in the womb, since neglect in such case leads to the instantatneous death of the mother, like an animal dying of suffocation. An erudite physician, well-versed in anatomy, should use in such cases a *Maṇḍalāgra* instrument for the purpose of cutting out (the foetus), since a sharpe-edged *Vṛddhi-patra* may sometimes hurt the mother during the operation. **11-14**

अथापतन्तीमपरां पातयेत् पूर्ववद् भिषक्।
हस्तेनापहरेद् वाऽपि पार्श्वभ्यां परिपीडच्य वा।। १५।।

धुनुयाच्च मुहुर्नारीं पीडयेद वांऽसपिण्डिकाम्।
तैलाक्तयोनेरेवं तां पातयेन्मतिमान् भिषक्।। १६।।

A non-falling placenta (*Aparā*) should be extracted in the way indicated before or the enciente should be firmly pressed and the placenta extracted with the hand. Her body should be constantly shaken or her shoulders constantly rubbed at the time (of extracting the placenta after lubricating the passage of parturition with oil. **15-16**

एवं निर्हृतशल्यान्तु सिञ्चेदुष्णेन वारिणा।
ततोऽभ्यक्तशरीराया योनौ स्नेहं निधापयेत्।
एवं मृद्वी भवेद् योनिस्तच्छूलञ्चोपशाम्यति।। १७।।
कृष्णातन्मूलशुष्ठ्येला हिङ्गुभार्गीः सदीप्यकाः।
वचामतिविषां रास्नां चव्यं संचूर्ण्य पाययेत्।। १८।।
स्नेहेन दोषस्यन्दार्थं वेदनोपशमाय च।
क्वाथञ्चैषां तथा कल्कं चूर्णं वा स्नेहवर्जितम्।। १९।।
शाकत्वग्घिङ्ग्वतिविषा-पाठाकटुकरोहिणीः ।
तथा तेजोवतीञ्चापि पाययेत् पूर्ववद् भिषक्।। २०।।
त्रिरात्रं पञ्चसप्ताहं ततः स्नेहं पुनः पिबेत्।
पाययेद्वाऽऽसवं नक्तमरिष्टं वा सुसंस्कृतम्।। २१।।
शिरीषककुभाभ्याञ्च तोयमाचमने हितम्।
उपद्रवाश्च येऽन्ये स्युस्तान् यथास्वमुपाचरेत्।। २२।।

After-measures : Thus having extracted the *Śalya* (foetus), the body of the mother should be washed with warm water and anointed with oil, etc. Oil should also be copiously applied to the passage of parturition,[1] as it would soften the *Yoni* and alleviate the pain therein. After that, powdered *Pippalī, Pippalī-roots, Śuṇṭhī, Elā, Hiṅgu, Bhārgī, Dīpyaka, Vacā, Ativiṣā, Rāsnā* and *Cavya* should be given in a *Sneha* (clarified butter, etc.), for the (proper) discharge (i.e., purification) of the *Doṣas* (lotia) and for the alleviation of the pain. A plaster, or a decoction, or a pulversided compound of the said drugs without the addition of any *Sneha* (clarified butter, etc.) may also be given to her. As an alternative, the physician should ask the parturient woman to take *Śāka*-bark, *Hiṅgu, Ativiṣā, Pāṭhā, Kaṭu-rohiṇi* and *Tejovati* prepared and administered in the preceding manner. Then for three, five or seven days, *Sneha* (clarified butter, etc.) should again be given; or the patient should be asked to take well prepared *Āsavas* and *Ariṣṭas* at night time. A decoction of the bark of *Śiriṣa* and *Kakubha* should be used for sipping (*Ācamana*[1]) purposes and the other supervening distresses (i.e. complications) should be remedied with proper medicines. **17-22**

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[1] The oil should be introduced into the vaginal canal by means of *Picu*, i.e., cotton plugs soaked in oil, etc.

सर्वतः परिशुद्धा च स्निग्धपथ्याल्पभोजना।
स्वेदाभ्यङ्गपरा नित्यं भवेत् क्रोधविवर्जिता।। २३।।
पयो वातहरैः सिद्धं दशाहं भोजने हितम्।
रसं दशाहं शेषे तु यथायोगमुपाचरेत्।। २४।।
व्युपद्रवां विशुद्धाञ्च ज्ञात्वा च बलवर्णिनीम्।
ऊर्ध्वं चतुर्भ्यो मासेभ्यो विसृजेत् परिहारतः।।२५।।
योनिसन्तर्पणेऽभ्यङ्गे पाने बस्तिषु भोजने।
बलातैलमिदञ्चास्यै दद्यादनिलवारणम्।।२६।।

Diet and regimen of conduct : The mother should always be neat and clean and subjected to a course of a small quantity of wholesome and emollient diet and to daily anointments and fomentations; and she should be advised to renounce all anger. Milk cooked with the *Vāyu*-subduing drugs should be used for the first ten days. Then the meat-soup should be prescribed for another such period, after which a diet should be prescribed according to the patient's health and nature. This regimen should be observed for a period of four months, after which when the patient would be found to have regained her health, strength and glow of complexion, having no any complications, then the medical treatment, etc., should be discontinued.

The following *Balā-Taila* should be used for applying into the *Yoni* (Vagina, etc.), for anointing the body and for drinking and eating purposes (i.e., along with other food) as well as for *Basti-Karma*, as the oil is highly efficacious in curbing the action of the deranged and aggravated bodily *Vāyu*. **23-26**

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[1] This decoction should be specially used for washing the uterus (*Yoni*). --Ed.

बलामूलकषायस्य दशमूलीशृतस्य च।
यवकोलकुलत्थानां क्वाथस्य पयसस्तथा।
अष्टावष्टौ शुभा भागास्तैलादेकस्तदेकतः।।२७।।
पचेदावाप्य मधुरं गणं सैन्धवसंयुतम्।
तथाऽगुरुं सर्जरसं सरलं देवदारु च।।२८।।
मञ्जिष्ठां चन्दनं कुष्ठमेलां कालानुसारिवाम्।
मांसीं शैलेयकं पत्रं तगरं सारिवां वचाम्।।२९।।
शतावरीमश्वगन्धां शतपुष्पां पुनर्नवाम्।
तत् साधुसिद्धं सौवर्णे राजते मृन्मयेऽपि वा।।३०।।
प्रक्षिप्य कलशे सम्यक् स्वनुगुप्तं निधापयेत्।
बलातैलमिदं ख्यातं सर्ववातविकारनुत्।।३१।।
यथाबलमतो मात्रां सूतिकायै प्रदापयेत्।
या च गर्भार्थिनी नारी क्षीणशुक्रश्च यः पुमान्।।३२।।
वातक्षीणे मर्माहते मथितेऽभिहते तथा।
भग्ने श्रमाभिपन्ने च सर्वथैवोपयुज्यते।।३३।।
एतदाक्षेपकादीन् वै वातव्याधीनपोहति।
हिक्कां कासंमधीमन्थं गुल्मं श्वासञ्च दुस्तरम्।।३४।।
षण्मासानुपयुज्यैतदन्त्रवृद्धिमपोहति।
प्रत्यग्रधातुः पुरुषो भवेच्च स्थिरयौवनः।।३५।।
राज्ञामेतद्धि कर्त्तव्यं राजमात्राश्च ये नराः।
सुखिनः सुकुमाराश्च धनिनश्चापि ये नराः।।३६।।

The *Balā Taila* :[1] An adequate quantity of sesamum oil should be cooked with eight times as much of the decoction of each of the following; viz., *Balā* roots, *Daś-mūla* and the three combined drugs of *Yava*, *Kola* and *Kulattha* and with eight times as much of milk and (one-fourth as much of) a paste (*Kalka*) compound of the drugs included in the *Madhura* group as well as with *Saindhava*-salt, *Aguru*,

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[1] Four seers of sesamun oil, thirty-two seers of the decoction of the *Balā*-roots, thirty-two seers of the decoction of *Daśa-mūla*, thirty-two seers of the decoction of the drugs *Yava*, *Kola* and *Kulattha* taken together, thirty-two seers of milk and one seer of the paste compound (*Kalka*) should be taken in the preparation of the oil.

Sarja-rasa, Sarala-Kāṣṭha, Deva-dāru, Mañjiṣṭhā, Candana, Kuṣṭha, Elā, Kālānusārivā, Māṅsī, Śaileya, Teja-patra, Tagara, Sārivā, Vacā, Śatāvarī, Aśva-gandhā, Śāta-puṣpā and *Punarnavā*. After the completion of its cooking the oil should be kept carefully in a golden, silver, or earthen pitcher with its mouth well-stoppered. This oil is known as the *Balā-Taila* and proves curative in all diseases due to the action of the deranged *Vāyu*. A newly delivered woman should use this oil in adequate doses, according to her physical condition. Women wishing conception and men with impotency should use this *Taila* (oil), which proves equally beneficial in cases of an emaciation of the body due to the action of the deranged *Vāyu*, weariness of the body through hard labour, and also in cases of hurt or injury to any vital and vulnerable part of the body (*Marma*), in cases of fractured bones, convulsions, *Vāta-Vyādhi,* hiccough, cough, *Adhīmantha, Gulma* and dyspnoea. A case of hernia would likewise yield to the continuous use of this oil for six months. The essential and vital principles (*Dhātus*) of the organism of a man are strengthered through its use and his youth will suffer no decay. It should be used alike by kings, king-like and wealthy persons, as well as by those of a delicate and ease-loving temperament. **27-36**

बलाकषायपीतेभ्यस्तिलेभ्यो वाऽप्यनेकशः।
तैलमुत्पाद्य तत्क्वाथ-शतपाककृतं शुभम्।। ३७।।
निवाते निभृतागारे प्रयुञ्जीत यथाबलम्।
जीर्णेऽस्मिन् पयसा स्निग्धमश्नीयात् षष्टिकौदनम्।। ३८।।
अनेन विधिना द्रोणमुपयुज्यान्नमीरितम्।
भुञ्जीत द्विगुणं कालं बलवर्णान्वितस्ततः।। ३९।।
सर्वपापैर्विनिर्मुक्तः शतायुः पुरुषो भवेत्।
शतं शतं तथोत्कर्षो द्रोणे द्रोणे प्रकीर्तितः।। ४०।।

The *Balā-Kalpa* : Seeds of sesamum should be successively soaked a number of times in a decoction of *Balā* roots[1] and then dried (in the manner of a *Bhāvanā* saturation). The oil pressed out of such sesamum should be successively cooked a hundred times with the decoction of *Balā*-roots. This having been done, the oil should be poured into an earthen pitcher and the patient, while taking it in adequate doses, should live in a lonely chamber protected from the wind. After its digestion, the patient should partake of milk and boiled *Ṣaṣṭika* rice. A *Droṇa* measure of the oil, should in this way, be gradually taken and the regimen of diet (milk and *Ṣaṣṭika* rice cooked in ghṛta) should be observed for double of that period. This oil is efficacious in improving one's strength and complexion and adds a century (of years) to the duration of one's life, and at the same time absolves him from all sins. It is said that the use of each successive *Droṇa* measure of this oil adds a century to one's days on earth. **27-40**

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[1] *Balā* would be the *Kalka* in this oil, says *Ḍalhaṇa*. But he also says that some authorities hold that the *Kalkas* used in the *Balā-Taila* should be used as the *Kalka* in this oil as well.

बलाकल्पेनातिबला गुडूच्यादित्यपर्णिषु।
सैरेयके वीरतरौ शतावर्यां त्रिकण्टके।
तैलानि मधुके कुर्यात् प्रसारिण्याञ्च बुद्धिमान्।। ४१।।

Oils may similarly be prepared with each of *Ativiṣā*, *Guḍūcī*, *Āditya-parṇi*, *Saireyaka*, *Virataru*, *Śatāvarī*, *Tri-kaṇṭaka*, *Madhuka* and *Prasāraṇī* and may be prescribed by an experienced and erudite physician. **41**

नीलोत्पलं वरीमूलं गव्ये क्षीरे विपाचयेत्।
शतपाकं ततस्तेन तिलतैलं पचेद् भिषक्।। ४२।।
बलातैलस्य कल्कांस्तु सुपिष्टांस्तत्र दापयेत्।
सर्वेषामेव जानीयादुपयोगं चिकित्सकः।
बलातैलवदेतेषां गुणांश्चैव विशेषतः।। ४३।।

Nīlotpala and *Śatāvarī* should be cooked in cow's milk. The milk thus prepared should be again cooked with sesamum oil successively a hundred times and a paste of all the drugs used as a paste in the *Balā-Taila* should be added to it at the time of cooking. The clinician should employ this oil also like Balā Tail. The therapeutic virtues of all these oils are the same as those of the *Balā-Taila* and the same regimen of diet and conduct should be observed in all such cases. **42-43**

इति सुश्रुतसंहितायां चिकित्सितस्थाने मूढगर्भचिकित्सितं नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Thus ends the fifteenth Chapter of the *Cikitsitā Sthāna* in the *Suśruta Saṁhitā* which deals with the medical treatment of *Mūḍha-garbha*.

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CIKITSĀ-STHĀNA

CHAPTER XVI

षोडशोऽध्यायः।

अथातो विद्रधीनां चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of Abscesses and Tumours (*Vidradhi*). As stated by Lord Dhanvantari. **1**

उक्ता विद्रधयः षड्ये तेष्वसाध्यस्तु सर्वजः।
शेषेष्वामेषु कर्त्तव्या त्वरितं शोफवत् क्रिया।।२।।

Of the six types of *Vidradhis* the one of the *Sānni-pātika* type should be regarded as incurable. In all other types curative measures[1] should be speedily resorted to in their unsuppurated stage, as in the treatment of a case of *Śopha* (inflammatory swelling or boil). **2**

वातघ्नमूलकल्कैस्तु घृततैलवसायुतैः।
सुखोष्णो बहलो लेपः प्रयोज्यो वातविद्रधौ।।३।।
सानूपौदकमांसैस्तु काकोल्यादिः सतर्पणः।
स्नेहाम्लसिद्धो लवणः प्रयोज्यश्चोपनाहने।।४।।
वेशवारैः सकृशरैः पयोभिः पायसैस्तथा।
स्वेदयेत् सततञ्चापि निर्हरेच्चापि शोणितम्।।५।।

Treatment of *Vātaja-Vidradhi* : In a case of *Vātaja Vidradhi*, a compact or thick plaster (*Ālepa*) composed of pasted *Muraṅgī*-

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[1] Commencing with *Apatarpaṇa* up to purgative measures (*Cikitsā*, chapter.-- 1).

roots,[1] mixed with clarified butter, oil and lard (*Vasā*), should be applied lukewarm. The flesh of the animals which are swampy as well as aquatic should be boiled with the drugs of the *Kākolyādi* group, *Kāñjika*, salt, barley powder and *Sneha* (clarified butter, etc.), should be applied as a poultice (*Upanāha*), and the affected part should be constantly fomented with (warm) *Veśavāra, Kṛśarā*, milk and *Pāyasa*. Blood-letting should also be resorted to. **3-5**

स चेदेवमुपक्रान्तः पाकायाभिमुखो यदि।
तं पाचयित्वा शस्त्रेण भिन्द्याद् भिन्नञ्च शोधयेत्।। ६।।
पञ्चमूलकषायेण प्रक्षाल्य लवणोत्तरैः।
तैलैर्भद्रादिमधुक-संयुक्तैः प्रतिपूरयेत्।। ७।।
वैरेचनिकयुक्तेन त्रैवृतेन विशोध्य च।
पृथक्पर्ण्यादिसिद्धेन त्रैवृतेन च रोपयेत्।। ८।।

If, in spite of the use of the preceding remedies, suppuration should begin to set in, suppurating measures should be resorted to and the abscess (finally) lanced with a knife. Cleansing measures should then be applied to the (incidental) ulcer. After incision, the ulcer should be washed with a decoction of the *Pañca-mūla*; and an oil cooked with the drugs of the *Bhadra-dārvādi* group and *Yaṣṭi-madhu*, and mixed with an abundant quantity of salt, should be used in filling (healing up) the cavity of the wound. The cleansing of the ulcer should be effected with the powdered *Vairecanika* (purgative) drugs mixed with *Traivṛta*[2] and the healing should be effected with *Traivṛta* cooked with the drugs of the *Pṛthak-parṇyādi* group. **6-8**

पैत्तिकं शर्करालाजा-मधुकैः सारिवायुतैः।
प्रदिह्यात् क्षीरपिष्टैर्वा पयस्योशीरचन्दनैः।। ९।।

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[1] Both *Dalhaṇa* and *Cakrāpaṇi Datta* read ''*Vātaghna*'' in place of ''*Muraṅgī*'' of the text. *Dalhaṇa* explains the term ''*Vātaghna*'' as the ''*Bhadra-dārvādi* group'' and *Śiva-dāsa*, the commentator of *Caraka*, explains it as the ''*Daśa-mūla*''. Both of them, however, say that the different reading is ''*Suraṅgī*'' meaning ''*Śobhāñjana*.'' ''*Muraṅgī*'' also means ''*Śobhāñjana*.'' --Ep.

[2] ''*Traivṛta*'' is a technical term and means clarified butter mixed with the three other lardacious substances, viz., oil, lard and marrow, Vide *Cikitsita Sthāna*. Chapter--V.

पाक्यैः शीतकषायैर्वा क्षीरैरिक्षुरसैस्तथा।
जीवनीयघृतैर्वाऽपि सेचयेच्छर्करायुतैः।। १०।।
त्रिवृद्धरीतकीनाञ्च चूर्णं लिह्यान्मधुद्रवम्।
जलौकोभिर्हरेच्चासृक् पक्वञ्चापाट्य बुद्धिमान्।। ११।।
क्षीरवृक्षकषायेण प्रक्षाल्यौदकजेन वा।
तिलैः सयष्टिमधुकैः सक्षौद्रैः सर्पिषा युतैः।
उपदिह्य प्रतनुना वाससा वेष्टयेद् व्रणम्।। १२।।
प्रपौण्डरीकमञ्जिष्ठा-मधुकोशीरपद्मकैः।
सहरिद्रैः कृतं सर्पिः सक्षीरं व्रणरोपणम्।।
क्षीरशुक्लापृथक्पर्णी-समङ्गारोध्रचन्दनैः।
न्यग्रोधादिप्रवालेषु तेषां त्वक्ष्वथवा कृतम्।। १३।।

Treatment of *Pittaja Vidradhi* : In a case of *Pittaja Vidradhi* a plaster (*Pradeha*) composed of sugar, fried paddy, *Yaṣṭi-Madhu* and *Sārivā* pasted with milk should be applied. As an alternative, a plaster composed of *Payasyā, Uśīra* and (red) sandal wood pasted with milk should be used. Cold infusions of *Pākya* (*Yava-kṣāra*), sugarcane-juice and milk, and *Jīvanīya-Ghṛta* mixed with sugar should be used in infusing the abscess. The patient should be advised to lick a lambative composed of powdered *Harītakī* and *Trivṛt* saturated with honey; and leeches should be applied (to an unsuppurated) abscess for letting out the blood. An intelligent surgeon should (lance a suppurated abscess and) wash the incidental ulcer with a decoction of *Kṣīra-Vṛkṣa* or of aquatic bulbs. Poultices of sesamum and *Yaṣṭi-Madhu* mixed with honey and clarified butter should then be applied to it and bandaged with a piece of thin linen. Clarified butter cooked with *Prapauṇḍarīka, Mañjiṣṭhā, Yaṣṭi-Madhu, Uśira, Padmaka, Haridrā* and milk, should be used to heal up the cavity of a *Pittaja* ulcer by (inducing granulation). As an alternative, clarified butter cooked with *Kṣīra-Śuklā, Pṛthak-parṇī, Samaṅgā, Rodhra, Candana* and the tender leaves and bark of the drugs of the *Nyagrodhādi* group should be employed for the same end. **9-13**

नक्तमालस्य पत्राणि तरुणानि फलानि च।
सुमनायाश्च पत्राणि पटोलारिष्टयोस्तथा।। १४।।

द्वे हरिद्रे मधूच्छिष्टं मधुकं तिक्तरोहिणी।
प्रियङ्गुः कुशमूलञ्च निचुलस्य त्वगेव च।।१५।।
मञ्जिष्ठाचन्दनोशीरमुत्पलं सारिवा त्रिवृत्।
एतेषां कार्षिकैर्भागैर्घृतप्रस्थं विपाचयेत्।।१६।।
दुष्टव्रणप्रशमनं नाडीव्रणविशोधनम्।
सद्यश्छिन्नव्रणानाञ्च करञ्जाद्यमिदं शुभम्।।१७।।
दुष्टव्रणाश्च ये केचिद् ये चोत्सृष्टक्रिया व्रणाः।
नाड्यो गम्भीरिका याश्च सद्यश्छिन्नास्तथैव च।।१८।।
अग्निक्षारकृताश्चैव ये व्रणा दारुणा अपि।
करञ्जाद्येन हविषा प्रशाम्यन्ति न संशयः।।१९।।

***Karañjādya Ghṛta* :** A *Karṣa* measure of each of the following drugs, viz., the tender leaves and fruits of the *Naktamāla*, the leaves of the *Sumana* (*Jātī* flower), *Paṭola* and of *Ariṣṭa, Haridrā, Daru-Haridrā,* wax, *Yaṣṭi-Madhu, Tikta-Rohiṇī, Priyaṅgu,*[1] *Kuśa*-roots, *Nicula*-bark, *Mañjiṣṭhā*, sandal wood, *Uśīra, Utpala, Sārivā* and *Trivṛt* should be cooked with a *Prastha* measure of clarified butter. This medicated *Ghṛta* is called the *Karañjādya Ghṛta*, and it will cure malignant ulcers (*Duṣṭa-Vraṇa*) and act as a purifier in sinus and recent ulcers, etc., burns and scalds, deep sores and even deep-seated sinuses. **14-19**

इष्टकासिकतालोष्ट गोशकृत्तुषपांशुभिः।
मूत्रैरुष्णैश्च सततं स्वेदयेत् श्लेष्मविद्रधिम्।।२०।।
कषायपानैर्वमनैरालेपैरुपनाहनैः ।
हरेद् दोषानभीक्ष्णञ्चाप्यलाब्वाऽसृक् तथैव च।।२१।।
आरग्वधकषायेण पक्वञ्चापाट्य धावयेत्।
हरिद्रात्रिवृताशक्तु-तिलैर्मधुसमायुतैः ।
पूरयित्वा व्रणं सम्यग् बध्नीयात् कीर्तितं यथा।।२२।।
ततः कुलत्थिकादन्ती-त्रिवृच्छ्यामार्कतिल्वकैः।
कुर्य्यात् तैलं सगोमूत्रं हितं तत्र ससैन्धवम्।।२३।।

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[1] *Cakrapāṇi Datta* in his compilation does not include *Priyaṅgu, Kuśa*-roots and *Nicula*-bark in the list but he reads both the kinds of *sārivā*, i.e., *Anantamūla* and *Śyāmā-latā*.

Treatment of *Kaphaja Vidradhi* : In a case of *Kaphaja Vidradhi*, the seat of affection should be fomented with a heated brick, sand, stone, cow-dung, husks, ashes and cow's urine.[1] The *Doṣas* involved in such a case should be curbed down by a constant use of medicinal decoctions, emetics, plasters (*Ālepa*) and poultices (*Upanāha*). The vitiated blood of the locality should be cuffed out with an *Alābu-yantra* (gourd). The abscess when suppurated should be (lanced and) washed with a decoction of *Āragvadha*. The sore of such an ulcer should be filled up (healed) with a medicinal compound consisting of the paste of *Haridrā, Trivṛt, Śaktu,* sesamum and honey and bandaged in the manner described before. After that, a medicated oil properly cooked with a paste of *Kullattha, Dantī, Trivṛt, Śyāmā, Arka, Tilvaka, cow's* urine and rock-salt should be applied in such a case. **20-23**

पित्तविद्रधिवत् सर्वाः क्रिया निरवशेषतः।
विद्रध्योः कुशलः कुर्याद्रक्तागन्तुनिमित्तयोः।।२४।।

Treatment of *Āgantuja* and *Raktaja Vidradhi* : In a case of abscess of traumatic (*Āgantuja*) origin, or due to the vitiated condition of the blood (*Raktaja*), all the measures and remedies laid down in connection with those of the *Pittaja* type should be employed by a skilled surgeon. **24**

वरुणादिगणक्वाथमपक्वेऽभ्यन्तरोत्थिते।
ऊषकादिप्रतीवापं पिबेद् विद्रधिशान्तये।।२५।।
अनयोवर्गयोः सिद्धं सर्पिर्वैरेचनेन च।
अचिराद् विद्रधिं हन्ति प्रातःप्रातर्निषेवितम्।।२६।।
एभिरेव गणैश्चापि संसिद्धं स्नेहसंयुतम्।
कार्यमास्थापनं क्षिप्रं तथैवाप्यनुवासनम्।।२७।।
पानालेपनभोज्येषु मधुशिग्रुद्रुमोऽपि वा।
दत्तावापो यथादोषमपक्वं हन्ति विद्रधिम्।।२८।।
तोयधान्याम्लमूत्रैस्तु पेयो वाऽपि सुरादिभिः।
यथादोषगणक्वाथैः पिबेद् वाऽपि शिलाजतु।
प्रधानं गुग्गुलुञ्चापि शुण्ठीञ्च सुरदारु च।।२९।।

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[1] In Cakradatta, the reading is "मूत्रैपिष्टैः" i.e., pasted in cow's urine, instead of "मूत्रैरुष्णैः" *Śivadāsa*, the commentator, however, holds that this reading is not authoritative, though he says that some commentators have accepted it.

स्नेहोपनाहौ कुर्याच्च सदा चाप्यनुलोमनम्।। ३०।।

Treatment of internal *Vidradhi* : A case of an unsuppurated internal abscess yields to the use of a potion consisting of a decoction of the drugs of the *Varuṇādi* group saturated with the powders (*Kalka*) of those of the *Ūṣakādi* group. Clarified butter cooked with the decoction of the drugs of the two preceding groups, as well as clarified butter cooked with purgative drugs, taken every morning, will cure an internal abscess in a very short time. The decoctions of the above groups should be mixed with *Sneha* (oil or clarified butter) and speedily used as an *Āsthāpana* as well as an *Anuvāsana* measure. The bark of *Madhu-śigru* mixed with the powders of the drugs antidotal to the *Doṣas* involved in the case, being administered in food and drink and used as a plaster, proves curative in a case of an internal abscess in its unsuppurated stage. As an alternative, the said drug (i.e., *Madhu-śigru*) should be taken with water, *Dhānyāmla*, cow's urine, or *Surā* (wine). Purified *Śilājatu, Guggulu, Śuṇṭhī* and *Deva-dāru,* dissolved in the decoction of the drugs antidotal to the aggravated *Doṣas* involved in the case, should be administered. Applications of poultices, *Sneha-Karma* (emollient measures), as well as *Anulomana* (*Vāyu*-subduing) measures should be frequently resorted to in such cases. **25-30**

यथोद्दिष्टां सिरां विध्येत् कफजे विद्रधौ भिषक्।
रक्तपित्तानिलोत्थेषु केचिद् बाहौ वदन्ति तु।। ३१।।

The veins (*Śirā*) should be opened in a case of the *Kaphaja* type of abscess as directed before; while some authorities advise to open the veins at the arms in cases of *Raktaja, Vātaja* and *Pittaja* types. **31**

पक्वं वा वहिरुन्नद्धं भित्त्वा व्रणवदाचरेत्।
स्रुतेषूर्ध्वमधो वाऽपि मैरेयाम्लसुरासवैः।। ३२।।
पेयो वरुणकादिस्तु मधुशिग्रुद्रुमोऽपि वा।
शिग्रुमूलजले सिद्धं ससिद्धार्थकमोदनम्।। ३३।।
यवकोलकुलत्थानां यूषैर्भुञ्जीत मानवः।
प्रातः प्रातश्च सेवेत मात्रया तैल्वकं घृतम्।
त्रिवृतादिगणक्वाथ-सिद्धं वाऽप्युपशान्तये।। ३४।।
नोपगच्छेद् यथा पाकं प्रयतेत तथा भिषक्।
पर्यागते विद्रधौ तु सिद्धिर्नैकान्तिकी स्मृता।। ३५।।

Treatment of Suppurated internal *Vidradhi* : A suppurated internal *Vidradhi* having bulged up (above the surface of the body) should be opened with a knife and treated in the manner of an (incidental) ulcer. Whether the pus drains through the lower or the upper channel of the body (rectum or mouth) the patient should be made to take the drugs of the *Varuṇādi* group of *Madhu-śigru* mixed with (a copious quantity of) *Maireya, Surā, Āsava,* or *Kāñjika*. The diet should consist of rice boiled and cooked with white mustard seed in the decoction of *Madhu-śigru* and taken with the soup of barley, *Kola* and *Kulattha* pulse. The *Tilvaka Ghṛta* (*Cikitsā Sthāna*, ch. IV.), or clarified butter cooked with the decoction of the *Trivṛtādi* group, should be taken every morning in adequate doses to get relief. Particular care should be taken by the physician to guard against the suppuration of an internal abscess, since suppuration in such cases leads but to a slender hope of success. **32-35**

प्रत्याख्याय तु कुर्वीत मज्जजातन्तु विद्रधिम्।
स्नेहस्वेदोपपन्नानां कुर्याद्रक्तावसेचनम्।
विद्रध्युक्तां क्रियां कुर्यात् पक्वे वाऽस्थि तु भेदयेत्।। ३६।।
निःशल्यमथ विज्ञाय कर्त्तव्यं व्रणशोधनम्।
धावेत् तिक्तकषायेण तिक्तं सर्पिस्तथा हितम्।। ३७।।
यदि मज्जपरिस्त्रावो न निवर्त्तेत देहिनः।
कुर्यात् संशोधनीयानि कपायादीनि बुद्धिमान्।। ३८।।
प्रियङ्गुधातकीरोध्र कट्फलं तिनिसैन्धवम्।
एतैस्तैलं विपक्तव्यं विद्रधिव्रणरोपणम्।। ३९।।

Treatment of *Majja-jāta* Vidradhi : The medical treatment of a patient, afflicted with a *Majja-jāta* abscess (abscess affecting the marrow), should be taken in hand without holding out any definite hope of recovery (as a proper course of treatment in such cases does not invariably prove successful). *Sneha-karma* (anointments, etc.) and fomentations should be first resorted to, after which blood-letting should be made; and the remedial measures of the present chapter should be then employed. When it reaches the suppurating stage, the bone should be operated upon, and after the full elimination of the pus and the putrid matter from the incised ulcer, purifying remedies should be employed. The incidental ulcer should be washed with the decoction of the bitter drugs and the *Tikta-Sarpis*[1] should be used. An intelligent physician should apply the decoction of the drugs of the *Saṁśodhaniya* group, if the oozing out of the marrow is not arrested. A medicated oil cooked with *Priyaṅgu, Dhātakī, Rodhra, Kaṭphala, Nemi*[2] and *Saindhava* salt should be used in healing up an ulcer incidental to an opened up *Vidradhi*. **36-39**

इति सुश्रुत-संहितायां चिकित्सितस्थाने विद्रधिचिकित्सितं नाम
षोडशोऽध्यायः ॥ १६ ॥

Thus ends the sixteenth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of abscess.

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1. This medicated *Ghṛta* (*Cikitsita Sthāna*, Ch. IX) may be used both internally and externally with good results. Ed.

2. *Dalhaṇa* reads "*Tini*" in place of "*Nemi*", both of which, however, mean "*Tiniśa*". *Cakradatta* does not include "*Saindhava*" in the list, but reads "*Tiniśa-twacaṁ*" in place of "*Nemi-Saindhavaṁ*". *Śivadāsa*, however, adds another reading '*Tinisaṁ Dhavaṁ*" on the authority of *Cakradatta*.

CIKITSĀ-STHĀNA

CHAPTER XVII

सप्तदशोऽध्यायः।

अथातो विसर्प-नाडी-स्तनरोगचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of erysipelas, etc., (*Visarpa*), sinus, etc., (*Nāḍī-Vraṇa*) and diseases of the mammary glands (*Stana-roga*). As it was stated by Lord Dhanvantari. **1**

साध्या विसर्पास्त्रय आदितो ये न सन्निपातक्षतजौ हि साध्यौ।
साध्येषु तत्पथ्यगणैर्विदध्याद् घृतानि सेकांश्च तथोपदेहान्।। २।।

Of the types of erysipelas (*Visarpa*) the first three (viz., the *Vātaja, Pittaja* and *Kaphaja* ones), are curable; the two remaining types, viz., those caused by the concerted action of the three *Doṣas* (of the body) and those originating from wounds (*Kṣataja*) should be considered as incurable. In cases of the curable types, medicated *Ghṛtas*, plasters (*Upadehas*) and affusions (*Seka*) prepared with the drugs (antidotal to the specific aggravated *Doṣa* or *Doṣas* (involved in the case) should be prescribed. **2**

मुस्ताशताह्वासुरदारुकुष्ठ-वाराहिकुस्तुम्बुरुकृष्णगन्धाः ।
वातात्मके चोष्णगणाः प्रयोज्याः सेकेषु लेपेषु तथा घृतेषु।। ३।।
यत् पञ्चमूलं खलु कण्टकाख्यमल्पं महच्चाप्यथ वल्लिजञ्च।
तच्चोपयोज्यं भिषजा प्रदेहे सेके घृते चापि तथैव तैले।। ४।।

Treatment of *Vātaja Visarpa* : In cases of the *Vātaja* type of the disease, *Mustā, Śatāhvā, Sura-dāru, Kuṣṭha, Vārāhi, Kustumburu*

(*Dhanyāka*) *Kṛṣṇa-gandhā*, and the drugs of a heat-making potency (*Uṣṇa-gaṇa*)[1] should be used in preparing the medicinal washings (*Seka*), plasters and *Ghṛtas*. The drugs respectively included within the groups of the *Vṛhat-Pañca-mūla* and the *Svalpa-Pañca-mūla*, the *Kaṇṭaka-Pañca-mūla* and *Vallī-Pañca-mūla* should be (separately) used to prepare the medicinal plasters, affusions, medicated *Ghṛtas* and as well as the necessary oils. **3-4**

कसेरुशृङ्गाटकपद्मगुन्द्राः सशैवलाः सोत्पलकर्दमाश्च।
वस्त्रान्तराः पित्तकृते विसर्पे लेपा विधेयाः सघृताः सुशीताः ।।५।।
ह्रीवेरलामज्जकचन्दनानि स्रोतोजमुक्तामणिगैरिकाश्च।
क्षीरेण पिष्टाः सघृताः सुशीता लेपाः प्रयोज्यास्तनवः सुखाय।।६।।
प्रपौण्डरीकं मधुकं पयस्या मञ्जिष्ठिका पद्मकचन्दने च।
सुगन्धिका चेति सुखाय लेपाः पैत्ते विसर्पे भिषजा प्रयोज्याः।।७।।
न्यग्रोधवर्गैः परिषेचनञ्च घृतञ्च कुर्य्यात् स्वरसेन तस्य।
शीतैः पयोभिश्च मधूदकैश्च सशर्करैरिक्षुरसैश्च सेकान्।।८।।

Treatment of *Pittaja Visarpa* : In cases of *Pittaja Visarpa*, a plaster consisting of *Kaśeruka, Śṛṅgā-ṭaka, Padma, Gundrā* (*Guḍūcī*), *Śaivāla, Utpala* and clay pasted together and mixed with clarified butter, should be wrapped[2] in a piece of linen, and applied cool to the affected part. A paste composed of *Hrivera, Lāmajjaka* (*Uśīra-mūla*), *Candana, Srotoja* (*Rasāñjana*), *Muktā, Maṇi* and *Gairika*, pasted together with milk and mixed with clarified butter should be applied thin and cool to the affected part to alleviate the pain. *Pittaja* erysipeals readily yields to the application of a medicinal plaster composed of *Prapauṅḍarīka, Yaṣṭi-madhu, Payasyā*,[3] *Mañjiṣṭhā, Padmaka, Candana* and *Sugandhikā* pasted together. Decoctions of the drugs of the *Nyagrodhādi* group should be used in washing (the affected part; or clarified butter should be cooked with the expressed juice of the above drugs and employed in the case. The part may be affused (*Seka*) with cold milk (or water), or with water mixed with honey or sugar, or with the expressed juice of the sugarcane. **5-8**

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[1] *Cakradatta* reads "*Arka*", *Vaṁśa* and *Artagala* instead of the drugs of a heat-making potency. *Ḍalhaṇa* explains the drugs of a heat-making potency to be the drugs of the *Bhadra-dārvādi* and the *Pippalyādi* groups.

[2] In order to facilitate its removal.

[3] It means "*Kṣīra-vidāri*", *Jejjaṭa* explains it as "*Arka-puṣpī*".

घृतस्य गौरीमधुकारविन्द रोध्राम्बुराजादनगैरिकेषु।
तथार्षभे पद्मकसारिवासु काकोलिमेदाकुमुदोत्पलेषु।।९।।
सचन्दनायां मधुशर्करायां द्राक्षास्थिरापृश्निशताह्वयासु।
कल्कीकृतासूदकमत्र दत्त्वा न्यग्रोधवर्गस्य तथा स्थिरादेः।।१०।।
गणस्य बिल्वादिकपञ्चमूल्याश्चतुर्गुणं क्षीरमथापि तद्वत्।
प्रस्थं विपक्वं परिषेचनेन पैत्तीर्निहन्यात् तु विसर्पनाडीः।।११।।
विस्फोटदुष्टव्रणशीर्षरोगान् पाकं तथाऽऽस्यस्य निहन्ति पानात्।
ग्रहार्दिते शोषिणि चापि बाले घृतं हि गौर्यादिकमेतदिष्टम्।।१२।।

***Gauryādi Ghṛta* :** A *Prastha* measure of clarified butter should be cooked with the *Kalka* of *Gaurī,*[1] *Yaṣṭi-madhu, Aravinda, Rodhra, Ambu, Rājādana, Gairika, Riṣabhaka, Padmaka, Sārivā, Kākoli, Medā, Kumuda, Utpala, Candana, Madhu-Śarkarā, Drākṣā, Sthirā, Pṛśni-parṇī,* and *Śatāhvā* taken in equal parts (and weighing one seer[2] in all) and with the decoctions, weighing four times that of the *Ghṛta* of the drugs of the *Nyagrodhādi, Sthirādi* (minor *Pañca-mūla*) and *Bilvādi* (major *Pañca-mūla*) groups together with the same weight (sixteen seers) of milk. The washing (of the affected part) with this medicated *Ghṛta* proves curative in *Pittaja* erysipelas and sinus. *Visphoṭa* (boils, head diseases, malignant sores and inflammatory affections of the mouth, yield to the internal use of this *Ghṛta*. It is called the *Gauryyādi Ghṛta* and is highly efficacious in the derangements to which children are liable, (commonly) attributed to the malignant influences of evil stars, as well as in cases of emaciated ones. **9-12**

अजाऽश्वगन्धा सरला सकाला सैकैषिका चाप्यथवाऽजशृङ्गी।
गोमूत्रपिष्टो विहितः प्रदेहो हन्याद् विसर्पं कफजं सुशीघ्रम्।।१३।।
कालानुसार्यागुरुचोचगुञ्जा रास्नावचाशीतशिवेन्द्रपर्ण्यः।
पालिन्दिमुञ्जातमहीकदम्बा हिता विसर्पेषु कफात्मकेषु।।१४।।
गणस्तु योज्यो वरुणप्रवृत्तः क्रियासु सर्वासु विचक्षणेन।
संशोधनं शोणितमोक्षणञ्च श्रेष्ठं विसर्पेषु चिकित्सितं हि।

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[1] Some explain it as "*Haridrā*", while others explain it as "*Gorocanā*".

[2] *Ḍalhaṇa,* however, says that these drugs will weigh four *Palas* i.e., half a seer in all.

सर्वांश्च पक्वान् परिशोध्य धीमान् व्रणक्रमेणोपचरेद् यथोक्तम्।।१५।।

Treatment of *Kaphaja Visarpa* : Cases of the *Kaphaja* type of *Visarpa* readily yield to a proper application of a medicinal plaster (*Pradeha*) composed of *Aja-gandhā, Aśva-gandhā, Saralā,*[1] *Kālā, Ekaiṣikā*[2] and *Aja-śṛṅgi*[3] pasted with the urine of a cow. Drugs, such as *Kālānusāryā, Aguru, Coca* (cardamom), *Guñjā, Rāsnā, Vacā, Śita-śiva, Indra-parṇī, Pālindi, Muñjāta* and *Mahī-Kadamba* (applied similarly) are also efficacious in the present type. Drugs of the *Varuṇādi* group may be used in any form (such as plasters, washes, etc.), for erysipelas. Blood-letting (by means of leeches) and *Saṁśodhana* (purifying) measures are the principal remedies in all cases of this disease (*Visarpa*). Suppuratted erysipelas should be first purified and then treated with the remedies described in the treatment of *Vraṇa* (ulcer). **13-15**

नाडी त्रिदोषप्रभवा न सिध्येच्छेषाश्चतस्त्रः प्रतियत्नसाध्याः।
तत्रानिलोत्थामुपनाह्य पूर्वमशेषतः पूयगतिं विदार्य।
तिलैरपामार्गफलैश्च पिष्ट्वा ससैन्धवैर्बन्धनमत्र कुर्यात्।।१६।।
प्रक्षालने चापि सदा व्रणस्य योज्यं महद् यत् खलु पञ्चमूलम्।
हिंस्त्रां हरिद्रां कटुकां बलाञ्च गोजिह्विकाञ्चापि सबिल्वमूलाम्।
संहृत्य तैलं विपचेद् व्रणस्य संशोधनं पूरणरोपणञ्च।।१७।।

Treatment of *Nāḍī-Vraṇa* : A Case of *Nāḍī-Vraṇa* (sinus) due to the concerted action of the three *Doṣas* (*Sannipātaja*) baffles all cures, while the four remaining types are amenable to careful medical treatment. Poultices (*Upanāha*)[4] should be applied at the outset in the *Vātaja Nāḍī-Vraṇa* and then the course of the pus-channels should be (ascertained and) fully opened (with a knife) and bandaged with a paste of sesamum, *Apāmārga*-seeds and *Saindhava* salt. A decoction of (the drugs of) the *Vṛhat-Pañca-mūla* group should be constantly used in washing the ulcer. Oil[1] duly cooked with the following drugs, viz., *Hiṁsrā, Haridrā, Kaṭuka, Balā, Gojihvikā* and *Bilva-roots* should be used for the purification, filling up and healing of the sores of the sinus. **16-17**

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[1] ''*Saralā*'' here means ''*Trivṛt*''. *Cakradatta* reads "सरणा" which also means ''*Trivṛt*''.

[2] ''*Ekaiṣikā*'', according to *Ḍalhaṇa*, would mean *Śatāvarī* but *Śivadāsa* explains it as *Pāṭhā*.

[3] *Gayadāsa* explains it as *Karkaṭa-Śṛṅgī*.

[4] Poulticing with the drugs which induce suppuration is not approved of by *Gayādāsa*.

पित्तात्मिकां प्रागुपनाह्य धीमानुत्कारिकाभिः सपयोघृताभिः।
निपात्य शस्त्रं तिलनागदन्ती-यष्ट्याह्वकल्कैः परिपूरयेत् ताम्।
प्रक्षालने चापि ससोमनिम्बा निशा प्रयोज्या कुशलेन नित्यम्।। १८।।
श्यामात्रिभण्डीत्रिफलासु सिद्धं हरिद्रयो रोध्रकवृक्षयोश्च।
घृतं सदुग्धं व्रणतर्पणेन हन्याद् गतिं कोष्ठगताऽपि या स्यात्।। १९।।

Treatment of *Pittaja Nāḍī* : In a case of *Pittaja* sinus, an intelligent surgeon should employ a porridge (*Utkārikā*) mixed with milk and clarified butter as a poultice. Then having opened the sinus with a knife, a plaster composed of *Tila, Nāga-dantī* and *Yaṣṭi-madhu* should be applied to heal it. A decocion of *Soma, Nimba* and *Haridrā* should be used by a skillful surgeon in washing the ulcer daily. A medicated *Ghṛta* cooked with *Śyāmā, Trivṛt, Triphalā, Haridrā, Dāru-Haridrā, Rodhra* and *Kuṭaja* and with milk should be used to lubricate (*Tarpaṇa*) the sinus. This *Ghṛta* will even heal a sinus affecting the *Koṣṭha*. **18-19**

नाडीं कफोत्थामुपनाह्य सम्यक् कुलत्थसिद्धार्थकशक्तुकिण्वैः।
मृदूकृतामेष्य गतिं विदित्वा निपातयेच्छस्त्रमशेषकारी।। २०।।
दद्याद् व्रणे निम्बतिलान् सुपिष्टान् सुराष्ट्रजान् सैन्धवसम्प्रयुक्तान्।
प्रक्षालने चास्य करञ्जनिम्ब-जात्यक्षपीलुस्वरसाः प्रयोज्याः।। २१।।
सुवर्च्चिकासैन्धवचित्रकेषु निकुम्भतालीनलरूपिकासु।
फलेष्वपामार्गभवेषु चैव कुर्यात् समूत्रेषु हिताय तैलम्।। २२।।

Treatment of *Kaphaja Nāḍī* : In a case of the *Kaphaja* type of the *Nāḍī*, the sinus should be duly poulticed (*Upanāha*) with *Kulattha*, white mustard seeds, *Śaktu* and *Kiṇva*. When softened by its application, the direction of the sinus (with the help of a director) should be first ascertained; and an expert surgeon should then open in fully with a knife and plaster it with a compound composed of *Nimba*, sesamum,

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[1] Four seers of oil, the (*Kalka*) drugs combindely weighing one seer and sixteen seers of water are to be taken in its preparation-- *Ḍalhaṇa*.

Saindhava salt and *Saurāṣṭra-mṛttikā*. A decoction (*Sva-rasa-lit.*--expressed juice) of the *Karañja, Nimba, Jātī, Akṣa* and *Pīlu* should be used in washing the incidental ulcer. Oil duly cooked with *Suvarcikā, Saindhava, Citraka, Nikumbha, Tālī*[1], *Nala, Rūpikā* and *Apamārga*-seeds and with cow's urine should be used for healing purposes. **20-22**

नाडीन्तु शल्यप्रभवां विदार्य निर्हृत्य शल्यं प्रविशोध्य मार्गम्।
संशोधयेत् क्षौद्रघृतप्रगाढैस्तिलैस्ततो रोपणमस्य कुर्य्यात्।। २३।।
कुम्भीकखर्जूरकपित्थबिल्व-वनस्पतीनाञ्च शलाटुवर्गैः।
कृत्वा कषायं विपचेत् तु तैलमावाप्य मुस्तासरलाप्रियङ्गुः।। २४।।
सुगन्धिका मोचरसाहिपुष्पं रोध्रं विदध्यादपि धातकीञ्च।
एतेन शल्यप्रभवा च नाडी रोहेद् व्रणो वा सुखमाशु चैव।। २५।।

Treatment of *Śalyaja Nāḍī*: In a case of *Śalyaja Nāḍī* (incidental to any foreign matter into the body), the *Śalya* should be first extracted by an incision into the sinus. Then having fully cleansed the channel, the ulcer should be purified with a plaster of sesamum profusely saturated with honey and clarified butter. It should be then healed up. Oil cooked with the decoction of the tender fruits of the *Kumbhika, Kharjūra, Kapittha, Bilva* and the *Vanaspatis* (*Vaṭa*, etc.), and with the *Kalkas* of *Mustā, Saralā, Priyaṅgu, Sugandhikā, Mocarasa*,[2] *Ahi-puṣpa* (*Nāgesvara*), *Rodhra* and *Dhātakī* flowers leads to a speedy healing up (granulation) of ulcers (*Vraṇa*) and traumatic sinuses. **23-25**

कृशदूर्बलभीरूणां नाड़ी मर्माश्रिता च या।
क्षारसूत्रण तां छिन्द्यान्नतु शस्त्रेण बुद्धिमान्।। २६।।
एषण्या गतिमन्विष्य क्षारसूत्रानुसारिणीम्।
सूचीं निदध्याद् गत्यन्ते तथोन्नम्याशु निर्हरेत्।। २७।।
सूत्रस्यान्तं समानीय गाढं बन्धं समाचरेत्।
ततः क्षारबलं वीक्ष्य सूत्रमन्यत् प्रवेशयेत्।। २८।।
क्षाराक्तं मतिमान् वैद्यो यावन्न छिद्यते गतिः।

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[1] *Dalhaṇa*'s reading evidently is "*Tālī-tala*" and he explains it as the roots of "*Bhumyāmalaki*". *Cakradatta* also prescribes this oil but he takes "*Nīlikā*" instead of "*Tālī*". *Śivadāsa*, again, in his ocmmentary quotes from *Suśruta* but reads "*Nīli-Nala*" in place of "*Tāla-Nala.*"

[2] "*Moca-rasa*" is explained by *Dalhaṇa* to be "*Śobhāñjana*", but it generally means "*Śālmalī-veṣṭa*" and *Śivadāsa* explains it as such.--Ed.

भगन्दरेऽप्येष विधिः कार्यो वैद्येन जानता।।२९।।
अर्बुदादिषु चोत्क्षिप्य मूले सूत्रं निधापयेत्।
सूचीभिर्यववक्त्राभिराचितं वा समन्ततः।
मूले सूत्रेण बध्नीयाच्छिन्ने चोपचरेद् व्रणम्।।३०।।

Treatment with *Kṣāra-Sūtra* : An erudite surgeon should excise a sinus, occurring in any of the *Marmas*, or in a weak, timid, or emaciated person with an alkalined string (*Kṣāra-Sūtra*), and not with a surgical knife. The course of the sinus should be first ascertained with a director; and a needle, threaded with a string of alkalined thread should be passed from one end of the sinus and quickly drawn out through the other. Then the two ends of the thread should be firmly fastened together. An intelligent surgeon should likewise pass another alkalined thread in the event of the alkali of the first thread being comparatively weak. This should be repeated till the sinus completely cuts through. The surgeon should know that the same procedure may be as well adopted in cases of fistula-in-ano. Similarly in cases of tumours (*Arbuda*), etc. they should be lifted up (with the hand) and tied round at their base with an alkalined thread, or it should be punctured around with a kind of needle with their mouth resembling a barley corn and then tied again at their base with an alkalined thread. After their bursting (and falling off), they should be treated as common ulcers (*Vraṇa*). **26-30**

या द्विव्रणीयेऽभिहितास्तु वर्त्त्यस्ताः सर्वनाडीषु भिषग्विदध्यात्।।३१।।
घोण्टाफलत्वग्लवणानि लाक्षा-पूगीफलं वालवणञ्च पत्रम्।
स्नुह्यर्कदुग्धेन तु कल्क एष वर्त्तीकृतो हन्त्यचिरेण नाडीः।।३२।।
बिभीतकाम्रास्थिवटप्रवाला हरेणुकाशङ्खिनिबीजमस्य।
वाराहिकन्दश्च तथा प्रदेयो नाडीषु तैलेन च मिश्रयित्वा।।३३।।

The different kinds of Plug-Stick (*Varti*) described in the *Dvi-Vraṇīya* Chapter (*Cikitsitā*--chap.-I) may be similarly used with advantage in all cases of sinus. The use of a plug made of the following drugs, viz., the bark and fruit of the *Ghoṇṭā,* (the five officinal kinds of) salt[1], *Lākṣā*, *pūgi* fruits and the leaves of the *Alavaṇā*[2] pasted together with the milky juice of the *Snuhī* and *Arka* leads to the speedy healing up of a sinus. The powdered[3] stones of *Bibhītaka*, mangoe fruits, *Vaṭa*-sprouts, *Hareṇu, Śaṅkhini*-seed. *Vārāhi-kanda* mixed with oil can also be used in a case of sinus. **31-33**

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[1] According to *Cakradatta*'s reading and *Śivadās's* commentary there is, only the *Saindhava* (instead of the five officinal kinds of salt) should be taken. We,

तथा च गोमांसमसीं हिताय कोष्ठाश्रितस्यादरतो दिशन्ति।
वर्तीकृतं माक्षिकसंप्रयुक्तं नाडीघ्नमुक्तं लवणोत्तमं वा।
दुष्टव्रणे यद् विहितञ्च तैलं तत् सर्वनाडीषु भिषग् विदध्यात्।। ३४।।

Furthermore, the ashes prepared from beef has been described to be efficacious for treating sinuses of the body cavities; or else, a wick prepared with salt and *Mākṣika* is also said to be curative for (such) sinuses. The oils which have been described for septic ulcers should also be used for treating all types of sinuses by the surgeons. **34**

धत्तूरजं मदनकोद्रवजञ्च बीजं कोशातकी शुकनसा मृगभोजनी च।
अङ्कोटबीजकुसुमं गतिषु प्रयोज्यं लाक्षोदकाहृतमलासु विकृत्य चूर्णम्।। ३५।।
चूर्णीकृतैरथ विमिश्रितमेभिरेव तैलं प्रयुक्तमचिरेण गतिं निहन्ति।
एष्वेव मूत्रसहितेषु विधाय तैलं तत्साधितं गतिमपोहति सप्तरात्रात्।। ३६।।

The seeds of the *Dhustūra, Madana* and *Kodrava, Kośātakī, Śuka-nasā, Mṛga-bhojanī* and the seeds and flowers of the *Aṅkoṭa* should be pounded together and applied to a sinus (*Nāḍī*) after having washed it with a decoction of *Lākṣā*. Cases of sinus speedily yield to the curative efficacy of the application of these powders mixed with oil. The use of the oil cooked with cow's urine and with the preceding drugs (as *Kalkas*) brings about the healing up of a sinus in seven nights. **35-36**

पिण्डीतकस्य तु वराहविभावितस्य मूलेषु कन्दशकलेषु च सौवहेषु।
तैलं कृतं गतिमपोहति शीघ्रमेतत् कन्देषु चामरवरायुधसाह्वयेषु।। ३७।।

The application of the oil cooked with the roots of the *Piṇḍītaka*

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however, follow *Ḍalhaṇā's* interpretation with good results. --Ed.

2. "*Alavaṇā*" has been explained by *Ḍalhaṇa* as "*Kāka-mardanīkā*" and by *Śivadāsa* as "*Jyotiṣmatī*". *Śivadāsa* is, however, followed in practice in this care.

3. According to some different reading "burnt ashes" (instead of powders) of the drugs should be taken. In our humble opinion the reading in the text seems to be the correct one.

treated with the expressed juice of the *Varāha-kanda* in the manner of a *Bhāvanā* saturation and with the bulbs of *Suvahā* brings about a speedy and effective remedy for a sinus. The same effect is produced by an application of the oil cooked with the bulbs of the *Vajra-kanda*. **37**

भल्लातकार्कमरिचैर्लवणोत्तमेन सिद्धं विड़ङ्गरजनीद्वयचित्रकैश्च।
स्यान्मार्कवस्य च रसेन निहन्ति तैलं नाडीं कफानिलकृतामपचीं व्रणांश्च।। ३८।।

Bhallātakādya Taila **:** The use of the oil cooked with the paste (*Kalka*) of *Bhallātaka, Arka, Marica, Saindhava* salt, *Viḍaṅga, Haridrā, Dāru-Haridrā* and *Citraka* and with the expressed juice of the *Bhṛṅga-rāja* readily cures cases of sinus, *Apacī* and ulcer due to *Vāyu* and *Kapha*. **38**

स्तन्ये गते विकृतिमाशु भिषक् तु धात्रीं पीतां घृतं परिणतेऽहनि वामयेत् तु।
निम्बोदकेन मधुमागधिकायुतेन वान्तागतेऽहनि च मुद्गरसाशना स्यात्।। ३९।।
एवं त्र्यहं चतुरहं षडहं वमेद् वा सर्पिः पिबेत् त्रिफलया सह संयुतं वा।। ४०।।
भार्गीं वचामतिविषां सुरदारु पाठां मुस्तादिकं मधुरसां कटुरोहिणीञ्च।
धात्री पिबेत् तु पयसः परिशोधनार्थमारग्वधादिषु वरं मधुना कषायम्।। ४१।।

Treatment of *Stana-roga* : In cases of a derangement of the milk (of the breast) a draught of clarified butter should be quickly given to the *Dhātrī* (mother or wet-nurse) by the physician; and in the evening a draught composed of the decoction of *Nimba*, mixed with honey and *Māgadhikā*, should be given to her for emetic purposes. Next day she should take a meal (of boiled rice) with the soup (*Yūṣa*) of *Mudga* pulse. The use of emetics should be continued for three, four, or six days; or she should be made to drink a potion of clarified butter (cooked) with *Triphalā*. A decoction of *Bhārgī, Ativiṣā, Vacā, Sura-dāru, Pāṭhā,* the drugs of the *Mustādi Gaṇa, Mūrvā* and *Kaṭu-rohiṇī*, or that of the drugs of the *Āragvadhādi* group mixed with honey, should be given to the *Dhātrī* (wet-nurse) for the purification of her breast-milk. **39-41**

सामान्यमेतदुपदिष्टमतो विशेषाद् दोषान् पयोनिपतितान् शमयेद् यथास्वम्।
रोगं स्तनोत्थितमवेक्ष्य भिषग्विदध्याद् यद्विद्रधावभिहितं बहुशो विधानम्।। ४२।।
सम्पच्यमानमपि तन्तु विनोपनाहैः सम्भोजनेन खलु पाचयितुं यतेत।

शीघ्रं स्तनो हि मृदुमांसतयोपनद्धः सर्वं प्रकोपमुपयात्यवदीर्यते च।। ४३।।
पक्वे च दुग्धहरिणीः परिहृत्य नाडीः कृष्णञ्च चूचुकयुगं विदधीत शस्त्रम्।
आमे विदाहिनि तथैव गते च पाकं धात्र्याः स्तनौ सततमेव च निर्दुहीत।। ४४।।

The above are the general remedial measures which are to be adopted in the affections of breast-milk. Any other defect in the breast-milk should be corrected specially with an eye to the nature of the *Doṣa* involved in the case. In cases of inflammatory swellings of the breasts, the physician should remedy them by means of any one of the various measures laid down under the head of *Vidradhi* with a due consideration to the requirements of each particular case. Medicinal remedies should only be internally employed and no poultices should be applied for the speedy suppuration of the swelling of the breast, even if found to have already commended to suppurate; since the breasts are of an extremely soft and fleshy growth, any tight bandaging about those parts may be followed by local sloughing or even bursting. In a case where suppuration had already taken place, an operation should be made in the affected part, avoiding the milk-carrying veins as well as the nipple with its black surroundings. In all the cases of *Stana-Vidradhi*--whether non-suppurated, suppurating, or suppurated--the milk should be pressed out from the breast of the *Dhātrī*.[1] **42-44**

इति सुश्रुत-संहितायां चिकित्सितस्थाने विसर्प नाडी स्तनरोगचिकित्सितं नाम
सप्तदशोऽध्यायः ॥ १७ ॥

Thus ends the Seventeenth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of erysipelas, sinus and the diseases of the mammary glands.

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[1] The milk should be pressed out of the *Dhātrīs* breasts in the non-suppurated stage, to alleviate the burning sensation therein, in the suppurating stage for the avoidance of further suppuration, and in the suppurated stage for the prevention of sores, sinus, etc.

CIKITSĀ-STHĀNA

CHAPTER XVIII

अष्टादशोऽध्यायः।

अथातो ग्रन्थ्यपच्यर्बुदगलगण्डचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of Glandular Swellings, etc. (*Granthi*), Scurvy (*Apacī*), Tumour, etc. (*Arbuda*) and Goitre (*Gala-gaṇḍa*). **1**

ग्रन्थिष्वथामेषु भिषग् विदध्याच्छोफक्रियां विस्तरशो विधिज्ञः।
रक्षेद्बलञ्चापि नरस्य नित्यं तद्रक्षितं व्याधिबलं निहन्ति।।२।।
तैलं पिबेत् सर्पिरथो द्वयं वा दत्त्वा वसां वा त्रिवृतं विदध्यात्।।
अपेहिवाता-दशमूलसिद्धं वैद्यश्चतुःस्नेहमथो द्वयं वा।।३।।

General treatment of *Granthi* : In the non-suppurated or acute (inflammatory) stage of *Granthi*, an experienced physician should prescribe the measures[1] laid down in connection with (inflammatory) swellings (*Śopha*) in general. As bodily strength arrests the progress of the disease, the strength of the patient should hence be always carefully guarded against suffering any diminution in that respect. The patient should be made to drink oil, or clarified butter, or both; or he should be made to drink lard, oil and clarified butter, mixed together.[2]

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[1] Beginning with *Apatarpaṇa* up to the purgative measures.

[2] Oil, clarified butter and lard mixed together is technically called the "*Trivṛta*"-- *Ḍalhaṇa*.

In the case of a *vātaja Granthi*, a potion of oil cooked with the decoction and paste (*Kalka*) of the *Vāyu*-subduing drugs should be prescribed for the patient; in

Apehivātā (*Prasāraṇī*) and *Daśa-mūla* cooked with the four kinds of lardacious or emollient substances (oil, clarified butter, lard and marrow), or with any two of them should be prescribed. **2-3**

हिंस्राथ रोहिण्यमृताऽथ भार्गी-श्योनाकबिल्वागुरुकृष्णगन्धाः।
गोजी च पिष्टा सह तालपत्र्या ग्रन्थौ विधेयोऽनिलजे प्रलेपः।। ४।।
स्वेदोपनाहान् विविधांश्च कुर्यात् तथा प्रसिद्धानपरांश्च लेपान्।
विदार्य वा पक्वमपोह्य पूयं प्रक्षाल्य बिल्वार्कनरेन्द्रतोयैः।। ५।।
तिलैः सपञ्चाङ्गुलपत्रमिश्रैः संशोधयेत् सैन्धवसम्प्रयुक्तैः।
शुद्धं व्रणं वाऽप्युपरोपयेत्तुतैलेन रास्नासरलान्वितेन।
विडङ्गयष्टीमधुकामृताभिः सिद्धेन वा क्षीरसमन्वितेन।। ६।।

Treatment of *Vātaja Granthi* : A medicinal plaster composed of *Hiṁsrā, Rohiṇī, Amṛtā, Bhārgī, Śyonāka, Bilva, Aguru, Kṛṣṇa-gandhā, Gojī* and *Tāla-patri* (*Tāla-parṇī*--D. R) pasted together, should be applied (to the inflamed gland) in the *Vātaja type* of *Granthi* Different kinds of fomentation (*Sveda*), poulticing (*Upanāha*) and medicinal plasters (*Lepa*), possessed of the efficacy of subduing the deranged *Vāyu*, should be likewise resorted to. A suppurated swelling should be opened and the pus drained. Then the incised wound should be washed with a decoction of *Bilva*,[1] *Arka* and *Narendra* (*Āragvadha*) and purified (disinfected) with a plaster consisting of sesamum and the leaves of the *Pañcāṅgula* (castor oil plants), together with *Saindhava* salt. After the purification, it should be healed up by applying a medicated oil, mixed with the powders of *Rāsnā* and *Saralā*; or by a medicated oil prepared by cooking it with *Viḍaṅga, Yaṣṭi-madhu* and *Amṛtā* and cow's milk. **4-6**

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the case of a *pittaja Granthi*, clarified butter cooked with the decoction and *Kalka* of the *Pitta*-subduing drugs should be administered in the same manner; while in the case of a *Kaphaja Granthi*, oil cooked with the decoction and *Kalka* of the *Kapha*-subduing drugs should be taken by the patient. But in a case of *Granthi* due to the concerted action of the two, or three of the *Doṣas*, any compound medicated oil, prepared by cooking any two, three, or four of the oily substances, viz., oil, clarified butter, lard and marrow, with the decoction and *Kalka* of those drugs which are antidotes to the said *Doṣas*, should be prescribed for the patient as drinks.

[1] Some read "बिल्वार्क गणादितीयैः" and explain that the decoctions of the *Bilvādi* and the *Arkādi* groups are to be taken for the purpose.

जलौकसः पित्तकृते हितास्तु क्षीरोदकाभ्यां परिषेचनञ्च।
काकोलिवर्गस्य च शीतलानि पिबेत् कषायाणि सशर्कराणि।। ७।।
द्राक्षारसेनेक्षुरसेन वाऽपि चूर्णं पिबेच्चापि हरीतकीनाम्।
मधूकजम्ब्वर्जुनवेतसानां त्वग्भिः प्रदेहानवचारयेत्।
सशर्करैर्वा तृणशून्यकन्दैर्दिह्यादभीक्ष्णं मुचुलुन्दजैर्वा।। ८।।
विदार्य वा पक्वमपोह्य पूयं धावेत् कषायेण वनस्पतीनाम्।
तिलैः सयष्टीमधुकैर्विशोध्य सर्पिः प्रयोज्यं मधुरैर्विपक्वम्।। ९।।

Treatment of *Pittaja Granthi* : In a case of the *Pittaja* type of the disease, leeches should be applied to the affected part, which should be further affused with milk and water. The patient should be made to drink a cold decoction of the drugs of the *Kākolyādi* group with the addition of sugar; or he should take the powders of *Harītakī* through the medium of grape-juice, or of the expressed juice of sugar-cane. Hot plasters, prepared by pasting together the bark of the *Madhuka* (flower) tree, and of the *Jambu* tree, *Arjuna* tree, and *Vetasa* creeper. As an alternative, hot plasters compounded of the roots of the *Tṛṇa-śūnya* (*Ketakī*), or *Mucukunda* mixed with sugar, should be constantly applied to the affected part. The *Granthi* should be opened when fully suppurated, and the pus be let out; after which it should be washed with a decoction of the bark of the *Vanaspatī*.[1] The incidental ulcer should then be purified with a plaster composed of sesamum and *Yaṣṭi-madhu*; and lastly it should be healed up with clarified butter cooked with the drugs of the *Madhura* (*Kākolyādi*) group. **7-9**

हतेषु दोषेषु यथानुपूर्व्या ग्रन्थौ भिषक् श्लेष्मसमुत्थिते तु।
स्विन्नस्य विम्लापनमेव कुर्यादङ्गुष्ठलोहोपलवेणुदण्डैः।। १०।।
विकङ्कतारग्वधकाकणन्ती-काकादनीतापसवृक्षमूलैः ।
आलेपयेत् पिण्डफलार्कभार्गी-करञ्जकालामदनैश्च विद्वान्।। ११।।
अमर्मजातं शममप्रयान्तमपक्वमेवापहरेद् विदार्य।
दहेत् स्थिते चासृजि सिद्धकर्मा सद्यःक्षतोक्तञ्च विधिं विदध्यात्।। १२।।
या मांसकन्द्यः कठिना बृहत्यस्तास्वेव योज्यश्च विधिर्विधिज्ञैः।
शस्त्रेण वाऽपाटच सुपक्वमाशु प्रक्षालयेत् पथ्यतमैः कषायैः।। १३।।

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[1] The *Vanaspatī* class consists of *Vaṭa*, *Plakṣa*, *Aśvattha* and *Udumbara* trees.

संशोधनैस्तञ्च विशोधयेत्तुः क्षारोत्तरैः क्षौद्रगुडप्रगाढैः।
शुद्धे च तैलं त्वचारणीयं विडङ्गपाठारजनीविपक्वम्।। १४।।

Treatment of *Kaphaja Granthi* : In a case of the *Khaphaja* type of the disease, the *Doṣas* should be first eliminated from the system with the regular and successive measures.[1] The affected part (*Granthi*) should then be fomented and firmly pressed (*Vimlāpana*) and rubbed with either the thumb, or a piece of iron rod, or stone, or with a bamboo rod in order to bring about its resolution. A plaster composed of the roots of the *Vikaṁkata*,[2] *Āragvadha, Kākaṇantī* (*Guñjā*), *Kākādanī* (*Vāyasa-tinduka*), and *Tāpasa Vṛkṣa* (*Iṅgudī*) and with *Piṇḍa-phala* (*Tiktālāvu*). *Arka*,[3] *Bhārgī, Karañja, Kālā* and *Madana*, pasted together, should be applied to it by an erudite physician. A glandular swelling (*Kaphaja Granthi*) on any part of the body other than a vital and vulnerable one (*Marma*) and not otherwise) resolved and absorbed should be cut open even in its non-suppurated stage and the glands removed. The expert surgeon should then cauterize the incidental wound after the cessation of the bleeding and treat it in the manner[4] of the *Sadyo-Vraṇa* treatment. These remedies should be employed by the experienced physician, where the swelling would be found to have assumed a large, stiff, elevated and fleshy aspect (bulging from the deeper tissues of the flesh). A *Kaphaja Granthi* should be opened with an incision as soon as it becomes fully suppurated and should then be washed with a decoction of appropriate medicinal drugs. The incidental ulcer should be purified (disinfected) with a purifying remedy prepared with a profuse quantity of *Yava-kṣāra*, honey and clarified butter; and finally it should be healed up by the application of an oil, cooked with *Vidaṅga, Pāṭhā* and *Rohiṇī*. **10-14**

मेदः समुत्थे तिलकल्कदिग्धं दत्त्वोपरिष्टाद् द्विगुणं पटान्तम्।
हुताशतप्तेन मुहुः प्रमृज्याल्लोहेन धीमानदहन् हिताय।। १५।।

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[1] These are the applications of *Sneha*, fomentation, emetics, purgatives, *Āsthāpana*, *Śiro-virecana* and blood letting.

[2] *Dalhaṇa* explains "*Vikaṁkaṭ*" as "*Kaṇṭ-kārikā*", but it means *Sruvā* (called Vainch in Bengal) and *Śivadāsa* also explains it as such.--Ed.

[3] *Cakradatta* does not read "*Arka*" in the list.

[4] Applications of honey, clarified butter, etc.

प्रलिप्य दार्वीमथ लाक्षया वा प्रतप्तया स्वेदनमस्य कार्यम्।
निपात्य वा शस्त्रमपोह्य मेदो दहेत् सुपक्वं त्वथवा विदार्य।।१६।।
प्रक्षाल्य मूत्रेण तिलैः सुपिष्टैः सुवर्चिकाद्यैर्हरितालमिश्रैः।
ससैन्धवैः क्षौद्रघृतप्रगाढैः क्षारोत्तरैरेनमभिप्रशोध्य।
तैलं विदध्याद् द्विकरञ्जगुञ्जा-वंशावलेखेङ्गुदमूत्रसिद्धम्।।१७।।

Treatment of *Medoja Granthi* : In a case of *Medoja Granthi* (originated from the vitiated condition of the bodily fat) a plaster of pasted sesamum, placed inside the folds of a piece of linen, should be applied to the seat of the affected part and fomentations with hot iron-rods should be frequently applied, inasmuch as application of heat (lit.--fire) is efficacious in such cases. As an alternative, the affected part should be fomented with a ladle, pasted with heated shellac (*Lākṣā*). The *Granthi* (in its non-suppurated stage) should be opened by an incision and the fat removed; the incidental ulcer should then be (actually) cauterized. On the other hand, the *Granthi*, when fully suppurated, should be incised and washed with the urine (of a cow). Then a paste, composed of sesamum, *Suvarcikā, Haritāla* and rock-salt, pounded together and mixed with honey, clarified butter and an abundant quantity of *Yava-kṣāra*, should be applied to the incidental wound for purifying purposes. Oil, cooked with the two kinds of *Karañja*, *Guñjā*, the green scrapings of bamboo, *Iṅgudī* and the urine[1] of a cow, should be used to heal the ulcer. **15-17**

जीमूतकैः कोशवतीफलैश्च दन्तीद्रवन्तीत्रिवृतासु चैव।
सर्पिः कृतं हन्त्यपचीं प्रवृद्धां द्विधाप्रवृत्तं तदुदारवीर्यम्।।१८।।

Treatment of *Apacī* : Clarified butter cooked with the fruit of *Jīmūtaka* and *Kośā-vatī* and with (the roots of) *Dantī, Dravantī* and *Trivṛt*, is a very powerful and efficacious remedy.[2] Administered internally as well as externally, it leads to the cure of the advanced cases of *Apacī*. **18**

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[1] Cow's urine measuring four times the oil should be taken in the preparation of this medicated oil.

[2] In preparing this medicated *Ghṛta,* the quantity of clarified butter should be taken four times as much as the combined weight of the *Kalka* (paste). These should be boiled with water, taken four times as much as the quantity of clarified butter. Some authorities, however, are of opinion that both the paste (*Kalka*) and the decoction of the drugs are to be taken in its preparation.

निर्गुण्डिजातीबरिहिष्ठयुक्तं जीमूतकं माक्षिकसैन्धवाढ्यम्।
अभिप्रतप्तं वमनं प्रगाढं दुष्टापचीषूत्तममादिशन्ति।। १९।।
कैडर्यबिम्बीकरवीरसिद्धं तैलं हितं मूर्धविरेचनञ्च।
शाखोटकस्य स्वरसेन सिद्धं तैलं हितं नस्यविरेचनेषु।। २०।।
मधूकसारश्च हितोऽवपीडे फलानि शिग्रोः खरमञ्जरेर्वा।। २१।।

A strong emetic composed of *Nirguṅḍi*, *Jāti* (flower) and *Barihiṣṭha* (*Bālā*) together with *Jīmūtaka*, profusely mixed with honey and *Saindhava*, should be given warm to the patient. It is a very powerful emetic, and leads to the recovery of even a malignant form of *Apacī*. An oil, cooked with the pastes (*Kalka*) of *Kaiḍarya*[1] *Bimbī* and *Karavīra*, may be profitably used as an errhine (*Śiro-virecana*). Oil cooked with the expressed juice of *Śākhoṭaka* may also be used profitably as an errhine.[2] *Avapīḍā* errhines (used in drops into the nostrils should be applied with *Madhūka-sāra*, *Śigru-seeds* and *Apāmārga*-seeds.[3] **19-21**

ग्रन्थीनमर्मप्रभवानपक्वानुद्धृत्य चाग्निं विदधीत पश्चात्।
क्षारेण वाऽपि प्रतिसारयेत् तु संलिख्य शस्त्रेण यथोपदेशम्।। २२।।

A glandular swelling *Granthi*, occurring in any part of the body other than a Marma should be opened in its non-suppurated stage and cauterized with fire;[4] or it should be rubbed with an alkali[5] after scarification as already advised. **22**

पार्ष्णिं प्रति द्वे दश चाङ्गुलानि मित्त्वेन्द्रबस्तिं परिवर्ज्य धीमान्।
विदार्य मत्स्याण्डनिभानि वैद्यो निष्कृष्य जालान्यनलं विदध्यात्।। २३।।

A length of twelve fingers should be measured (*Mitvā*) from and above the *Pārṣṇi*, i.e., the posterior side of the ankle (and the space of *Indra-basti* above this part should be ascertained). The *Indra-basti* (occupying a space of half a finger, or, according to others, two fingers)

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1. Some read '*Nirguṅḍi*' after it.
2. This medicated oil should be cooked without any *Kalka*. But some are of opinion that both the decoction and the *Kalka* of *Śākhoṭaka* should be used.
3. *Madhūka-sāra* mixed with tepid water and the expressed juice of *Śigru*-seeds and of *Apāmārga*-seeds should be used.
4. In cases of the preponderance of *Vāyu* and of *Kapha*.
5. In cases of the preponderance of *Pitta*.

having been carefully avoided, an excision (on the opposite side of the affection) should be made and the spawn-like glands having been removed (therefrom), the excisioned part should be cauterised with fire. **23**

आ गुल्फकर्णात् सुमितस्य जन्तोस्तस्याष्टभागं खुडकाद् विभज्य।
घोणर्जुवेधः सुरराजबस्तेर्हित्वाक्षिमात्रं त्वपरे वदन्ति।। २४।।

Others say that the excision should be made straight above the ankle (*Ghoṇā*) after carefully avoiding the space of *Indra-basti*, measuring two fingers (and to make sure an additional space of half a finger should be left out), which would be found out by taking one-eighth part (of the *Jaṅghā*, i.e., the leg--excluding the foot and measuring twenty fingers) from the *Khuḍaka* (ankle-joint) of which the (two) *Gulphas* (ankles) look like the (two) ears.[1] **24**

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[1] There is a good deal of difference as to the reading and explanation of this passage amongst the different commentators. The different explanations arise from the different interpretation put upon the word "प्रति" in the Text, "पार्ष्णिं प्रति द्वादश चाङ्गुलानि, etc.'' The words "पार्ष्णिं प्रति" may mean either of the following. (1) On the opposite side of the *Pārṣṇi*. *Vāgbhaṭa* subscribes to this view. (2) On the opposite (i.e., the other) *Pārṣṇi*, that is to say, if the affection be on the right side of the body the operation should be made on the *Pārṣṇi* of the left leg and so on. *Bṛddha Vāgbhaṭa* subscribes to this interpretation in the clearest language. (3) In the region of the *Pārṣṇi*, i.e., on the dorsal side of the leg.

The different commentators, again, do not agree as to the seat and extent of the excision. Some say that the operation should be made above the *Indra-vasti* and the extent should be two fingers in length. *Vāgbhaṭa* seems to subscribe to this view. Others hold that the operation should be made below the *Indra-vasti* and extent should be two fingers' length : *Ḍalhaṇa* is of this opinion. A third class of commentators assert that the whole extent of the length from above the *Pārṣṇi* up to the *Indra basti* should be opened.

As to the extent of the *Indra-basti*, again there is a differnce. According to *Ḍalhaṇa* it occupies a space of two fingers. But *Jejjaṭa* holds that it occupies a space of half a finger only. The *Indra-basti* (*Marma*) is situated twelve fingers above (i.e., in the thirteenth finger of) the *Pārṣṇi*. The reading in the printed editions of the text is "मित्वा", whereas *Vṛnda* and *Cakradatta* read "मित्वा". *Dalhaṇa's* reading also evidently is "मित्वा". "मित्वा" would be quite redundant and as "मित्वा" gives a better meaning, we accept this reading.

Now we come to the second stanza. Commentators differ more in the exposition of this stanza than of the former. By the expression "आगुल्फ-कर्णात्" is meant by some commentators ''from the *Gulpha* to the *Karṇa*.'' Others, however, mean to take it as an adjective to "खुलकात्" and explain it as meaning ''from above

मणिबन्धोपरिष्टाद् वा कुर्याद्रेखात्रयं भिषक्।
अङ्गुल्यन्तरितं सम्यगपचीनां निवृत्तये।। २५।।

As an alternative, the region of the wrist (*Maṇi-bandha*) should be branded by a physician with three mark lines, one finger, apart, for a radical cure of *Apacī*. **25**

चूर्णस्य काले प्रचलाककाक-गोधाहिकूर्मप्रभवां मसीन्तु।
दद्याच्च तैलेन सहेङ्गुदीनां यद् वक्ष्यते श्लीपदिनाञ्च तैलम्।। २६।।
विरेचनं धूममुपाददीत भवेच्च नित्यं यवमुद्गभोजी।। २७।।

The ashes (*Masī*) of the skins of a peacock, cow, lizard (*Godhā*) and snake and of tortoise shells should be dusted (over an *Apacī* after lubricating it) with the (expressed) oil of the *Iṅgudī*. Medicated oils to be described under the treatment of *Slīpada* (elephantiasis) and *Vairecanika* fumes should also be applied in a case of *Apacī* and the diet should consist of cooked barley and *Mudga* pulse. **26-27**

कर्कारुकैर्वारुकनारिकेल-प्रियालपञ्चाङ्गुलबीजचूर्णैः।
वातार्बुदं क्षीरघृताम्बुसिद्धैरुष्णैः सतैलैरुपनाहयेत् तु।
कुर्याच्च मुख्यान्युपनाहनानि सिद्धैश्च मांसैरथ वेसवारैः।। २८।।
स्वेदं विदध्यात् कुशलस्तु नाडचा शृङ्गेण रक्तं बहुशो हरेच्च।
वातघ्ननिर्यूहपयोऽम्लभागैः सिद्धं शताख्यं त्रिवृतं पिबेद् वा।। २९।।

Treatment of *Vātaja Arbuda* : In a case of *Vātaja Arbuda*, a poultice composed of *Karkāruka, Ervāruka,* coconut, *Priyāla* and castor seeds, boiled with milk, water and clarified butter, and mixed

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the *Khulaka* whereof the *Gulphas* look like the *Karṇas*.'' As regards the expression "घोणर्जुवेधः", some are inclined to think that the excision should be made straight above the *Ghoṇā* (i.e., the posterior part and especially the big. vein there which looks like the nose (*Ghoṇā*) of the ankle-joint).

Others, however, read it as "घोणार्जवेऽधः" and explain it (घोणार्जवे + अधः) as meaning ''in a straight line with the *Ghoṇā* (which may mean either the nose or the big vein (*Kaṇḍarā*) at the heel looking like the nose (*Ghoṇā*) of the ankle-joint and below the *Indra-basti*''

Ḍalhaṇa says that the part to be excisioned, according to the first stanza, is below the *Indra-basti* and that, according to the second is above the *Indra-basti*. We also think that the seat of the *Indra-basti* should be carefully avoided and an excision should be made both above and below the *Indra-vasti*, according to the requirements in each case.

with oil, should be applied lukewarm (to the tumour). As an alternative, a poultice made up of boiled meat or of *Vesa-vāra*, should be applied to it. Fomentation of the part in the manner of a *Nāḍī-sveda* (application of medicated fumes through a pipe) should be applied by an exprienced physician and the (vitiated) blood (of the locality) should be repeatedly cuffed off with a horn. *Śatāhvā* or *Trivṛt*[1], boiled with the decoction of the *Vāyu*-subduing drugs and with milk and *Kāñjika,* should be given to the patient. **28-29**

स्वेदोपनाहा मृदवस्तु पथ्याः पित्तार्बुदे कायविरेचनञ्च।
विघृष्य चोदुम्बरशाकगोजी-पत्रैर्भृशं क्षौद्रयुतैः प्रलिम्पेत्।
श्लक्ष्णीकृतैः सर्जरसप्रियङ्गु-पत्तङ्गरोध्राञ्जनयष्टिकाह्वैः॥ ३०॥
विस्राव्य चारग्वधगोजिसोमाः श्यामा च योज्याः कुशलेन लेपे।
श्यामागिरिह्वाञ्जनकीरसेषु द्राक्षारसे सप्तलिकारसे च॥ ३१॥
घृतं पिबेत् क्लीतकसंप्रसिद्धं पित्तार्बुदी तज्जठरी च जन्तुः॥ ३२॥

Treatment of *Pittaja Arbuda*: Applications of mild fomentations and poultices (to the affected part) and of purgatives are efficacious in *Pittaja Arbuda*. The tumour should be well rubbed with (the rough surface of) the leaves of the *Uḍumbara*, *Śāka* or of the *Gojī* and it should be plastered over with the fine powders of *Sarja-rasa, Priyaṅgu, Pattaṅga* (red sandal wood), *Rodhra, Añjana*[1] and *Yaṣṭi-madhu,* mixed with honey. As an alternative, a plaster composed of *Āragvadha, Gojī, Soma* and *Śyāmā,* pasted together should be applied to it after the blood letting (*Visrāvaṇa*). Clarified butter, cooked with *Klītaka* (as a Kalka) and with the decoction of *Śyāmā, Girihvā, Añjanakī, Drākṣā* and *Saptalikā* should be prescribed for internal application in a case of *Pittaja Arbuda* and of abdominal dropsy (*Jaṭhara*) of the *Pittaja* type. **30-32**

शुद्धस्य जन्तोः कफजेऽर्बुदे तु रक्तेऽवसिक्ते तु ततोऽर्बुदं तत्।
द्रव्याणि यान्यूर्ध्वमधश्च दोषान् हरन्ति तैः कल्ककृतैः प्रदिह्यात्॥ ३३॥
कपोतपारावतविड्विमिश्रैः सकांस्यनीलैः शुकलाङ्गलाख्यैः।
मूत्रैस्तु काकादनिमूलमिश्रैः क्षारप्रदिग्धैरथ वा प्रदिह्यात्॥ ३४॥

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1. There is a different reading "श्वेताख्यं त्रिवृत्" in place of "शताख्यं त्रिवृतं". In that case, roots of white *Trivṛt* should be boiled with the decoction, etc.
2. *Cakradatta* reads "*Arjuna*" in place of "*Añjana*".

निष्पावपिण्याककुलत्थकल्कैर्मांसप्रगाढैर्दधिमस्तुयुक्तैः
लेपं विदध्यात् कृमयो यथाऽत्र मूर्च्छन्ति मुञ्चन्त्यथ मक्षिकाश्च।
अल्पावशिष्टे कृमिभक्षिते च लिखेत् ततोऽग्निं विदधीत पश्चात्।। ३५।।

Treatment of *Kaphaja Arbuda* : In cases of the *Kaphaja* type of *Arbuda* blood should be let out from the affected part after the system of the patient has been cleansed (by emetics and purgatives). Then a medicinal plaster composed of the drugs,[1] which are efficacious in correcting the *Doṣas*, confined to the upper and lower parts of the organism, should be applied hot to the tumour. Or a plaster composed of *Kāṅsya-nīla, Śuka, Lāṅgalākhya* and *Kākādani* roots, and the excreta of a *Kapota* and of *Pārāvata* pasted together with cow's urine, or with alkaline water should be applied to it. The *Kalkas* (pastes) of *Niṣpāva* (*Śimbī*), *Piṇyāka* (oil-cakes of sesamum) and *Kulattha* pulse, pasted with curd-cream and an abundunt quantity of flesh, should be used in plastering the affected part so that worms and parasites may be produced in the ulcer and flies attracted to it (and so consume the ulcer). A small portion of the ulcer, left unconsumed (an-eaten) by worms and parasites, etc., should be scarified and the ulcer should then be cauterised with fire. **33-35**

यदल्पमूलं त्रपुताम्रसीस-पट्टैः समावेष्टच्य तदायसैर्वा।
क्षाराग्निशस्त्राण्यसकृद्विदध्यात् प्राणानहिंसन् भिषगप्रमत्तः।। ३६।।
आस्फोतजातीकरवीरपत्रैः कषायमिष्टं व्रणशोधनार्थम्।
शुद्धे च तैलं विदधीत भार्गी-विडङ्गपाठात्रिफलाविपक्वम्।। ३७।।
यदृच्छया चोपगतानि पाकं पाकक्रमेणोपचरेद् विधिज्ञः।। ३८।।

A comparatively superficial tumour (*Arbuda*) should be covered with thin leaves of zinc, copper, lead, or of iron, and cauterization with fire or with an alkali as well as surgical operations should be carefully and repeatedly resorted to, so as not to hurt, nor in any way injure the body. The incidental ulcer should be washed with the decoction of the leaves of the *Āsphota, Jātī,* and *Karavīra* for the purpose of purification. A medicated oil, cooked with *Bhārgī, Viḍaṅga, Pāṭhā* and *Triphalā* should then be used as a healing remedy. An experienced physician should treat a tumour, spontaneously suppurating, in the manner of a suppurated ulcer. **36-38**

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[1] These are the drugs included in the emetic and purgative groups (see chap. XXXIX. *Sūtra Sthāna*).

मेदोऽर्बुदं स्विन्नमथो विदर्य विशोध्य सीव्येद् गतरक्तमाशु।
ततो हरिद्रागृहधूमरोध्र-पत्तङ्गचूर्णैः समनःशिलालैः।
व्रणं प्रतिग्राह्य मधुप्रगाढैः करञ्जतैलं विदधीत शुद्धे॥ ३९॥
सशेषदोषाणि हि योऽर्बुदानि करोति तस्याशु पुनर्भवन्ति।
तस्मादशेषाणि समुद्धरेत्तु हन्युः सशेषाणि यथा हि वह्निः॥ ४०॥

Treatment of *Medoja Arbuda* : A *Medoja Arbuda* (fat origined tumour) should be first fomented and then incised. The blood in its inside having been cleansed it should be quickly sutured and then plastered over with a compound composed of *Haridrā, Gṛha-dhūma* (soot of a room), *Rodhra, Pattaṅga, Manaḥ-śilā* and *Haritāla* pounded together and mixed with a proper quantity of honey. After its purification, thus produced, it should be treated with the application of *Karañja-Taila* (prescribed before in cases of *Vidradhi*). Even the least particle of *Doṣas* (pus, etc.) in a tumour, left unremoved, would lead to a fresh growth of the excrescence and bring on death just like the least particle of an unextinguished fire. Hence it should be destroyed in its entirety. **39-40**

संस्वेद्य गण्डं पवनोत्थमादौ नाड्याऽनिलघ्नौषधपत्रभङ्गैः।
अम्लैः समूत्रैर्विविधैः पयोभिरुष्णैः सतैलैः पिशितैश्च विद्वान्॥ ४१॥
विस्रावयेत् स्विन्नमतन्द्रितश्च शुद्धं व्रणञ्चाप्युपनाहयेत् तु।
शणातसीमूलकशिग्रुकिण्व-प्रियालमज्जानुयुतैस्तिलस्तु ॥ ४२॥
कालामृताशिग्रुपुनर्नवार्कगजादिनामाकरहाटकुष्ठैः ।
एकैषिकावृक्षकतिल्वकैश्च सुराम्लपिष्टैरसकृत् प्रदिह्यात्॥ ४३॥
तैलं पिबेच्चामृतवल्लिनिम्ब-हंसाह्वयावृक्षकपिप्पलीभिः।
सिद्धं बलाभ्याञ्च सदेवदारु हिताय नित्यं गलगण्डरोगे॥ ४४॥

Treatment of *Vātaja Gala-gaṇḍa* : A case of the *Vātaja* type of *Gala-gaṇḍa* (goitre) should be treated with fomentations of the vapours of the decoctions of tender leaves of the *Vāyu*-subduing drugs prepared by boiling them with *Kāñjika,* various kinds of urine and milk as well as with minced meat and oil, and should be applied in the manner of a *Nāḍīsveda*. After this fomentation, the contents should be carefully drained (from inside the goitre). Then after having duly purified (the incidental ulcer), it should be plastered with a medicinal compound composed of (the seeds of) the *Śaṇa, Atasī, Mūlaka, Śigru* and sesamum and *Kiṇva* and the piths of the *Priyāla*, or with that composed of *Kālā, Amṛtā, Śigru, Punarnavā, Arka, Gaja-pippalī, Karahāṭa* (*Madana*) and *Kuṣṭha*, or with that composed of *Ekaiṣikā, Vṛkṣaka* and *Tilvaka*. All of them should be pasted with *Surā* and *Kāñjika* and applied hot to the affected part. The internal use of a medicated oil, cooked[1] with *Amṛtā, Nimba, Haṁsāhvā, Vṛkṣaka, Pippalī, Balā, Ati-balā*, and *Deva-dāru*, always proves efficacious in a case of goitre. **41-44**

स्वेदोपनाहैः कफसम्भवन्तु संस्वेद्य विस्रावणमेव कुर्यात्।
ततोऽजगन्धातिविषाविशल्या-विषाणिकाकुष्ठशुकाह्वयाभिः ।
पलाशभस्मोदकपेषिताभिर्दिह्यात् सगुञ्जाभिरशीतलाभिः ॥ ४५॥
दशार्धसंख्यैर्लवणैश्च युक्तं तैलं पिबेन्मागधिकादिसिद्धम्।
प्रच्छर्द्दनं मूर्धविरेचनञ्च धूमश्च वैरेचनिको हितस्तु॥ ४६॥
पाकक्रमो वाऽपि सदा विधेयो वैद्यैन पाकं गतयोः कथञ्चित्॥ ४७॥
कटुत्रिकक्षौद्रयुताः समूत्रा भक्ष्या यवान्नानि रसाश्च मौद्गाः।
सशृङ्गवेराः सपटोलनिम्बा हिताय देया गलगण्डरोगे॥ ४८॥

Treatment of *Kaphaja Gala-gaṇḍa* : A case of the *Kaphaja* type of goitre should be treated with applications of fomentation and poultice and should be duly drained (*Visrāva*). Then a medicinal plaster composed of *Aja-gandhā, Ati-viṣā, Viśalyā, Viṣāṇikā, Kuṣṭha, Śukāhvayā, Guñjā* (taken in equal parts) and pasted with the alkaline water prepared from the ashes of the *Palāśa* wood should be applied hot to the affected part. A medicated oil cooked with the drugs of the *Pippalyādi* group and mixed with the five officinal kinds of salt should be taken by the patient. Emetics, errhines and inhalations of *Vairecanika-dhūma* are beneficial in such cases. In the *Vātaja* and the *Kaphaja* types of goitre (*Gala-gaṇḍa*), the skilful physician should employ suppurating measures in partially suppurated cases. The patient's diet should consist of rice, barley and *Mudga* soup and should be taken

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1. Some say that the oil should be prepared with the decoction as well as with *Kalka* of the said drugs. Others, however, hold that water should be used in the preparation of the oil and the said drugs should be used only as a *Kalka*.

with honey, *Trikaṭu*, cow's urine, fresh ginger, *Paṭola* and *Nimba*. **45-48**

मेदःसमुत्थे तु यथोपदिष्टां विध्येच्छिरां स्निग्धतनोर्नरस्य।
श्यामासुधालोहपुरीषदन्ती रसाञ्जनैश्चापि हितः प्रदेहः।। ४९।।
मूत्रेण वाऽलोडच्य हिताय सारं प्रातः पिबेच्छालमहीरुहाणाम्।
शस्त्रेण वाऽपाटच्य विदार्य चैनं मेदः समुद्धृत्य हिताय सीव्येत्।
मज्जाज्यमेदोमधुभिर्दहेद् वा दग्धे च सर्पिर्मधु चावचार्यम्।। ५०।।
कासीसतुत्थे च ततोऽत्र देये चूर्णीकृते रोचनया समेते।
तैलेन चाभ्यज्य हिताय दद्यात् सारोद्भवं गोमयजञ्च भस्म।
हितश्च नित्यं त्रिफलाकषायो गाढश्च बन्धो यवभोजनञ्च।। ५१।।

Treatment of *Medoja Gala-gaṇḍa*: In a case of a *Medoja* goitre (due to the deranged fat), the patient should be first made to use oleaginous substances (internally and externally) and venesection should then be resorted to, as advised before (*Śarīra-Sthāna*, Ch. VIII). A hot plaster composed of *Śyāmā* (*Trivṛt*), *Sudhā, Maṇḍūra, Dantī* and *Rasāñjana* pasted together should be applied to the seat of the disease. Powders of the essential parts (*Sāra*) of a *Śāla* tree mixed with cow's urine may be given every morning with advantage.

As an alternative, the Goitre (*Gala-gaṇḍa*) should be opened, its fatty contents fully removed and the wound then sutured. Or it should be cauterised with the application of heated animal marrow, clarified butter, lard, or honey; after which it should be lubricated with clarified butter and honey (mixed together), and a pulverised compound of *Kāsīsa, Tuttha,* and *Gorocanā* should be applied to it; or after lubricating it with oil, it should be dusted with the ashes of cow-dung and of *Śāla-sāra*. Daily washings with the decoction of *Triphalā*, hard bandaging and a diet of barley, prove efficacious (in cases of goitre). **49-51**

इति सुश्रुत-संहितायां चिकित्सितस्थाने ग्रन्थपच्यर्बुद गलगण्डचिकित्सितं
नामाष्टादशोऽध्यायः ।। १८ ।।

Thus ends the Eighteenth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā*, which deals with the medical treatment of Glands, Scrofula, Tumour and Goitre.

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CIKITSĀ-STHĀNA

CHAPTER XIX

एकोनविंशोऽध्यायः।

अथातो वृद्ध्युपदंशश्लीपद चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of hernia, hydrocele, scrotal tumour, etc. (*Vṛddhi*), diseases of the genital organ (*Upadaṁśa*) and elephantiasis (*Ślīpada*). 1

अन्त्रवृद्ध्या विना षड्या वृद्धयस्तासु वर्जयेत्।
अश्वादियानं व्यायामं मैथुनं वेगनिग्रहम्।
अत्यासनं चङ्क्रमणमुपवासं गुरूणि च।।२।।

In the six types of *Vṛddhi* other than the one known as the *Antra-Vṛddhi* (Hernia), riding on horse back, etc., excessive physical labour, fastings, sitting in an unnatural position, constant walking, voluntary restraint of any natural urging (for stool and urine, etc.), sexual intercourse and eating food of difficult digestion should be avoided. 2

तत्रादितो वातवृद्धौ त्रैवृतस्निग्धमातुरम्।
स्विन्नञ्चैनं यथान्यायं पाययेत विरेचनम्।। ३।।
कोशाम्रतिल्वकैरण्ड-फलतैलानि वा नरम्।
सक्षीरं वा पिबेन्मासं तैलमेरण्डसम्भवम्।। ४।।
ततः कालेऽनिलघ्नानां क्वाथैः कल्कैश्च बुद्धिमान्।
निरूहयेन्निरूढञ्च भुक्तवन्तं रसौदनम्।। ५।।
यष्टीमधुकसिद्धेन ततस्तैलेन योजयेत्।

स्नेहोपनाहौ कुर्याच्च प्रदेहांश्चानिलापहान्।। ६।।
विदग्धां पाचयित्वा वा सेवनीं परिवर्जयेत्।
भिन्द्यात् ततः प्रभिन्नायां तथोक्तं क्रममाचरेत्।। ७।।

Treatment of *Vātaja Vṛddhi* : In the *Vātaja* type of *Vṛddhi,* the patient should be first soothed (*Snigdha*) with the application of *Traivṛta Ghṛta* (vide, Chap. V. *Cikitsita Sthāna*). He should then be duly fomented and subjected to a proper course of purgatives. As an alternative, he should be made to drink the expressed oil of the *Kośāmra*, *Tilvaka*, or *Eraṅḍa* (castor) oil (as a purgative) with milk for a month. A decoction of the *Vāyu* subduing drugs mixed with the powders of the same drugs should then be employed by an experienced physician at a proper time[1] in the manner of a *Nirūha Basti*. The patient should then be made to take a meal (of boiled rice) along with meat soup; and oil cooked with *Yaṣṭi madhu* should be applied (in the manner of an *Anuvāsana* measure). Applications of *Sneha* (oil, etc.), poultices (*Upanāha*), and plasters (*Pradeha*) of the *Vāyu*-subduing drugs should be applied to the affected part. If the tumour (*Vṛddhi*) begins to suppurate, it should be made to do so fully. It should be then opened with an incision avoiding the median line (*Sevanī*) of the perineum and the proper purifying (i.e., antiseptic and healing) measures should be resorted to in the usual way laid down (in the treatment of *Dvi-vraṇa*[2]). **3-7**

पित्तजायामपक्वायां पित्तग्रन्थिक्रमो हितः।
पक्वां वा भेदयेद् भिन्नां शोधयेत् क्षौद्रसर्पिषा।
शुद्धायाञ्च भिषग् दद्यात् तैलं कल्कञ्च रोपणम्।। ८।।

Treatment of *Pittaja Vṛddhi* : A case of the non-suppurated state of *Pittaja Vṛddhi* may be beneficially treated with the remedies laid down in connection with a case of the same type of glandular swelling (*Pittaja Granthi*). In the case of it being suppurated, the surgeon should open it with a knife and purify it with the application of honey and clarified butter. The incidental ulcer should then be healed up with oils and pastes of healing virtues. **8**

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[1] After a period of one week from the time of the application of purgatives and in case the patient is strong enough to undergo the *Nirūha basti* measure.

[2] According to *Gayadāsa*, the measures to be adopted should be those laid down in the *Miśraka* chapter (Chap. XXV).

रक्तजायां जलौकोभिः शोणितं निर्हरेद् भिषक्।
पिबेद् विरेचनं वापि शर्कराक्षौद्रसंयुतम्।
पित्तग्रन्थिक्रमं कुर्यादामे पक्वे च सर्वदा।। ९।।

Treatment of *Raktaja Vṛddhi* : In a case of *Raktaja Vṛddhi* (originated through the vitiated condition of the blood), the (vitiated) blood should be drawn out by the application of leeches. As an alternative, purgatives should be administered through the medium of honey and sugar. Remedial measures described in connection with the *Pittaja* type of the disease should be employed both in the suppurated and the non-suppurated stages (of this type). **9**

वृद्धिं कफात्मिकामुष्णैर्मूत्रपिष्टैः प्रलेपयेत्।
पीतदारुकषायञ्च पिबेन्मूत्रेण संयुतम्।
विम्लापनादृते वाऽपि श्लेष्मग्रन्थिक्रमो हितः।। १०।।
पक्वायाञ्च विभिन्नायां तैलं शोधनमिष्यते।
सुमनारुष्कराङ्कोठ-सप्तपर्णेषु साधितम्।। ११।।

Treatment of *Kaphaja Vṛddhi* : In a case of the *Kaphaja* type of the disease, poultices with the heat-making[1] drugs (i.e., *Vacādi, Pippalyādi* and *Muṣkakādi* groups, etc.) pasted with cow's urine should be applied. The patient should be made to drink a potion consisting of the decoction of *Dāru-Haridrā* mixed with the urine of a cow, and all the remedial measures with the exclusion of *Vimlāpana* (resolution by pressure) laid down under the treatment of the *Kaphaja Granthi* should be employed. The tumour should be opened (with a knife) when suppurated and the oil cooked with *Jāti, Aruṣkara, Aṁkoṭa* and *Sapta-parṇa* should be used for the purification (disinfection) of the incidental ulcer. **10-11**

मेदःसमुत्थां संस्वेद्य लेपयेत् सुरसादिना।
शिरोविरेकद्रव्यैर्वा सुखोष्णैर्मूत्रसंयुतैः।। १२।।
स्विन्नाञ्चावेष्ट्य पट्टेन समाश्वास्य तु मानवम्।
रक्षन् फले सेवनीञ्च वृद्धिपत्रेण दारयेत्।। १३।।

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1. Some say that the heat-producing drugs are those comprised in the *Ajagandhādi* group mentioned in the *Miśraka* chapter, *Sūtra Sthāna*

मेदस्ततः समुद्धृत्य दद्यात् कासीससैन्धवे।
बध्नीयाच्च यथोद्दिष्टं शुद्धे तैलञ्च दापयेत्।
मनःशिलाललवणैः सिद्धमारुष्करेषु च॥१४॥

Treatment of *Medoja Vṛddhi* : In a case of the *Medoja* (fat-originated) type of the disease, the affected part should be (lightly) fomented,[1] and plasters composed of drugs (of the roots) of the *Surasādi* group or of the *Śiro-virecana* group (Ch.. XXXIX. *Sūtra Sthāna*) pasted with the urine of a cow should be applied to it in a lukewarm state. The inflamed and swollen scrotal tumour, (lightly) fomented as before, should be tightened round with a piece of cloth. Then having encouraged the patient, the surgeon should open the tumour with a *Vṛddhipatra* (knife) carefully avoiding the two testes (lying within the scrotal sac) and the median line of the perineum (*Sevanī*). Then having carefully removed all morbid products (*Medas*) from its inside *Saindhava* and sulphate of iron should be applied to the incised part, and the scrotum should be carefully bandaged (in the manner of a *Gophanā* bandage). After the proper purification (disinfection) of the ulcer, its healing should be effected with the application of an oil cooked with *Manaḥśilā*, *Haritāla* (yellow oxide of arsenic), rock-salt and *Bhallātaka*. **12-14**

मूत्रजां स्वेदयित्वा तु वस्त्रपट्टेन वेष्टयेत्।
सेवन्याः पार्श्वतोऽधस्ताद् विध्येद् व्रीहिमुखेन च॥१५॥
अथात्र द्विमुखां नाडीं दत्त्वा विस्रावयेद् भिषक्।
मूत्रं, नाडीमथोद्धृत्य स्थगिकाबन्धमाचरेत्।
शुद्धायां रोपणं दद्याद् वर्जयेदन्त्रहेतुकीम्॥१६॥

Treatment of *Mūtraja Vṛddhi* : In a case of an enlargement of the scrotum (hydrocele) due to the derangement of urine, it should be first fomented and then a piece of cloth should be tightened around it. A puncture should then be made in the bottom of the sac with a *Vrīhimukha* instrument, on either side of the raphe of the perineum (*Sevanī*). A tube open at both ends should be introduced (into the puncture) and the accumulated (morbid) fluid should be let out. The tube should then be taken off and the scrotum should be tied up with a bandage of the *Sthagikā* (stump bandage) pattern and the incidental ulcer should be purified and healed up with appropriate medicinal applications. **15-16**

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[1] The fomentation should be applied according to *Śivadāsa*, with balls of cow-dung, etc., slightly heated. It should be noted in this connection that strong fomentations should not, in any case, be applied to the testes.

अप्राप्तफलकोषायां वातवृद्धिक्रमो हितः ।।१७।।
तत्र या वङ्क्षणस्था तां दहेदर्धेन्दुवक्त्रया।
सम्यङ्मार्गावरोधार्थं कोषप्राप्तान्तु वर्जयेत्।
त्वचं भित्त्वाऽङ्गुष्ठमध्ये दहेच्चाङ्गविपर्ययात्।।१८।।
अनेनैव विधानेन वृद्धी वातकफात्मिके।
प्रदहेत् प्रयतः किन्तु स्नायुच्छेदोऽधिकस्तयोः।।१९।।
शङ्खोपरि च कर्णान्ते त्यक्त्वा यत्नेन सेवनीम्।
व्यत्यासाद्वा सिरां विध्येदन्त्रवृद्धिनिवृत्तये।।२०।।

Treatment of *Antra-Vṛddhi* : A case of *Antra-Vṛddhi* (hernia when strangulated) extending down to the scrotal sac (*Kośa*) should be given up as irremediable; but, in the case of its not being so extended, it should be treated as a case of *Vātaja-Vṛddhi*. If the colon be found to have descended down to inguinal region (*Vaṅkṣaṇa*), it should be cauterized with a heated crescent-mouthed rod (*Arddha-Candra Śalākā*) to prevent its descending down into the scrotal sac. A case of hernia that, in spite of all these precautions, descends down into the scrotal sac (*Kośa*), should be given up as irremediable. The first finger of the hand opposite[1] the affected part (i.e. the affected testes) should be incised at its middle and cauterized. In cases of hernia (*Antra-Vṛddhi*) of the *Vātaja* and of the *Kaphaja* type the affected part should be carefully cauterized in the above manner; but in these two cases, the *Snāyu* (ligaments) should be cut off in addition (before cauterization). In a case of *Antra-Vṛddhi* the veins (*Sirā*) of the temples at the (upper) end of the ears on the opposite sides of the affection should be carefully opened avoiding the Sevanī therein. **17-20**

उपदंशेषु साध्येषु स्निग्धस्विन्नस्य देहिनः।
सिरां विध्येन्मेढ्रमध्ये पातयेद् वा जलौकसः।।२१।।

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[1] Incision and cauterization should be performed in the thumb of the right hand, if the left testis is affected, and in case the affection is in the right testis, incision and cauterization should be made in the thumb of the left hand.

Treatment of *Upadaṁśa*[1] : In cases of the curable type of *Upadaṁśa*, *Sneha* (oleaginous substances) should be first applied, and the affected part should be fomented. Then the veins of the penis should be opened, or leeches should be applied (to the organ) for the elimination of the contaminated blood[2] (according as the affections are more or less severe). **21**

हरेदुभयतश्चापि दोषानत्यर्थमुच्छ्रितान्।
सद्योऽपहृतदोषस्य रुक्शोफावुपशाम्यतः।। २२।।
यदि वा दुर्बलो जन्तुर्न वा प्राप्तं विरेचनम्।
निरूहेण हरेत् तस्य दोषानत्यर्थमुच्छ्रितान्।। २३।।

General Treatments : The system of the patient should be cleansed with both emetics and purgatives in the event of an excessive aggravation of the *Doṣas* inasmuch as the local pain and swelling would subside simultaneously with the elimination of the aggravated *Doṣas* from the system. Medicinal Bastis (enemas) should be injected (into the rectum) in the way of a *Nirūha-Basti* for the elimination of the aggravated *Doṣas*, where the weakness of the patient would prohibit the application of purgatives. **22-23**

प्रपौण्डरीकयष्ट्याह्व-वर्षाभूकुष्ठदारुभिः ।
सरलागुरुरास्नाभिर्वातजं संप्रलेपयेत्।। २४।।
निचुलैरण्डबीजानि यवगोधूमशक्तवः।
एतैश्च वातजं स्निग्धैः सुखोष्णैः सम्प्रलेपयेत्।
प्रपौण्डरीकपूर्वैश्च द्रव्यैः सेकः प्रशस्यते।। २५।।

Treatment of *Vātaja Upadaṁśa* : In a case of the *Vātaja* type of the disease drugs such as, *Prapauṇḍarīka, Yaṣṭi-madhu, Varṣābhū, Kuṣṭha, Deva-dāru, Saralā, Aguru* and *Rāsnā*, should be used as a plaster (over the affected organ). Similarly plasters composed of *Nicula*, castor-seeds, and pulverised wheat and barley grains pasted with *Sneha* (clarified butter, oil, etc.) should be applied lukewarm to the seat of the disease, which should also be affused with a decoction of the above-mentioned drugs, viz. *Prapauṇḍarīka*, etc. **24-25**

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[1] See note, Chapter XII., *Nidāna Sthāna*.

[2] Jejjaṭa holds that leeches should be applied in a case of superficial *Upadaṁśa*.

गैरिकाञ्जनयष्टयाह्व-सारिवोशीरपद्मकैः ।
सचन्दनोत्पलैः स्निग्धैः पैत्तिकं सम्प्रलेपयेत्।। २६।।
पद्मोत्पलमृणालैश्च ससर्जार्जुनवेतसैः।
सर्पिःस्निग्धैः समधुकैः पैत्तिकं सम्प्रलेपयेत्।। २७।।
सेचयेच्च घृतक्षीर-शर्करेक्षुमधूदकैः।
अथवाऽपि सुशीतेन कषायेण वटादिना।। २८।।

Treatment of *Pittaja Upadaṁśa* : In a case of the *Pittaja* type of the disease, a plaster composed of *Gairika, Añjana, Yaṣṭi-madhu, Śārivā, Uśīra, Padmaka,* (red) *Candana* and *Utpala* mixed with a *Sneha* (clarified butter),[1] or that composed of *Padma, Mṛṇāla, Sarja, Arjuna, Vetasa* and *Yaṣṭi-madhu* mixed with clarified butter should be applied to the affected organ which should be sprinkled with a solution of milk, clarified butter, sugar, sugar cane juice and honey, or with a cold decoction of the drugs of *Vaṭa,* etc. **26-28**

शालाश्वकर्णाजकर्ण-धवत्वग्भिः कफोत्थितम्।
सुरापिष्टाभिरुष्णाभिः सतैलाभिः प्रलेपयेत्।। २९।।
रजन्यतिविषामुस्ता-सरलासुरदारुभिः ।
सपत्रपाठापत्तूरैरथ वा सम्प्रलेपयेत्।
सुरसारग्वधाद्योश्च क्वाथाभ्यां परिषेचयेत्।। ३०।।

Treatment of *Kaphaja Upadaṁśa* : In a case of the *Kaphaja* type of the disease, a plaster composed of the barks of *Śāla, Aśva-karṇa, Aja-karṇa* and *Dhava* pasted with *Surā* and mixed with oil, should be applied hot to the affected part. As an alternative, the drugs such as, *Haridrā, Ativiṣā, Mustā, Saralā, Deva-dāru, Patra, Pāṭhā,* and *Pattūra* should be used for similar purposes and the affected organ should be affused with a decoction of the drugs of the *Surasādi* and *Āragvadhādi* groups. **29-30**

एवं संशोधनालेप-सेकशोणितमोक्षणैः।
प्रतिकुर्यात् क्रियायोगैः प्राक्स्थानोक्तैर्हितैरपि।। ३१।।
नयाति च यथा पाकं प्रयतेत तथा भिषक्।

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[1] According to *Śivadāsa* the *Sneha* to be used in the plaster should be clarified butter washed a hundred times.

विदग्धैस्तु सिरास्नायु-त्वङ्मांसैः क्षीयते ध्वजः ।। ३२ ।।
शस्त्रेणोपचरेच्चापि पाकमागतमाशु वै ।
तदाऽपोह्य तिलैः सर्पिः-क्षौद्रयुक्तैः प्रलेपयेत् ।। ३३ ।।
करवीरस्य पत्राणि जात्यारग्वधयोस्तथा ।
प्रक्षालने प्रयोज्यानि वैजयन्त्यर्कयोस्तथा ।। ३४ ।।

The above remedial measures, viz., plasters, sprinkling (*Pariṣeka*), blood-letting and *Saṁśodhana* (i.e., application of purgatives, emetics, etc.) as well as those described in the *Sūtra Sthana* (and the first Chapter of the *Cikitsita Sthāna*), should be resorted to in a case of (non suppurated) *Upadaṁśa*. The physician should try his best to arrest the setting in of suppuration (in a case of *Upadaṁśa*) inasmuch as suppuration in (and consequent putrefaction of) the (local) veins, ligaments, skin and flesh would lead to the destruction of the organ (*Dhvaja*). An incision should be made as soon as suppuration would set in, and the pus and other putrid matters being drawn out, the incised part should be plastered with the paste of sesamum mixed with honey and clarified butter. The incidental ulcer should be washed with a decoction[1] of the leaves of *Karavīra, Jati* and *Āragvadha*, or of *Vaijayanti* and *Arka*. **31-34**

सौराष्ट्रीं गैरिकं तुत्थं पुष्पकासीससैन्धवम् ।
रोध्रं रसाञ्जनं दार्वीं हरितालं मनःशिलाम् ।। ३५ ।।
हरेणुकैले च तथा सूक्ष्मचूर्णानि कारयेत् ।
तच्चूर्णं क्षौद्रसंयुक्तमुपदंशेषु पूजितम् ।। ३६ ।।

The use of a medical plaster composed of the fine powders of *Saurāṣṭra-mṛttikā, Gairika, Tuttha, Puṣpa-Kāsīsa, Saindhava, Rodhra, Rasāñjana, Dāru-Haridrā, Haritāla, Manaḥśilā, Hareṇukā* and *Elā*, mixed with honey is highly recommended in all cases of *Upadaṁśa*. **35-36**

जम्ब्वाम्रसुमनानिम्ब-श्वेतकाम्बोजिपल्लवाः ।
शल्लकीबदरीबिल्व-पलाशतिनिशत्वचः ।। ३७ ।।
क्षीरिणाञ्च त्वचो योज्याः क्वाथे त्रिफलया सह ।
तेन क्वाथेन नियतं व्रणं प्रक्षालयेद् भिषक् ।। ३८ ।।

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[1] According to *Cakradatta* the five kinds of leaves should be separately used in the preparations of the decoctions for washing.

अस्मिन्नेव कषाये तु तैलं धीरो विपाचयेत्।
गोजीविडङ्गयष्टीभिः सर्वगन्धैश्च संयुतम्।
एतत् सर्वोपदंशेषु श्रेष्ठं रोपणमिष्यते।। ३९।।
स्वर्जिका तुत्थकासीसं शैलेयञ्च रसाञ्जनम्।
मनःशिलासमैश्चूर्णं व्रणवीसर्पनाशनम्।। ४०।।
गुन्द्रां दग्ध्वा कृतं भस्म हरितालं मनःशिला।
उपदंशविसर्पाणामेतच्छान्तिकरं परम्।। ४१।।
मार्कवस्त्रिफला दन्ती ताम्रचूर्णमयोरजः।
उपदंशं निहन्त्येष वृक्षमिन्द्राशनिर्यथा।। ४२।।

A decoction of the tender leaves of *Jambu, Āmra, Sumana, Nimba, Śvetā* and of *Kāmboji*[1] and the barks of *Śallakī, Badara, Bilva, Palāśa, Tiniśa* and of the *Kṣīri* trees, as well as *Triphalā* should be used by the physician for constantly washing the ulcer. Oil cooked with the preceding decoction, with the *Kálkas* of *Gojī, Viḍaṅga* and *Yaṣṭi-madhu*, as well as with the different spices (*Elādi* group) should be used as the best remedy for the purpose of the healing up (*Ropaṇa*) of an *Upadaṁśa-ulcer* of whatsoever type. The use of a pulverised compound composed of *Svarjikā, Tuttha, Kāsīsa, Śaileya, Rasāñjana* and *Manaḥśilā* taken in a equal parts arrests the extension of an ulcer and *Visarpa.* Cases of *Upadaṁśa* and *Visarpa* readily yield to the application of a pulverised compound of the ashes of *Gundrā, Haritāla* and *Manaḥśilā*. An (external) application of *Bhṛṁgarāja, Triphalā* and *Dantī* mixed with the powders of copper and iron, destroys *Upadaṁśa* just as the thunder bolt of *Indra* (completely) destroys a tree. **37-42**

उपदंशद्वयेऽप्येतां प्रत्याख्यायाचरेत् क्रियाम्।
तयोरेव च या योग्या वीक्ष्य दोषबलाबलम्।। ४३।।
उपदंशे विशेषेण शृणु भूयस्त्रिदोषजे।
दुष्टव्रणविधिं कुर्यात् कुथितं मेहनं त्यजेत्।। ४४।।
जम्ब्वोष्ठेनाग्निवर्णेन पश्चाच्छेषं दहेद् भिषक्।
सम्यग्दग्धञ्च विज्ञाय मधुसर्पिः प्रयोजयेत्।
शुद्धे च रोपणं दद्यात् कल्कं तैलं हितञ्च यत्।। ४५।।

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[1] "*Māṣaparṇī*" according to *Gayadāsa*.

Treatment of *Tridoṣaja* and *Raktaja Upadaṁśa* : The medical treatment of the two kinds of *Upadaṁśa* due to the concerted action of the three *Doṣas* as well as that due to the vitiated blood (*Raktaja*) should be taken in hand without holding out any definite hope of recovery. The above-mentioned medicines specific to the different *Doṣas* should be combinedly applied in these cases in consideration of the nature and intensity of the *Doṣas* specifically involved in them. Now hear my discourse on the special treatment of *Tridoṣaja Upadaṁśa*. It should be the same as in the case of a malignant ulcer (*Duṣṭa-Vraṇa*). The putrid portion of the male organ should be cut off and the remaining portion should be fully cauterized (in the incised part) with a *Jambvoṣṭha* instrument, made red-hot in fire. Honey and clarified butter should then be applied to the cauterized part, and medicinal plasters and oils possessed of healing properties should be applied to the incidental ulcer when it would be cleansed (disinfected). **43-45**

स्नेहस्वेदोपपन्ने तु श्लीपदेऽनिलजे भिषक्।
कृत्वा गुल्फोपरि सिरां विध्येत् तु चतुरङ्गुले।। ४६।।
समाप्यायितदेहञ्च बस्तिभिः समुपाचरेत्।
मासमेरण्डजं तैलं पिबेन्मूत्रेण संयुतम्।। ४७।।
पयसौदनमश्नीयान्नागरक्वथितेन च।
त्रैवृतञ्चोपयुञ्जीत शस्तो दाहस्तथाऽग्निना।। ४८।।

Treatment of *Ślīpada* : In a case of Elephantiasis (*Ślīpada*) due to the action of the deranged and aggravated *Vāyu,* the vein (*Sirā*) at a distance of four fingers above the instep (*Gulpha*) should be opened after an application of *Sneha* and *Sveda*[1] to the patient. *Bastis* should be employed when the patient has been (soothed and) restored to his former condition (with appropriate and nutritious diet, etc.). He should be made to take continuously for a month, a potion consisting of castor-oil mixed with (an adequate quantity of cow's) urine. The patient should take rice as his diet with milk duly cooked with *Śuṇṭhī*. The use of the *Traivṛta Ghṛta* as well as cauterization of the affected part with fire is also recommended in such a case. **46-48**

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[1] *Cakradatta* reads "स्नेहस्वेदोपनाहाश्च" in place of "स्नेहस्वेदोपपन्ने तु" meaning thereby that such *Sveda* and *Upanāha* should be applied before the incision of the vein. *Gayadāsa* also supports this reading as is evident from *Ḍalhaṇa's* commentary. --Ed.

गुल्फस्याधः सिरां विध्येत् श्लीपदे पित्तसम्भवे।
पित्तघ्नीञ्च क्रियां कुर्यात् पित्तार्बुदविसर्पवत्।।४९।।

Treatment of *Pittaja Ślīpada* : In a case of *Pittaja* type of Elephantiasis, the vein (*Sirā*) below the instep (*Gulpha*) should be opened. Medicinal remedies mentioned in connection with the treatment of the *Pittaja* type of tumours (*Arbuda*) and of Erysipelas (*Visarpa*) as well as other *Pitta*-subduing remedies and measures should be employed.[1] **49**

सिरां सुविदितां विध्येदङ्गुष्ठे श्लैष्मिके भिषक्।
मधुयुक्तानि चाभीक्ष्णं कषायाणि पिबेन्नरः।
पिबेद् वाऽप्यभयाकल्कं मूत्रेणान्यतमेन च।।५०।।
कटुकाममृतां शुण्ठीं विडङ्गं दारु चित्रकम्।
हितं वा लेपने नित्यं भद्रदारु सचित्रकम्।।५१।।
विडङ्गमरिचार्केषु नागरे चित्रकेऽथवा।
भद्रदार्वेलुकाख्ये च सर्वेषु लवणेषु च।
तैलं पक्वं पिबेद् वाऽपि यवान्नञ्च हितं सदा।।५२।।

Treatment of *Kaphaja Ślīpada* : In a case of the *Kaphaja* type of elephantiasis the principal vein (*Sirā*) of the first toe should be opened by an experienced surgeon and the patient should be made to take at intervals the decoction (of the *Kapha*-subduing drugs) with honey. As an alternative, the patient should be advised to take the powders (*Kalka*) of *Abhayā* mixed with any officinal kind of urine. The affected locality should be constantly plastered with the paste of *Kaṭukā, Amṛtā, Śuṇṭhī, Viḍaṅga, Deva-dāru* and *Citraka,* or with *Citraka* and *Deva-dāru*. An oil cooked with *Viḍaṅga, Marica, Arka, Śuṇṭhī, Citraka, Deva-dāru, Elakā* and all the five officinal kinds of salt should be given him as a potion. Cooked barley is specially recommended as diet in the present case. **50-52**

पिबेत् सर्षपतैलं वा श्लीपदानां निवृत्तये।
पूतिकरञ्जपत्राणां रसं वापि यथाबलम्।।५३।।

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[1] The particle "च" in the text shows that *Kapha*-subduing remedies and measures should also be used in all these cases.

अनेनैव विधानेन पुत्रञ्जीवकजं रसम्।
प्रयुञ्जीत भिषक् प्राज्ञः कालसात्म्यविभागवित्॥५४॥
केवुकाकन्दनिर्यासं लवणन्त्वथ पाकिमम्।
रसं दत्त्वाथ पूर्वोक्तं पेयमेतद् भिषग्जितम्॥५५॥

As an alternative, the patient should be made to drink a potion of mustard oil[1] or of the expressed juice of the leaves of *Putī-Karañja* according to his capacity for the cure of *Ślīpada*. In the same way[2] the juice of *Putrañjīvaka* should be prescribed by a physician after a due consideration as to the strength of the patient and of the time. The same juice (i.e., of *Putrañjīvaka*) should be taken along with the juice of the bulbs of *Kevuka* with *Pākima* (vid) salt. **53-55**

काकादनीं काकजङ्घां बृहतीं कण्टकारिकाम्।
कदम्बपुष्पीं मन्दारीं लम्बां शुकनसां तथा॥५६॥
दग्ध्वा मूत्रेण तद् भस्म स्रावयेत् क्षारकल्पवत्।
तत्र दद्यात् प्रतीवापं काकोदुम्बरिकारसम्॥५७॥
मदनाच्च फलात् क्वाथं शुकाख्यस्वरसं तथा।
एष क्षारस्तु पानीयः श्लीपदं हन्ति सेवितः॥५८॥
अपचीं गलगण्डञ्च ग्रहणीदोषमेव च।
भक्तस्यानशनञ्चैव हन्यात् सर्वविषाणि च॥५९॥
एष्वेव तैलं संसिद्धं नस्याभ्यङ्गेषु पूजितम्।
एतानेवामयान् हन्ति ये च दुष्टव्रणा नृणाम्॥६०॥

The Alkaline Remedies : An alkali should be prepared from the ashes of *Kākādanī, Kāka-jaṅghā, Vṛhatī, Kaṇṭakārikā, Kadamba-puṣpa, Mandārī, Lambā, Śukanasā* in the usual way by filtering them

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[1] *Cakradatta* reads "पिबेत् सर्षप तैलेन" in place of "पिबेत् सर्षप तैलं वा" which shows that the expressed juice of *Puti-Karañja* leaves should be taken with mustard oil and not separately. *Ḍalhaṇa* evidently supports this in his commentary, that *Cakradatta's* reading is the correct one is also evident from the next copulet which says that the expressed juice of *Putrañjīvaka* should be taken in the preceding manner. This "preceding manner" evidently means "with mustard oil", and unless we accept *Cakradatta's* reading, the expression would be unmeaning. --Ed.

[2] It evidently means that the expressed juice of *Putrañjivaka* should be taken with mustard oil--see last note. --Ed.

(twenty one times) after dissolving them in cow's urine. The expressed juice of *Kākodumbarikā, Śukanasā* and the decoction of *Madana* fruit should be mixed with the above alkaline preparation (and duly cooked in the manner of *Kṣāra-pāka*). Diseases, such as *Ślīpada* (Elephantiasis), *Apacī* (Scrofula, *Gala-gaṇḍa* (Goitre), *Grahaṇī* (chronic diarrhoea), aversion to food and the affections of all kinds of poison, yield to the internal use of this alkaline preparation. An oil cooked with the aforesaid drugs, if used as errhines and anointments, will cure all the foregoing maladies as well as malignant ulcers (*Duṣṭa-vraṇa*). **56-60**

द्रवन्तीं त्रिवृतां दन्तीं नीलीं श्यामां तथैव च।
सप्तलां शङ्खिनीञ्चैव दग्ध्वा मूत्रेण गालयेत्।।६१।।
दद्याच्च त्रिफलाक्वाथमेष क्षारस्तु साधितः।
अधो गच्छति पीतस्तु पूर्वैश्चाप्याशिषः समाः।।६२।।

The ashes of the *Dravantī, Trivṛt, Dantī, Nīlī, Śyamā, Saptalā* and *Śaṁkhinī* should be filtered in the way of preparing alkalies after dissolving them in cow's urine. The solution, thus prepared, should be boiled with a decoction of Triphalā. Taken internally it tends to act in the lower part of the body (i.e., it moves the bowels). The medicine produces the same effect as the preceding ones. **61-62**

इति सुश्रुत-संहितायां चिकित्सितस्थाने वृद्ध्युपदंशश्लीपदचिकित्सितं
नामैकोनविंशोऽध्यायः ।। १९ ।।

Thus ends the nineteenth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the medical treatment of *Vṛddhi, Upadaṁśa* and *Ślīpada.*

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CIKITSĀ-STHĀNA

CHAPTER XX

विंशोऽध्यायः।

अथातः क्षुद्ररोगचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of the minor ailments or diseases (*Kṣudra-roga*). **1**

तत्राजगल्लिकामामां जलौकोभिरुपाचरेत।
शुक्तिश्रुघ्नीयवक्षार-कल्कैश्चालेपयेद् भिषक्।। २।।
श्यामालाङ्गलकीपाठा-कल्कैर्वापि विचक्षणः।
पक्वां व्रणविधानेन यथोक्तेन प्रसाधयेत्।। ३।।

Treatment of *Aja-gallikā* : Leeches[1] should be applied to the affected part in a case of non-suppurated *Aja-gallikā*; it should be subsequently plastered with the alkalies (*Kṣāra*) of oyster-shells, *Śrughnī* (*Svarjikā*),[2] and of *Yava*; as an alternative, it should be plastered with the paste compound (*Kalka*) of *Śyāmā*, *Lāṅgalakī* and *Pāṭhā*. When suppurated it should be treated in the manner of an ulcer (*Vraṇa*). **2-3**

अन्धालजीं यवप्रख्यां पनसीं कच्छपीं तथा।
पाषाणगर्द्दभञ्चैव पूर्वं स्वेदेन योजयेत्।। ४।।

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[1] *Gayadāsa* explains that a non-suppurated *Aja-gallikā* should be first plastered with *Yava-kṣāra*, oyster-shells and *Saurāṣṭri*. Leeches should be next applied to it.

[2] *Cakaradatta* reads "शुक्तिसौराष्ट्रकाक्षार &c." in place of "शुक्तिश्रुघ्नी-यवक्षार &c.", evidently, after the commentary of *Gayadāsa*.

मनःशिलातालकुष्ठदारुकल्कैः प्रलेपयेत्।
परिपाकगतान् भित्त्वा व्रणवत् समुपाचरेत्।। ५।।

Treatment of *Yava-prakhyā*, etc. : Fomentation (*Sveda*) should be the first remedy to be resorted to in cases of *Andhālajī, Yava-prakhyā, Panasīkā, Kacchapīkā* and *Pāṣāṇa-gardabha* (in their non-suppurated stages). They should then be plastered with the pastes (*Kalka*) of *Manaḥśilā, Haritāla, Kuṣṭha* and *Deva-dāru*. An incision should be made as soon as suppuration would set in; and the treatment should be similar to that of an ulcer. **4-5**

विवृतामिन्द्रवृद्धाञ्च गर्दभीं जालगर्दभम्।
इरिवेल्लीं गन्धनाम्नीं कक्षां विस्फोटकांस्तथा।। ६।।
पित्तजस्य विसर्पस्य क्रियया साधयेद् भिषक्।
रोपयेत् सर्पिषा पक्वान् सिद्धेन मधुरौषधैः।। ७।।

Treatment of *Vivṛtā*, etc. : The remedies mentioned in connection with the treatment of the *Pittaja* type of Erysipelas (*Visarpa*) should be employed in cases of *Vivṛtā, Indra-vṛddhā, Gardabhī, Jāla-gardabha, Irivellika, Kakṣā, Gandha-nāmā* and *Visphoṭaka*. Clarified butter cooked with the drugs of the *Madhura* (*Kākolyādi*) group should be applied in healing up the ulcers in the suppurated stages. **6-7**

चिप्पमुष्णाम्बुना सिक्तमुत्कृत्य स्रावयेद् भिषक्।
चक्रतैलेन चाभ्यज्य सर्जचूर्णेन चूर्णयेत्।। ८।।
बन्धेनोपचरेच्चैनमशक्यञ्चाग्निना दहेत्।
मधुरौषधसिद्धेन ततस्तैलेन रोपयेत्।। ९।।
कुनखे विधिरप्येष कार्यो हि भिषजा भवेत्।
उपाचरेदनुशयीं श्लेष्मविद्रधिवद् भिषक्।। १०।।

Treatment of *Cipya*, etc. : In a case of *Cipya*, the affected part should be first washed[1] with hot water and (the incarcerated pus, etc.) drained (*Visrāva*) by cutting it away (with a knife). Then after anointing it with (the oil known as) the *Cakra-taila* it should be dusted over with the powders of *Sarja* (resin) and duly bandaged. If this process of treatment fails, the affected part should be cauterised with fire and an oil cooked with (a decoction of) the drugs of the *Madhura* (*Kākolyādi*) group should be applied to heal (the incidental ulcer). The same course of treatment should also be adopted in a case of *Ku-nakha* (bad nail). *Anuśayī* should be treated like a *śleṣmika* abocess. **6-7**

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[1] *Vṛnda* and *Cakradatta* prescribed fomentation (*Sveda*), and not washing, with hot water and they do not prescribe secretion (*Visrāva*).

विदारिकां समभ्यज्य स्विन्नां विम्लाप्य लेपयेत्।
नगवृत्तिकवर्षाभू-बिल्वमूलैः सुपेषितैः।।११।।
व्रणभावगतायां वा कृत्वा संशोधनीं क्रियाम्।
रोपणार्थं हितं तैलं कषायमधुरैः शृतम्।।१२।।
प्रच्छानैर्वा जलौकोभिः स्राव्याऽपक्वा विदारिका।
अजकर्णैः सपालाशमूलकल्कैः प्रलेपयेत्।।१३।।
पक्वां विदार्य शस्त्रेण पटोलपिचुमर्दयोः।
कल्केन तिलयुक्तेन सर्पिर्मिश्रेण लेपयेत्।।१४।।
बद्ध्वा च क्षीरवृक्षस्य कषायैः खदिरस्य च।
व्रणं प्रक्षालयेच्छुद्धांततस्तां रोपयेत् पुनः।।१५।।

Treatment of *Vidārikā* : In a case of *Vidārikā*, the affected part should be first anointed (with oleaginous substances) and then fomented. It should then be rubbed (with the fingers); and a plaster composed of *Naga-Vṛttikā, Varṣābhū* and *Bilva*-roots, well pasted together, should be applied to it. Purifying and disinfecting (*Saṁśodhana*) remedies should be employed as soon as the affected part would be found to have been changed into the state of an ulcer (*Vraṇa*), and it should then be healed up with the application of an oil cooked with the decoction of (the drugs of the *Kaṣāya* (*Nyagrodhādi*) and *Madhura* (*Kākolyādi*) groups. In the non suppurated stage of *Vidārikā*, the vitiated blood therein should be let out by means of *Pracchāna* (scarification), or by applyiong leeches. The affected part should then be plastered with the roots of the *Aja-karṇa* and of the *Palāśa* pasted together. A case of fully suppurated *Vidārikā* should be lanced and plastered with a paste compound of *Paṭola, Picumarda* and sesamum, mixed with clarified butter and should then be duly bandaged. The incidental ulcer should then be washed with a decoction (of the barks) of the *Kṣīra* trees and *Khadira*. Healing remedies should be applied after it has been properly purified (disinfected). **11-15**

मेदोऽर्बुदविधानेन साधयेच्छर्करार्बुदम् ।।१६।।

कच्छूं विचर्चिकां पामां कुष्ठवत् समुपाचरेत्।
लेपश्च शस्यते सिक्थ-शताह्वागौरसर्षपैः।।१७।।
वचादार्वीसर्षपैर्वा तैलं वा नक्तमालजम्।
सारतैलमथाभ्यङ्गे कुर्वीत कटुकैः शृतम्।।१८।।

Treatment of *Śarkarārbuda*, etc. : A case of *Sarkarārbuda* should be treated like that of an *Arbuda* (tumour) of the fat-origined-type. Cases of *Kacchu, Vicarcikā* and *Pāmā* should be treated in the manner of a *Kuṣṭha*. A medicinal plaster composed of *Siktha* (wax), *Śatāhvā* and white mustard seeds, or of *Vacā, Dāru-haridrā* and mustard seeds, pasted together, should be applied (to the seat of the disease). As an alternative, *Naktamāla* (*Karañja*) oil, or *Sāra-taila* (oil)[1] boiled with (the drugs of) the *Kaṭuka* (*Pippalyādi*) group should be applied for anointing purposes. **16-18**

पाददार्यां सिरां विद्ध्वा स्वेदाभ्यङ्गौ प्रयोजयेत्।
मधूच्छिष्टवसामज्ज-सर्जचूर्णघृतैः कृतः।
यवाह्वगैरिकोन्मिश्रैः पादलेपः प्रशस्यते।।१९।।

Treatment of *Pāda-dāri* : In a case of *Pāda-dāri* (Rhagadis), the prescribed vein should be opened, and the affected part should be treated with fomentations and unguents.[2] The affected part should be plastered with (an ointment composed of) wax, lard, marrow, powder of *Sarja* (resin),[3] clarified butter, *Yava-Kṣāra* and *Gairika*. **19**

पादौ सिक्त्वारनालेन लेपनं ह्यलसे हितम्।
कल्कीकृतैर्निम्बतिल-कासीसालैः ससैन्धवैः।।२०।।
लाक्षारसोऽभया वाऽपि कार्यं स्याद्रक्तमोक्षणम्।
सिद्धं रसे कण्टकार्यास्तैलं वा सार्षपं हितम्।
कासीसरोचनशिला-चूर्णैर्वा प्रतिसारणम्।।२१।।

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[1] By "*Sāra-taila*" is meant the oil pressed from the *Sāra* (essential parts) of *Śiṁśapā, Aguru, Sarala, Deva-dāru* and such other trees. Some however, read "*Sarala-taila*" in place of "*Sāra-taila*."--*Ḍalhaṇa*.

[2] According to *Dalhaṇa* and *Śivadāsa*, fomentations and unguents should be first applied, and the vein should be next opened.

[3] *Cakaradatta* also prescribes a similar remedy, but there he does not read "*Sarja*" and "*Gairika*."--Ed.

उत्कृत्य दग्ध्वा स्नेहेन जयेत् कदरसंज्ञकम्।। २२।।

Treatment of *Alasa* and *Kadara* : In a case of *Alasa* (chilblain), the legs should be sprinkled with *Āranāla* (a kind of *Kāñjika*); and a plaster composed of sesamum, *Nimba* leaves, sulphate of iron (*Kāsīsa*), *Haritāla* and *Saindhava*, or of *Harītakī* pasted with the decoction of *Lākṣā* (*Lākṣā-rasa*)[1] should be applied to the affected parts or blood-letting should be resorted to. As an alternative, mustard oil boiled with the expressed juice of *Kaṇṭakāri* should be applied to them or the affected localities should be rubbed or chafed (*Pratisāraṇa*) with a pulverised compound of sulphate of iron (*Kāsīsa*), *Gorocanā* and *Manaḥ-śilā*. In a case of *Kadara* (cornor *Gokharū*), the seat of the disease should be scraped off (with the aid of a knife) and cauterised with (the application of) heated oil[2]. **20-22**

इन्द्रलुप्ते सिरां मूर्ध्नि स्निग्धस्विन्नस्य मोक्षयेत्।
कल्कैः समरिचैर्दिह्याच्छिलाकासीसतुत्थकैः।। २३।।
कुटन्नटादारुकल्कैर्लेपनं वा प्रशस्यते।
प्रच्छयित्वाऽवगाढं वा गुञ्जाकल्कैर्मुहुर्मुहुः।। २४।।
लेपयेदुपशान्त्यर्थं कुर्याद् वाऽपि रसायनम्।
मालतीकरवीराग्नि-नक्तमालविपाचितम्।
तैलमभ्यञ्जने शस्तमिन्द्रलुप्तापहं परम्।। २५।।

Treatment of *Indra-lupta* : In a case of *Indra-lupta* (baldness or Alopecia), the bald part or seat should be anointed and fomented, and then bleeding (by venesection) should be resorted to, after this a plaster composed of *Manaḥ-śilā, Kāsīsā, Tuttha* and *Marica*, or of *Kuṭannaṭā* and *Deva-dāru* pasted together, should be applied to it. As an alternative, it should be deeply scraped and constantly kept covered with a paste of *Guñjā*-seeds. As an alternative, *Rasāyana* medicines should be administered for its cure. An oil cooked with *Mālatī*, *Karavīra*, *Citraka* and *Naktamāla* is highly efficacious in curing a case of *Alopecia*, if used as an unguent. **23-25**

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[1] *Cakrapāṇi* reads "लाक्षाभयारसालेपः" in place of "लाक्षारसोऽभया वापि". *Sivadāsa* explains "रसः" as "गन्धरसः".--Ed.

[2] *Cakradatta* prescribes cauterisation with fire as well, in such a case. --Ed.

अरूंषिकां हृते रक्ते सेचयेन्निम्बवारिणा।
दिह्यात् सैन्धवयुक्तेन वाजिविष्ठारसेन तु।। २६।।
हरितालनिशानिम्ब-कल्कैर्वा सपटोलजैः।
यष्टीनीलोत्पलैरण्ड-मार्कवैर्वा प्रलेपयेत्।। २७।।
इन्द्र लुप्ता पहं तैलमभ्यङ्गे च प्रशस्यते।

Treatment of *Arūṁṣikā* : Blood-letting[1] from the affected part should be first resorted to in a case of *Arūṁṣikā* (Eczema of the face and scalp) and it should then be affused with the decoction of *Nimba*. Medicinal plasters prepared with the *Rāsa* (liquid) pressed from horse-dung, mixed with *Saindhava*, should be applied to it. As an alternative, it should be plastered with the paste compound (*Kalka*) of *Haritāla*. *Haridrā, Nimba* and *Paṭola*, or with that of *Yaṣṭi-madhu, Nilotpala, Eraṅḍa*, and *Mārkava*. The oil mentioned for the cure of Indralupta may also be used with benefit. **26-27**

सिरां दारुणके विद्ध्वा स्निग्धस्विन्नस्य मूर्धनि।
अवपीडं शिरोबस्तिमभ्यङ्गञ्च प्रयोजयेत्।
क्षालने कोद्रवतृण-क्षारतोयं प्रशस्यते।। २८।।
उपरिष्टात् प्रवक्ष्यामि विधिं पलितनाशनम्।। २९।।
मसूरिकायां कुष्ठघ्न-लेपनादिक्रिया हिता।
पित्तश्लेष्मविसर्पोक्ता क्रिया वा संप्रशस्यते।। ३०।।

Treatment of *Dāruṇaka*, etc. : Anointment and fomentation of the diseased patches are the (preliminary) remedies in a case of *Dāruṇaka*, after which bleeding should be effected by opening the vein in the forehead. Remedial measures such as, *Avapīḍa-Śirovasti* and *Abhyaṅga* (anointment) should be employed as well; and the affected parts should be washed with the alkaline solution of burnt *Kodrava* weeds. Measures for arresting the premature greyness of hair (*Palitā*) will be described later on (in the *Miśraka* Chapter XXV). Curative plasters and remedies, etc., mentioned in connection with the treatment of *Kuṣṭha* should be employed in cases of *Masūrikā*; or those, laid down under the treatment of Erysipelas (*Visarpa*) originated through the concerted action of the deranged *Pitta* and *Kapha* should be used. **28-30**

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[1] According to *Cakradatta* blood-letting should be resorted to in such cases only by means of venesection, or with leeches.

जतुमणिं समुत्कृत्य मषकं तिलकालकम्।
क्षारेण प्रदहेद् युक्त्या वह्निना वा शनैः शनैः।। ३१।।
न्यच्छे व्यङ्गे सिरामोक्षो नीलिकायाञ्च शस्यते।
यथान्यायं यथाभ्यासं लालाट्यादिसिराव्यधः।। ३२।।
घृष्ट्वा दिह्यात् त्वचं पिष्ट्वा क्षीरिणां क्षीरसंयुताम्।
बलातिबलयष्ट्याह्व-रजनीर्वा प्रलेपनम्।। ३३।।
पयस्यागुरुकालीय-लेपनं वा सगैरिकम्।
क्षौद्राज्ययुक्त्या लिम्पेद् दंष्ट्रया शूकरस्य च।
कपित्थराजादनयोः कल्कं वा हितमुच्यते।। ३४।।

Treatment of *Jatu-maṇi*, etc. : The seats of affection should be scraped (with a knife) and gradually and judiciously cauterised[1] by applying an alkali or fire in cases of *Jatu maṇi* (congenital moles), *Maṣaka* and *Tila-kālaka* (freckles). An opening of the local veins in the temporal region, etc., should be effected in cases of *Nyaccha*, *Vyaṅga* and *Nīlikā,* in accordance with the prescribed rules. The affected parts should be rubbed (with *Samudra-phena*, etc.) and plastered with the barks of *Kṣīra* trees pasted with milk; or with *Balā, Ati-balā, Yaṣṭi-madhu* and *Rajanī*, pasted together. As an alternative, plasters composed of *Payasyā, Aguru* and *Kālīya* pasted together with *Gairika*, or of a tooth of a boar pasted with clarified butter and honey, or of *Kapittha* and *Rājādana* pasted together, may also be used with benefit. **31-34**

यौवने पिडकास्वेष विशेषाच्छर्द्दनं हितम्।
लेपनञ्च वचारोध्र-सैन्धवैः सर्षपान्वितैः।
कुस्तुम्बुरुवचालोध्र-कुष्ठैर्वा लेपनं हितम्।। ३५।।
पद्मिनीकण्टके रोगे छर्द्दयेन्निम्बवारिणा।
तेनैव सिद्धं सक्षौद्रं सर्पिःपानं प्रदापयेत्।
निम्बारग्वधयोः कल्को हित उत्सादने भवेत्।। ३६।।

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[1] The cauterisation should be effected with an alkali, when the disease is superficial and with fire when it is deep-seated.

Treatment of *Yauvana-piḍakā*, etc. : Emetics are specially efficacious in cases of *Yauvana-piḍakā* (pimples) which disfigure the face in youth. The application of medicinal plasters composed of *Vacā, Lodhra, Saindhava* and (white) mustard seeds or of *Kustumburu, Vacā, Lodhra* and *Kuṣṭha* pasted together is also recommended. In a case of *Padminī-Kaṇṭaka*, a decoction of *Nimba* bark should be given as an emetic, and the patient should be made to drink a potion of clarified butter cooked with a decoction of *Nimba* and mixed with honey. A decoction[1] of *Nimba* and *Āragvadha* should be used for chafing (*Utsādana*) the diseased locality. **35-36**

परिवृत्तिं घृताभ्यक्तां सुस्विन्नामुपनाहयेत्।
ततोऽभ्यज्य शनैश्चर्म चानयेत् पीडयेन्मणिम्॥ ३७॥
प्रविष्टे च मणौ चर्म स्वेदयेदुपनाहनैः।
त्रिरात्रं पञ्चरात्रं वा वातघ्नः शाल्वणादिभिः॥ ३८॥
दद्याद् वातहरान् बस्तीन् स्निग्धान्यन्नानि भोजयेत्॥ ३९॥
वपाटिकां जयेदेवं यथादोषं चिकित्सकः॥ ४०॥

Treatment of *Parivartikā*, etc. : In a case of *Parivartikā* (retroflexion of the prepuce) the *glans penis* should be rubbed with clarified butter and duly fomented and *Śālvaṇa* and such other *Vāyu*-subduing plasters (*Upanāha*) should be applied for three or five days. Then having lubricated the part (with *Ghṛta*), the *glans penis* should be gently pressed and the prepuce should be smoothly drawn over the *glans penis*, so as to cover it entirely within its fold. The prepuce, being so drawn, should be fomented with warm poultices. *Vāyu*-subduing *Bastis* (Clysters) should be employed and emollient diet should be prescribed (during the course of the treatment). A case of *Ava-pāṭikā* should be similarly treated, after a due consideration of the nature and intensity of the *Doṣas* involved in the case. **37-40**

निरुद्धप्रकशे नाडीं लौहीमुभयतोमुखीम्।
दारवीं वा जतुकृतां घृताभ्यक्तां प्रवेशयेत्॥ ४१॥

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[1] *Cakrapāṇi* prescribes the powders (कल्क) in place of the decoction (क्वाथ) of *Nimba* and *Āragvadha*. He also reads "उद्वर्त्तन" in place of "उत्सादन", but here they mean the same thing. --Ed.

परिषेके वसामज्ज-शिशुमारवराहयोः।
चक्रतैलं तथा योज्यं वातघ्नद्रव्यसंयुतम्॥ ४२॥
त्र्यहात्त्र्यहात् स्थूलतरां सम्यङ्नाडीं प्रवेशयेत्।
स्रोतो विवर्धयेदेवं स्निग्धमन्नञ्च भोजयेत्।
भित्वा वा सेवनीं मुक्त्वा सद्यःक्षतवदाचरेत्॥ ४३॥

Treatment of *Niruddha-Prakaśa* : In a case of *Niruddha-Prakaśa* (constriction or stricture of the urethra, a tube (open at both ends) made of iron, wood, or shellac should be lubricated with clarified butter and gently introduced into the urethra. The marrow or lard of a boar, or of a porpoise, or the *Cakra-taila*, mixed with *Vāyu*-subduing drugs should be sprinkled over the affected part. Thicker and thicker tubes should be duly introduced into the urethra every third day. The passage should be made to dilate in the aforesaid manner, and emollient food should be given to the patient. As an alternative, an incision should be made (into the lower part of the penis), avoiding the *sevanī* (raphe of the perineum), and it should be treated as an incidental ulcer of recent origin. (*Sadyo-vraṇa*). **41-43**

सन्निरुद्धगुदं रोगं वल्मीकं वह्निरोहिणीम्।
प्रत्याख्याय यथायोगं चिकित्सितमथाचरेत्॥ ४४॥
विसर्पोक्तेन विधिना साधयेदग्निरोहिणीम्।
सन्निरुद्धगुदे योज्या निरुद्धप्रकशक्रिया॥ ४५॥

Treatment of *Sanniruddha-Guda*, etc. : Cases of *Sanniruddha-Guda* (stricture of the anus), *Valmīka* and *Agni-Rohiṇī* should be duly treated with regard to the nature and intensity (of the *Doṣas* engendering the disease, but without holding out any definite hope of recovery. The tretment of a case of *Agni-Rohiṇī* should be like that of *Visarpa* (Erysipelas), while the remedial measures, mentioned in connection with *Niruddha-prakaśa*, should be employed in a case of *Sanniruddha-Guda*. **44-45**

शस्त्रेणोत्कृत्य वल्मीकं क्षाराग्निभ्यां प्रसाधयेत्।
विधानेनार्बुदोक्तेन शोधयित्वा च रोपयेत्॥ ४६॥
वल्मीकन्तु भवेद् यस्य नातिवृद्धममर्मजम्।
तत्र संशोधनं कृत्वा शोणितं मोक्षयेद् भिषक्॥ ४७॥

कुलत्थिकाया मूलैश्च गुडूच्या लवणेन च।
आरेवतस्य मूलैश्च दन्तीमूलैस्तथैव च॥४८॥
श्यामामूलैः सपललैः शक्तुमिश्रैः प्रलेपयेत्।
सुस्निग्धैश्च सुखोष्णैश्च भिषक् तमुपनाहयेत्॥४९॥
पक्वं वा तद् विजानीयाद् गतीः सर्वा यथाक्रमम्।
अभिज्ञाय ततश्छित्त्वा प्रदहेन्मतिमान् भिषक्॥५०॥
संशोध्य दुष्टमांसानि क्षारेण प्रतिसारयेत्।
व्रणं विशुद्धं विज्ञाय रोपयेन्मतिमान् भिषक्॥५१॥
सुमना ग्रन्थयश्चैव भल्लातक-मनःशिले।
कालानुसारी सूक्ष्मैला चन्दनागुरुणी तथा॥५२॥
एतैः सिद्धं निम्बतैलं वल्मीके रोपणं हितम्।
पाणिपादोपरिष्टात् तु छिद्रैर्बहुभिरावृतम्।
वल्मीकं यत् सशोफं स्याद् वर्ज तत् तु विजानता॥५३॥

Treatment of *Valmīka* : The diseased patches should be scraped off in a case of *Valmīka* and cauterised with fire or with an alkali; while the purification and healing up (of the incidental ulcer) should be effected as in the treatment of an *Arbuda* (tumour). A case of *Valmīka* appearing in any part of the body other than a *Marma*, and not of a considerable growth should be duly treated with venesection after the application of *Saṁśodhana* measures (purgative, emetic, etc.). The affected part should be plastered (*Pralepa*) with a medicinal compound composed of the roots of (*Vana*) *Kulattha, Ārevata, Dantī* and *Śyāmā*, pasted together with *Guḍūcī*, rock-salt, *Palala* (pastes of sesamum) and powdered barley. It should be poulticed (*Upanāha*) with the same compound, well mixed with clarified butter and made lukewarm (in case suppuration be desired). When found to be fully suppurated, the course of the pus-channels should be ascertained by an experienced surgeon. The ulcer should then be opened (with a knife) and cauterised, and after being fully purified of the putrid flesh (in its cavity), it should be again cauterised with an alkali. Healing (*Ropaṇa*) remedies should be applied to it after it has been found to be thoroughly cleansed *Nimba*-oil cooked with *Sumanas* (*Jāti* leaves, *Granthi*, *Bhallātaka, Manaḥ-śilā, Kālānusārī*, small *Elā, Aguru* and red *Candana* should be applied with advantage to heal up the (incidental ulcer in a case of)

Valmīka. A patient suffering from an attack of *Valmīka* appearing either on his hands or feet and attended with swelling and a large number of cavities should be abandoned by a wise physician. **46-53**

धात्र्याः स्तन्यं शोधयित्वा बाले साध्याऽहिपूतना।
पटोलपत्रत्रिफला-रसाञ्जनविपाचितम् ।
पीतं घृतं नाशयति कृच्छ्रामप्यहिपूतनाम्॥५४॥
त्रिफलाकोलखदिर-कषायं व्रणरोपणम्।
कासीसरोचनातुत्थ-हरितालरसाञ्जनैः ॥५५॥
लेपोऽम्लपिष्टो बदरीत्वग् वा सैन्धवसंयुता।
कपालतुत्थजं चूर्णं चूर्णकाले प्रयोजयेत्॥५६॥
चिकित्सेन्मुष्ककच्छूञ्चाप्यहिपूतनपामवत् ॥५७॥

Treatment of *Ahi-pūtanā*, etc. : In the treatment of an infant laid up with an attack of *Ahi-pūtanā* the breast-milk of its mother or nurse should be first purified. Cases of *Ahi-pūtanā* yield to the use of a potion of clarified butter, cooked with *Triphalā, Rasāñjana* and *Paṭola* leaves, and a decoction of *Triphalā, kola* and *Khadira* should be used (as a wash) to heal the ulcer. Plasters composed of sulphate of iron, *Gorocanā,* sulphate of copper (*Tuttha*), *Haritāla* and *Rasāñjana,* pasted together with *Kāñjika,* or of *Badari* bark and rock-salt, should be applied (to the diseased locality). It should be dusted as well with the pulverised compound of a burnt earthen pot and sulphate of copper. The preceding measures should be adopted in cases of *Vṛṣaṇa-Kacchū* as well. **54-57**

गुदभ्रंशे गुदं स्विन्नं स्नेहाभ्यक्तं प्रवेशयेत्।
कारयेद् गोफणाबन्धं मध्यच्छिद्रेण चर्मणा।
विनिर्गमार्थं वायोश्च स्वेदयेच्च मुहुर्मुहुः॥५८॥
क्षीरे महत् पञ्चमूलं मूषिकाञ्चान्त्रवर्जिताम्।
पक्त्वा तस्मिन् पचेत् तैलं वातघ्नौषधसंयुतम्।
गुदभ्रंशमिदं कृच्छ्रं पानाभ्यङ्गात् प्रसाधयेत्॥५९॥

Treatment of *Guda-Bhraṁśa* : In a case of *Guda-Bhraṁśa*, the protruded part should be fomented and lubricated with *Sneha*.[1] It should then be gently re-introduced. The region of the anus should then be bandaged with a piece of hide in the manner of a *Gophaṇā Bandha*, with an opening in it (lying immediately below the anus), so that it may not in any way interfere with the emission of *Vāyu*. The affected part should then be frequently fomented. A quantity of milk, cooked with *Mahā-pañca-mūla* and the body (flesh) of a mouse, bereft of its entrails should be first boiled together (with water). An oil cooked with the milk thus prepared (with water) and the *Vāyu*-subduing drugs should be administered as drink and unguents. By these measures the most difficult cases of prolapsus ani would be cured. **58-59**

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[1] According to *Śiva-dāsa*, cow's fat only should be used.

इति सुश्रुत-संहितायां चिकित्सितस्थाने क्षुद्ररोगचिकित्सितं नाम
विंशोऽध्यायः ।। २० ।।

Thus ends the twentieth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of minor ailments.

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CIKITSĀ-STHĀNA

CHAPTER XXI

एकविंशोऽध्यायः।

अथातः शूकदोषचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of the Sores on the penis produced by the *Śuka*, a kind of poisonous insect (*Śūka-Doṣa*). 1

संलिख्य सर्षपीं सम्यक् कषायैरवचूर्णयेत्।
कषायेष्वेव तैलञ्च कुर्वीत व्रणरोपणम्।।२।।
अष्ठीलिकां जलौकोभिर्ग्राहयेच्च पुनः पुनः।
तथा चानुपशाम्यन्तीं कफग्रन्थिवदुद्धरेत्।।३।।
स्वेदयेद् ग्रथितं शश्वन्नाड़ीस्वेदेन बुद्धिमान्।
सुखोष्णैरुपनाहैश्च सुस्निग्धैरुपनाहयेत्।।४।।

Treatment of *Sarṣapī*, etc. : In a case of the *Sarṣapī* type of the disease, the affected (ulcerated) part should be scarified and dusted with the (powdered) drugs of an astringent taste (as described in the *Miśraka* chapter), and an oil, cooked with (the *Kalka* and decoction of) the same drugs, should be applied for healing purposes. In a case of the *Aṣṭhīlikā* type of the disease, the repeated application of leeches should be done to the seat of affection. In case the swelling does not still subside, it should be removed and treated as a *Kaphaja Granthi* (glandular swelling). A Granthi type of the disease should be constantly fomented in the manner of *Nāḍī-Sveda*, and should be poulticed with a lukewarm medicinal compound mixed with a profuse quantity of *Sneha* (oil). **2-4**

कुम्भीकां पाकमापन्नां भिन्द्याच्छुद्धान्तु रोपयेत्।
तैलेन त्रिफलालोध्र-तिन्दुकाम्रातकेन तु।।५।।
ग्राहयित्वा जलौकोभिरलजीं सेचयेत् ततः।
कषायैस्तेषु सिद्धञ्च तैलं रोपणमिष्यते।।६।।

Treatment of *Kumbhīkā*, etc. : An incision should be made into the suppurated seat of affection in a case of the *Kumbhīkā* type of the disease, and the incidental ulcer should be purified (disinfected) and healed up with the application of the oil, cooked with *Triphala, Lodhra, Tinduka* and *Āmrātaka*.[1] In the *Alajī* type of the disease, the affected part should be bled by applying leeches to it and should then be affused with a decoction of the astringent drugs. An oil cooked with the decoction of the same drugs, should be used to heal up the (incidental) ulcer. **5-6**

बलातैलेन कोष्णेन मृदितं परिषेचयेत्।
मधुरैः सर्पिषा स्निग्धैः सुखोष्णैरुपनाहयेत्।।७।।
संमूढपिडकां क्षिप्रं जलौकोभिरुपाचरेत्।
भित्त्वा पर्यागताञ्चापि लेपयेत् क्षौद्रसर्पिषा।।८।।
अवमन्थे गते पाकं भिन्ने तैलं विधीयते।
धवाश्वकर्णपत्तङ्ग-सल्लकीतिन्दुकीकृतम् ।।९।।

Treatment of *Mṛdita*, etc. : In the *Mṛdita* type of the disease, the affected part should be affused with tepid *Balā* oil and poulticed with a lukewarm plaster (*Upanāha*) of the drugs of the *Madhura* (*Kākolyādi*) group, pasted and mixed with clarified butter. Leeches should be speedily applied to the condylomatous growths (*Piḍakā*) in a case of *Saṁmūḍha-Piḍakā*. In cases of suppuration, they should be opened and plastered with honey and clarified butter. In a case of *Avamantha*, the growths (*Piḍakā*) should be opened, when suppurated, and healed up with the application of an oil, cooked with *Dhava, Aśva-Karṇa,*

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[1] *Śiva-dāsa* in his commentary on *Cakra-datta* quotes this couplet from *Suśruta*, but there he reads आम्रकृतेन in place of आम्रातकेन; that is to say, he says that *Āmra* should be used in place of *Āmrātaka*. He further adds that the stones of *Āmra* and *Tinduka* fruits should be taken.w

Pattaṅga, Sallakī and *Tinduka*. **7-9**

क्रियां पुष्करिकायान्तु शीतां सर्वां प्रयोजयेत्।
जलौकोभिर्हरिच्चासृक् सर्पिषा चावसेचयेत्।।१०।।
स्पर्शहान्यां हरेद्रक्तं प्रदिह्यान्मधुरैरपि।
क्षीरेक्षुरससर्पिर्भिः सेचयेच्च सुशीतलैः।।११।।
पिडकामुत्तमाख्याञ्च बडिशेनोद्धरेद् भिषक्।
उद्धृत्य मधुसंयुक्तैः कषायैरवचूर्णयेत्।।१२।।

Treatment of *Puṣkarikā*, etc. : In a case of *Puṣkarikā,* all kinds of cooling measures should be applied and the vitiated blood should be extracted by applying leeches. The affected part should be subsequently affused with clarified butter. In a case of the *Sparśa-hāni* type of the disease, blood should be let out and plasters (*Pradeha*) of *Madhura* (*Kākolyādi*) drugs should be applied. The affected part should be affused with a very cold compound of milk, clarified butter and the expressed juice of sugar cane. In the type of the disease known as *Uttamā* the *Piḍakās* (condylomatous growths) should be removed with the help of a *Baḍiśa* instrument, and powders of astringent drugs with honey should be applied to the seat of affection. **10-12**

रसक्रिया विधातव्या लिखिते शतपोनके।
पृथक्पर्ण्यादिसिद्धञ्च देयं तैलमनन्तरम्।।१३।।
क्रियां कुर्याद् भिषक् प्राज्ञस्त्वक्पाकस्य विसर्पवत्।
रक्तविद्रधिवच्चापि क्रिया शोणितजेऽर्बुदे।।१४।।

Treatment of *Śata-ponaka*, etc. : In a case of the *Śata-ponaka* type of the disease, the affected part should be scarified and the measures laid down in connection with *Rasa-Kriyā* should be resorted to. After this, an oil, cooked with the *Pṛthak-parṇyādi* drugs[1] should be likewise applied to the seat of the disease. The medicinal treatment, in a case of *Tvak-pāka*, should be the same as described in connection with Erysipelas (*Visarpa*). The remedial measures, laid down under the head of *Rakta-vidradhi*, should be employed in a case of the *Śoṇitārbuda* type of the disease. **13-14**

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[1] For *Rasa-kriyā* and the *Pṛthak-parṇyādi* drugs, see Chapter XXXVI--*Sūtra-sthāna*.

कषायकल्कसर्पींषि तैलं चूर्णं रसक्रियाम्।
शोधनं रोपणञ्चैव वीक्ष्य वीक्ष्यावचारयेत्।।१५।।
हितं च सर्पिषः पानं पथ्यञ्चापि विरेचनम्।
हितः शोणितमोक्षश्च यच्चापि लघु भोजनम्।।१६।।

General Treatment : Remedies such as medicinal decoctions, pastes (*Kalka*), medicated clarified butter, oils, powders, *Rasa-Kriyā*, etc., and the measures for purifying and healing (incidental sores or ulcers), should be employed with due consideration to the nature and intensity of the aggravated *Doṣas* involved in the case. The application of specifically prepared medicated clarified butter, purgatives, blood-letting and light diet should be similarly prescribed beneficially.[1] **15-16**

अर्बुदं मांसपाकञ्च विद्रधिं तिलकालकम्।
प्रत्याख्याय प्रकुर्वीत भिषक् सम्यक् प्रतिक्रियाम्।।१७।।

Prognosis : The medical treatment of the patient affected with any one of the following types of the disease, viz., *Arbuda, Māṁsa-pāka*, *Vidradhi* and *Tila-Kālaka* should be undertaken without holding out any definite prospect of recovery. **17**

इति सुश्रुत-संहितायां चिकित्सितस्थाने शूकदोषचिकित्सितं
नामैकविंशोऽध्यायः ।। २१ ।।

Thus ends the twenty-first Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of *Śūka-Doṣa.*

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[1] This seems to be the general treatment of all the types of *Śūka-Roga.*

CIKITSĀ-STHĀNA

CHAPTER XXII

द्वाविंशोऽध्यायः।

अथातो मुखरोगचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment of the affections of the mouth (*Mukha-Roga*). **1**

चतुर्विधेन स्नेहेन मधूच्छिष्टयुतेन च।
वातजेऽभ्यञ्जनं कुर्यान्नाडीस्वेदञ्च बुद्धिमान्।।२।।
विदध्यादोष्ठकोपे तु शाल्वणञ्चोपनाहने।
मस्तिष्के चैव नस्ये च तैलं वातहरं हितम्।।३।।
श्रीवेष्टकं सर्जरसं सुरदारु सुगुग्गुलु।
यष्टीमधुकचूर्णन्तु विदध्यात् प्रतिसारणम्।।४।।

Treatment of *Vātaja Oṣṭha-kopa*: In a case of inflammation of the lips (*Oṣṭha-Kopa*) due to the action of the deranged *Vāyu*, the affected part should be rubbed with (an ointment composed of) the four kinds of lardacious (*Sneha*) substances mixed with wax. Fomentations in the manner of *Nāḍī-sveda* should also be resorted to by an intelligent physician. Applications of the *Sālvaṇa* poultices and those of the medicated oils, possessed of the virtue of subduing the deranged *Vāyu*, as errhines and *Mastiṣkya* (*Śiro-vasti*) are also recommended. The lips should be treated with the powder composed of *Śrī-veṣṭaka*,[1] *Sarja rasa*, *Sura-dāru*, *Guggulu* and *Yaṣṭi-madhu*. **2-4**

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[1] *Vāgbhaṭa* reads "मधुच्छिष्ट" i.e., wax, in place of श्रीवेष्टकम्।

पित्तरक्ताभिघातोत्थं जलौकोभिरुपाचरेत्।
पित्तविद्रधिवच्चापि क्रियां कुर्यादशेषतः।।५।।

Treatment of *Pittaja Oṣṭha-kopa*, etc. : In a case of *Oṣṭha-kopa* of traumatic origin, (*Abhighātaja*) or one due to the deranged action of the blood (*Raktaja*) or of the *Pitta* bleeding of the affected part should be effected by the application of leeches and all the measures and remedies (*Saṁśodhana* and *Saṁśamana*) mentioned in connection with the treatment of the *Pitta-Vidradhi* should be likewise employed. **5**

शिरोविरेचनं धूमः स्वेदः कवल एव च।
हृते रक्ते प्रयोक्तव्यमोष्ठकोपे कफात्मके।।६।।
त्र्यूषणं स्वर्जिकाक्षारो यवक्षारो विडं तथा।
क्षौद्रयुक्तं विधातव्यमेतच्च प्रतिसारणम्।।७।।

Treatment of *Kaphaja Oṣṭhakopa* : The use of medicated *Śiro-virecana* (errhines), fumigations, (*Vairecanika Dhūma*), fomentation and (*Sveda*) *Kavala* (gurgles), prepared from the *Kapha-subduing* drugs should be recommended after blood-letting in the *Kaphaja* type of *Oṣṭha-kopa*. The swollen and inflamed lips should be treated (*Prati-sāraṇa*) with a compound consisting of *Trikaṭu, Sarjikā-kṣāra, Yava-Kṣāra* and *Viḍ-lavaṇa* (black-salt)[1] pounded together and made into a thin paste with the admixture of honey. **6-7**

मेदोजे स्वेदिते भिन्ने शोधिते ज्वलनो हितः।
प्रियङ्गुत्रिफलालोध्रं सक्षौद्रं प्रतिसारणम्।
एतदोष्ठप्रकोपानां साध्यानां कर्म कीर्त्तितम्।।७-८।।

Treatment of *Medoja Oṣṭha-kopa* : In a case of the fatty type of *Oṣṭha-kopa*, the affected part should be fomented and opened (when suppurated); and should then be purified and cauterised with fire. A paste compound of *Priyaṅgu, Triphalā, Lodhra* and honey should be rubbed over the affected part (*Prati-sāraṇa*). These are the remedies for the curable types of *Oṣṭha-kopa*. **7-8**

दन्तमूलगतानान्तु रोगाणां कर्म वक्ष्यते।।९।।
शीतादे हृतरक्ते तु तोये नागरसर्षपान्।

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[1] *Vṛnda* and *Cakrapāṇi* do not read *Viḍ-lavaṇa*.

निष्क्वाथ्य त्रिफलामुस्तं गण्डूषः सरसाञ्जनः ।। १० ।।
प्रियङ्ग्वश्च मुस्तञ्च त्रिफला च प्रलेपनम् ।
नस्यञ्च त्रिफलासिद्धं मधुकोत्पलपद्मकैः ।। ११ ।।
दन्तपुप्पुटके कार्यं तरुणे रक्तमोक्षणम् ।
सपञ्चलवणः क्षारः सक्षौद्रः प्रतिसारणम् ।
हितः शिरोविरेकश्च नस्यं स्निग्धश्च भोजनम् ।। १२ ।।

Treatment of the Diseases of *Danta-Mūla* : Now we shall describe the treatment of the affection of the roots of the teeth (Gingivitis). In a case of the *Śītāda* (spongy gums) type of the disease, the gums should be first bled and a decoction of *Sarṣapa, Nāgara, Triphalā* and *Musta*[1] mixed with *Rasāñjana* should then be used as gargles. The gums should be plastered (*Pralepa*) with *Priyaṅgu, Musta* and *Triphalā* and (clarified butter, cooked with) the decoction of *Triphalā, Madhuka, Utpala* and *Padmaka* should be used as an errhine. In an acute case of *Danta-Pupputaka* (Gum boil), the gums should be first bled and then rubbed (*Prati-sāraṇa*) with the five officinal kinds of salt and *Yava-Kṣāra* mixed with honey. The use of errhines (*Śiro-virecana*). medicated snuffs (*Nasya*) and demulcent food is recommended. **9-12**

विस्राविते दन्तवेष्टे व्रणांस्तु प्रतिसारयेत् ।
रोध्रपत्तङ्गयष्ट्याह्व-लाक्षाचूर्णैर्मधूत्तरैः ।। १३ ।।
गण्डूषे क्षीरिणो योज्याः सक्षौद्रघृतशर्कराः ।
काकोल्यादौ दशक्षीर-सिद्धं सर्पिश्च नस्यतः ।। १४ ।।
शौषिरे हृतरक्ते तु रोध्रमुस्तरसाञ्जनैः ।
सक्षौद्रः शस्यते लेपो गण्डूषे क्षीरिणो हिताः ।। १५ ।।
सारिवोत्पलयष्ट्याह्व-सावरागुरुचन्दनैः ।
क्षीरे दशगुणे सिद्धं सर्पिर्नस्ये च पूजितम् ।। १६ ।।

Treatment of *Danta-Veṣṭa*, etc. : In a case of *Danta-Veṣṭa* (Pyorrhoea), the swelling should be first bled and then rubbed with a pulverised compound of *Rodhra, Pattaṅga, Yaṣṭi-madhu* and *Lākṣā* mixed with a profuse quantity of honey. A decoction of (the bark of) the *Kṣīri* trees, mixed with sugar, honey and clarified butter (as an after-throw) should be used as gargles (*Gaṇḍūṣa*). Clarified butter, cooked with the drugs of the *Kākolyādi* group and milk ten-times of ghṛta should be used as snuff (*Nasya*). In a case of *Śauṣira*, the affected parts, after being properly bled, should be plastered (*Lepa*) with *Lodhra, Musta* and *Rasāñjana*, pounded together and mixed with honey. A decoction of the *Kṣīri* trees should be used as gargles (*Gaṇḍūṣa*), and clarified butter cooked with the paste-compound of *Sārivā, Utpala, Yaṣṭi-madhu, Sāvara* (*Lodhra*), *Aguru*, (red) *Candana* and ten times its own weight of milk should be recommended as an errhine. **13-16**

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[1] *Vṛnda* and *Cakra-datta* do not read *Musta*, nor *Rasāñjana*.

क्रियां परिदरे कुर्याच्छीतादोक्तां विचक्षणः।।१७।।
संशोध्योभयतः कार्यं शिरश्चोपकुशे तथा।
काकोदुम्बरिकागोजी-पत्रैर्विस्त्रावयेदसृक् ।।१८।।
क्षौद्रयुक्तैश्च लवणैः सव्योषैः प्रतिसारयेत्।
पिप्पलीः सर्षपाञ् श्वेतान् नागरं नैचुलं फलम्।।१९।।
सुखोदकेन संसृष्टं कवलञ्चापि धारयेत्।
घृतं मधुरकैः सिद्धं हितं कवल नस्ययोः।।२०।।

Treatment of *Pari-dara*, etc. : In a case of *Pari-dara* (bleeding gums) the treatment should consist of the remedies described in connection with *Śītāda*. In a case of *Upa kuśa* (suppurative gingivitis) as well,[1] the system of the patient should be cleansed both ways (by means of emetics and purgatives), and his head should be cleansed with *Śiro-virecana*. The affected part (in a case of *Upa-kuśa*) should, in addition, be bled (by rubbling it over) with the leaves of the *Kākodumbarikā*, or of the *Gojī*, or with the application of a medicinal compound composed of the five officinal kinds of salt and *Trikaṭu* mixed with honey. Tepid watery solutions[2] of *Pippalī*, (white) *Sarṣapa*, *Nāgara*, and *Nicula* fruits should also be used as gargles (*Kavala*). The use of clarified butter cooked with the drugs of the *Madhura* (*Kākolyādi*) group as errhine (*Nasya*) and gargle (*Kavala*) is also recommended. **17-20**

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[1] This shows that cleansing the system by means of emetics and purgatives, as well as with *Śiro-virecana* should be resorted to in a case of *Pari-dara* as well.

[2] The solution may be prepared with the drugs taken together or separately.

शस्त्रेण दन्तवैदर्भे दन्तमूलानि शोधयेत्।
ततः क्षारं प्रयुञ्जीत क्रियाः सर्व्वाश्च शीतलाः ।। २१।।
उद्धृत्याधिकदन्तन्तु ततोऽग्निमवचारयेत्।
कृमिदन्तकवच्चापि विधिः कार्यो विजानता ।। २२।।

Treatment of *Danta-Vaidarbha*, etc. : In a case of *Danta-Vaidarbha* (Traumatic Periodontitis), the regions about the roots of the teeth should be cleansed by opening them with a (*Maṇḍalāgra*) instrument and subsequently treated with alkaline applications. Cooling measures should also be resorted to (during the treatment of this disease). In a case of *Adhika-danta* (extra tooth), the additional tooth should be uprooted and removed; then (in order to arrest the bleeding, if any), the part should be cauterised with fire, and then an experienced physician should apply the remedies mentioned under the head of worm-eaten teeth (*Kṛmi-danta*). **21-22**

छित्त्वाऽधिमांसं सक्षौद्रैरेभिश्चूर्णैरुपाचरेत्।
वचातेजोवतीपाठा-स्वर्जिकायावशूकजैः ।। २३।।
क्षौद्रद्वितीयाः पिप्पल्यः कवलश्चात्र कीर्त्तितः।
पटोलत्रिफलानिम्ब-कषायश्चात्र धावने।
हितः शिरोविरेकश्च धूमो वैरेचनश्च यः ।। २४।।

Treatment of *Adhi-māṁsa* : In a case of *Adhi-māṁsa* (impacted tooth), the additional flesh growth about the roots of a tooth should be removed (with a knife) and treated with a compound of *Vacā*, *Tejovatī*, *Pāṭhā*, *Sarjikā* and *Yava-kṣāra*, pasted together with honey. Powdered *Pippalī*, mixed with honey, should be used as a gargle (*Kavala*); and a decoction of *Paṭola*, *Triphalā* and *Nimba* for washing the affected part. Errhines (*Śiro-virecana*) and inhalation of *Vairecana* smoke, (that lead of the secretion of mucus from the head), would likewise prove efficacious in such cases. **23-24**

सामान्यं कर्म नाडीनां विशेषश्चात्र मे शृणु ।। २५।।
नाडीव्रणहरं कर्म दन्तनाडीषु कारयेत ।।
यं दन्तमभिजायेत नाडी तं दन्तमुद्धरेत्।
छित्त्वा मांसानि शस्त्रेण यदि नोपरिजो भवेत्।
शोधयित्वा दहेच्चापि क्षारेण ज्वलनेन वा ।। २६।।

भिनत्त्युपेक्षिते दन्ते हनुकास्थि गतिर्ध्रुवम्।
समूलं दशनं तस्मादुद्धरेद् भग्नमस्थिरम्।।२७।।
उद्धृते तूत्तरे दन्ते समूले स्थिरबन्धने।
रक्तातियोगात् पूर्वोक्ता रोगा घोरा भवन्ति हि।।२८।।
काणः सञ्जायते जन्तुरर्दितञ्चास्य जायते।
चलमप्युत्तरं दन्तमतो नापहरेद् भिषक्।।२९।।

Treatment of *Danta-Nāḍī* : In a case of *Danta-Nāḍī* (Dental sinus) the treatment of *Nāḍī* (Sinus) about the teeth is identical with that of sinus in general. Procedures for curing the sinus track should be carried out in a case of *Danta-Nāḍī*. The specific remedial measure, however, is that the gum of the affected tooth should be incised, and the tooth should be extracted, if it be not in the upper jaw. The affected part should then be purified and cauterised with an alkali or fire. Hence in a case of Sinus (*Nāḍī*), a complete extraction of any fragment of the broken bone, or tooth, is essentially necessary (for its cure), inasmuch as, if left unextracted, it may cause the sinus to affect (run below) the jaw-bone. If the affected tooth be in the upper jaw, and if it be found to be firm and steady at its roots, though attended with tooth-ache,[1] it should not be extracted, inasmuch as it might produce an excessive haemorrhage from its roots, and usher in blindness, facial paralysis, or other dangerous affections (such as convulsion, etc.) due to the excessive loss of blood. Hence in the case of a looseness of such a tooth in the upper jaw, it should not be extracted. **25-29**

धावने जातिमदन-स्वादुकण्टकखादिरम्।
कषायं जातिमदन-कटुकस्वादुकण्टकैः।।३०।।
यष्ट्याह्वरोध्रमञ्जिष्ठा-खदिरैश्चापि यत् कृतम्।

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[1] Both *Vrnda* and *Cakradatta* quote this passage from the text, but both of them read "शोणितं सम्प्रसिच्यते" (excessive bleeding takes place) in place of "सशूले स्थिरबन्धने" (if it be found to be firm and steady at its roots, though attended with tooth-ache). *Śri-kaṇṭha Datta*, again, in his commentary quotes another reading "समूलेऽस्थिरबन्धने" (if it be loose in its sockets and be extracted with its roots). In our humble opinion, however, the current reading of the text seems to be the correct one, inasmuch as both the readings quoted above seem to be redundant in the presence of the two following sentences "रक्तातियोगात्......" and "चलमप्युत्तरं दन्तं..........." -- Ed.

तैलं संशोधनं तद्धि हन्याद् दन्तगतां गतिम् ।।३१।।
कीर्त्तिता दन्तमूले तु क्रिया दन्तेषु वक्ष्यते ।।३२।।

A decoction[1] of *Jāti, Madana, Svādu-Kaṇṭaka* and *Khadira* should be used to wash the mouth. An oil cooked with *Jāti, Madana, Kaṭuka, Svādu-Kaṇṭaka, Yaṣṭi-madhu, Rodhra, Mañjiṣṭhā* and *Khadira* should be used to cleanse and heal a sinus invading the roots of a tooth. The re-medical measures to be employed in the diseases affecting the roots of the teeth have thus been described above. We shall now proceed to describe the medicinal remedies to be employed in the diseases which confine themselves exclusively to the teeth. **30-32**

स्नेहानां कवलाः कोष्णाः सर्पिषस्त्रैवृतस्य वा।
निर्यूहाश्चानिलघ्नानां दन्तहर्षप्रमर्दनाः ।। ३३।।
स्नैहिकश्च हितो धूमो नस्यं स्निग्धश्च भोजनम्।
रसो रसयवाग्वश्च क्षीरं सन्तानिका घृतम्।
शिरोबस्तिर्हितश्चापि क्रमो यश्चानिलापहः ।। ३४।।

Treatment of the diseases of Tooth proper : A case of *Danta-harṣa* yields to the use of any lukewarm *Sneha*,[2] or the *Traivṛta-ghṛta* (mentioned in Chapter V), or of the decoction of the *Vāyu*-subduing drugs as gargles (*Kavala*). An application of *Snaihika Dhūma* (emulsive fumes) and the use of snuff (*Nasya*), emulsive articles of food, meat soups, gruel prepared with meat (*Rasa-Yavāgū*), milk, milk-cream, clarified butter, *Śiro-vasti* and the other *Vāyu*-subduing measures generally prove efficacious. **33-34**

अहिंसन् दन्तमूलानि शर्करामुद्धरेद् भिषक्।
लाक्षाचूर्णैर्मधुयुतैस्ततस्ताः प्रतिसारयेत्।
दन्तहर्षक्रियां वापि कुर्यान्निरवशेषतः ।। ३५।।

In a case of *Danta Śarkarā* (Tartar-calcareous deposits on the teeth), the deposit should be removed in such a way as not to hurt the roots of the tooth, after which the part should be dusted (*Prati-sāraṇa*) with powdered *Lākṣā* with honey. All the remedies mentioned in connection with the treatment of *Danta-harṣa* (Dental Hyperaesthesis) may as well be employed in this disease. **35**

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[1] According to *Śrikaṇṭha* and *Śivadāsa*, it appears that the application of this decoction as a wash is not to be found in all editions of the *Suśruta Saṁhitā*, but they say that it is found only in *Jejjaṭās* reading and explanation seem to be correct and have been followed by us in the transiation. --Ed.

[2] All the four kinds of *Sneha* should be used separately or combinedly.

कपालिका कृच्छ्रतमा तत्राप्येषा क्रिया हिता।। ३६।।
जयेद् विस्रावणैः स्विन्नमचलं क्रिमिदन्तकम्।
तथाऽवपीडैर्वातघ्नैः स्नेहगण्डूषधारणैः।
भद्रदार्वादिवर्षाभू-लेपैः स्निग्धैश्च भोजनैः।। ३७।।
चलमुद्धृत्य च स्थानं विदहेच्छुषिरस्य च।
ततो विदारीयष्ट्याह्व-शृङ्गाटककशेरुकैः।
तैलं दशगुणे क्षीरे सिद्धं नस्ये हितं भवेत्।। ३८।।
हनुमोक्षे समुद्दिष्टां कुर्याच्चार्दितवत् क्रियाम्।। ३९।।

Treatment of *Kapālikā*, etc. : These remedies are also efficacious in a case of *Kapālikā* (caries of the tooth) which is extremely hard to cure. In a case of *Kṛmi-Danta* (worm-eaten tooth) found to be firm and unloosed (in its socket), the affected tooth should be fomented, and the accumulation (i.e., the pus, blood, etc.) should be removed. It should then be treated with some *Vāyu*-subduing errhines of the *Ava-piḍana* form and with emollient gargles (*Gaṇḍūṣa*), as well as with plasters, prepared with *Varṣābhū* and the drugs of the *Bhadra-Dārvādi* group and with a diet of emulsive articles of food. In the case, however, where the tooth is found to be loose (in the socket), the loose tooth should be extracted, and the cavity cauterised with fire or an alkali (for the purpose of arresting the bleeding). An oil cooked with the pastes (*Kalka*) of *Vidāri, Yaṣṭi-madhu, Śṛṅgāṭaka,* and *Kaśeruka* and with ten times of milk of its own weight should be administered as an errhine (in such cases). The course of treatment in a case of Hanumokṣa (dislocation of the Jaw) is the same as in one of facial paralysis. **36-39**

फलान्यम्लानि शीताम्बु रूक्षान्नं दन्तधावनम्।
तथाऽतिकठिनान् भक्ष्यान् दन्तरोगी विवर्जयेत्।। ४०।।
साध्यानां दन्तरोगाणां चिकित्सितमुदीरितम्।
जिह्वागतानां साध्यानां कर्म वक्ष्यामि सिद्धये।। ४१।।

A person suffering from any affection of the teeth should refrain from taking acid fruits, cold water, dry (*Rukṣa*) food, excessively hard articles of food and from brushing his teeth (with a twig). The treatment of the curable types of tooth-diseases has been thus described above, we shall now (proceed to) describe the treatment of the curable types of tongue-diseases. **40-41**

ओष्ठप्रकोपेऽनिलजे यदुक्तं प्राक् चिकित्सितम्।
कण्टकेष्वनिलोत्थेषु तत् कार्यं भिषजा भवेत्।।४२।।
पित्तजेषु विघृष्टेषु निःसृते दुष्टशोणिते।
प्रतिसारणगण्डूषं नस्यञ्च मधुरं हितम्।।४३।।
कण्टकेषु कफोत्थेषु लिखितेष्वसृजः क्षये।
पिप्पल्यादिर्मधुयुतः कार्यस्तु प्रतिसारणे।।४४।।
गृह्णीयात् कवलांश्चापि गौरसर्षपसैन्धवैः।
पटोलनिम्बवार्त्ताकु-क्षारयूषैश्च भोजयेत्।।४५।।

Treatment of Tongue-diseases : In the *Vātaja* type of *Jihvā-kaṇṭaka* (*Papilla*), the treatment should be the same as in the case of *Vātaja Oṣṭha-kopa*. In the *Pittaja* type (of *Jihvā kaṇṭaka*), the vitiated blood should be made to secrete from the affected organ by rubbing it with any article of rough surface (such as the leaves of *Śākhoṭaka*, etc.) and the drugs of the *Madhura* (*Kākolyādi*) group should be used for gargles and errhines, as well as for being rubbed over (*Prati-śaraṇa*) the affected organ. In the *Kaphaja* type (of *Jihvā-kaṇṭaka*), the organ should be bled by scarifying it (with a *Maṇḍala patra* and such other instrument); it should then be rubbed with the powders of the drugs of the *Pippalyādi* group mixed with honey. A compound of powdered white mustard-seed and *Saindhava* should be administered as gargles (*Kavala*), and the patient should be made to take his food with the soup of *Patola, Nimba,* and *Vārtāku* mixed with (a liberal quantity of) *Yava-Kṣāra*. **42-45**

उपजिह्वान्तु संलिख्य क्षारेण प्रतिसारयेत्।
शिरोविरेकगण्डूष-धूमैश्चैनमुपाचरेत् ।।४६।।
जिह्वागतानां कर्मोक्तं तालव्यानां प्रवक्ष्यते।।४७।।

Treatment of *Upa-jihvā* : In a case of *Upa-jihvā* (*Ranula*), the affected part should be scarified and rubbed with an alkali, and the patient should be treated with errhines (*Śiro-vireka*), gargles (*Gaṇḍūṣa*) and inhalations of smokes (*Dhūma*). The treatment of the tongue diseases has been thus described above. We shall now describe the medical treatment of the affections of the palate (*Tālu-gata Roga*). **46-47**

अङ्गुष्ठाङ्गुलिसन्दंशेनाकृष्य गलशुण्डिकाम्।
छेदयेन्मण्डलाग्रेण जिह्वोपरि तु संस्थिताम्।। ४८।।
नोत्कृष्टञ्चैव हीनञ्च त्रिभागं छेदयेद् भिषक्।
अत्यादानात् स्त्रवेद्रक्तं तन्निमित्तं म्रियेत च।
हीनच्छेदाद्भवेच्छोफो लाला निद्रा भ्रमस्तमः।। ४९।।
तस्माद् वैद्यः प्रयत्नेन दृष्टकर्मा विशारदः।
गलशुण्डीन्तु संच्छिद्य कुर्यात् प्राप्तमिमं क्रमम्।। ५०।।

Treatment of the *Tālu-gata* diseases : In a case of *Gala-śuṇḍikā* the *Śuṇḍikā* (protuberance) should be drawn out along the tongue with the help of the thumb and the second finger of the hand, or with a *Saṁdaṁśa* (forceps) and then cut off with a *Maṇḍalāgra*[1] instrument. But it should be severed neither more nor less than three-quarters of the appendage, inasmuch as profuse haemorrhage might follow an excessive incision, and death might result therefrom; whereas, a case of lesser severance is usually found to be attended with swelling, excessive salivation, somnolence,[2] vertigo, darkness of vision, etc. Hence a surgeon, well-versed in the science of surgery and well-skilled in practical operations, should carefully operate a *Gala-śuṇḍikā* (with a knife) and subsequently adopt the following measures. **48-50**

मरिचातिविषापाठा वचाकुष्ठकुटन्नटैः।
क्षौद्रयुक्तैः सलवणैस्ततस्तां प्रतिसारयेत्।। ५१।।
वचामतिविषां पाठां रास्नां कटुकरोहिणीम्।
निष्क्वाथ्य पिचुमर्दञ्च कवलं तत्र योजयेत्।। ५२।।
इङ्गुदीकिणिहीदन्ती-सरलासुरदारुभिः।
पञ्चाङ्गीं कारयेत् पिष्टैवर्त्तिं गन्धोत्तरां शुभाम्।। ५३।।

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[1] Round head knife.

[2] *Śrikaṇṭha Datta*, in his commentary on *Vṛnda's* compilation, quotes this passage from the text, but does not include ''somnolence'' therein. He reads "लालास्रावी भ्रमस्तमः" in place of "लाला निद्रा भ्रमस्तमः"।

ततो धूमं पिबेज्जन्तुर्द्विरह्नः कफनाशनम्।
क्षारसिद्धेषु मुद्गेषु यूषश्चाप्यशने हितः॥५४॥
तुण्डिकेर्यध्रुषे कूर्मे सङ्घाते तालुपुप्पुटे।
एष एव विधिः कार्यो विशेषः शस्त्रकर्मणि॥५५॥

The incidental ulcer should be treated with the pulverised compound of *Marica, Ati-viṣā, Pāṭhā, Vacā, Kuṣṭha* and *Kuṭannaṭa,* mixed with honey and rock salt. A decoction of *Vacā, Ati-viṣā, Pāṭhā, Rāsnā, Kaṭuka-rohiṇī* and *Picu-marda* should be used as gargle (*Kavala*). The five drugs, viz., *Iṅgudī, Apāmārga, Dantī, Saralā* and *Deva-dāru* should be pasted together and made into *Vartis* (sticks), well flavoured by the addition of perfuming drugs. Twice every day (once in the morning and again in the evening), the patient should be made to inhale the fumes of these burning *Vartis* (sticks) which have the property of subduing the (deranged) *Kapha*, and should be made to take the soup of *Mudga* boiled in alkaline water.[1] In cases of *Tuṇḍikerī, Adhruṣa, Kūrma, Māṁsa Saṅghāta* and *Tālu puppuṭa*, the preceding measures should be adopted, but the surgical operation should vary with the nature of the particular disease under treatment. **51-55**

तालुपाके तु कर्त्तव्यं विधानं पित्तनाशनम्॥५६॥
स्नेहस्वेदौ तालुशोषे विधिश्चानिलनाशनः।
कीर्त्तितं तालुजानान्तु कण्ठ्यानां कर्म वक्ष्यते॥५७॥

Treatment of *Tālu-pāka,* etc. : Remedies which destroy the deranged *Pitta* should be employed in *Tālu-pāka* (suppuration of the palate); while applications of *Sneha* (oil, etc.) and *Sveda* (fomentations), as well as *Vāyu*-subduing measures should be the remedies in a case of a *Tālu-Śopha* (swelling of the palate). The remedies to be employed in the diseases affecting the palate have been thus described above. Now hear me discoursing on the remedial measures in *Kaṇṭha-Roga* (diseases of the throat). **56-57**

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[1] The alkaline water to be used in the *Mudga*-soup should be prepared from *Yava-kṣāra* according to *Ḍalhaṇa*. But according to *Śiva-dāsa*, alkaline water prepared from the ashes of *Muṣkaka, Apāmārga*, etc., should be used.

साध्यानां रोहिणीनान्तु हितं शोणितमोक्षणम्।
छर्दनं धूमपानञ्च गण्डूषो नस्यकर्म च।।५८।।
वातिकीन्तु हृते रक्ते लवणैः प्रतिसारयेत्।
सुखोष्णान् स्नेहगण्डूषान् धारयेच्चाप्यभीक्ष्णशः।।५९।।
पत्तङ्गशर्कराक्षौद्रैः पैत्तिकीं प्रतिसारयेत्।
द्राक्षापरूषकक्वाथौ हितौ च कवलग्रहे।।६०।।
आगारधूमकटुकैः श्लैष्मिकीं प्रतिसारयेत्।
श्वेताविडङ्गदन्तीषु तैलं सिद्धं ससैन्धवम्।।६१।।
नस्यकर्मणि योक्तव्यं तथा कवलधारणे।
पित्तवत् साधयेद् वैद्यो रोहिणीं रक्तसम्भवाम्।।६२।।

Treatment of Throat-diseases : In a curable type of *Rohiṇī* (Diphtheria) blood letting and the applications of emetics, gargles, inhalations (of medicated fumes) and errhines (*Nasya*) are efficacious. In cases of *Vātaja Rohiṇī*, blood letting should be first effected, and the affected part should then be rubbed with salts. Gargles (*Gaṇḍūṣa*) of tepid *Sneha* (oil, clarified butter, etc.) should be frequently resorted to. In cases of the *Pittaja Rohiṇī*, the powdered *Pattaṅga*, honey and sugar should be rubbed (*Prati-sāraṇa*) over (the affected part), and the decoctions[1] of *Drākṣā* and *Parūṣaka*, should be used as gargles (*Kavala*). In the *Kaphaja* type of *Rohiṇī*, the affected part should be rubbed with *Kaṭuka* and *Āgāra-dhūma* (soot of a house--chimney-soot). An oil properly cooked with *Śvetā Viḍaṅga, Dantī* and *Saindhava* should be employed as (*Nasya*) and employed as gargles (*Kavala*). In a case of *Raktaja Rohiṇī*, a physician shall employ the same measures of treatment as in the *Pittaja* type of the disease. **58-62**

विस्राव्य कण्ठशालूकं साधयेत् तुण्डिकेरिवत्।
एककालं यवान्नञ्च भुञ्जीत स्निग्धमल्पशः।।६३।।
उपजिह्विकवच्चापि साधयेदधिजिह्विकाम्।।६४।।
एकवृन्दन्तु विस्राव्य विधिं शोधनमाचरेत्।।६५।।
गिलायुश्चापि यो व्याधिस्तञ्च शस्त्रेण साधयेत्।।६५।।
अमर्मस्थं सुपक्वञ्च भेदयेद् गलविद्रधिम्।।६६।।

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[1] According to *Cakra-pāṇi, Drākṣā* and *Parūṣaka* should be combinedly used in preparing the decoction.

Treatment of *Kaṇṭha-Śālūka*, etc. : In a case of *Kaṇṭha-Śālūka*, it should be bled and treated as a case of *Tuṇḍikeri*, and the patient should be enjoined to take a single meal in the day consisting only of a small quantity of *Yavānna* (barley-rice) with clarified butter. The treatment of a case of *Adhi-jihvikā* should be the same as that of *Upa-jihvikā*. In a case of *Eka-vṛnda*, blood-letting of the affected part should be resorted to (by the application of leeches), and *Śodhana*[1] (purifying) remedies should be employed. The medical treatment of a case of *Gilāyu* (*Silāyu* D.R.) consists of a surgical operation (on the seat of the disease). Incision should be made into a *Gala-Vidradhi* (throat-abscess) in its suppurated stage and appearing at a part other than a *Marma* (vulnerable part). **63-67**

वातात् सर्वसरं चूर्णैर्लवणैः प्रतिसारयेत्।
तैलं वातहरैः सिद्धं हितं कवलनस्ययोः।। ६८।।
ततोऽस्मै स्नैहिकं धूममिमं दद्याद् विचक्षणः।
शालराजादनैरण्ड-सारैङ्गुदमधूकजाः ।। ६९।।
मज्जानो गुग्गुलुध्याम मांसीकालानुसारिवाः।
श्रीसर्जरसशैलेय-मधूच्छिष्टानि चाहरेत्।। ७०।।
तत् सर्वं सुकृतं चूर्णं स्नेहेनालोड्य युक्तितः।
टिण्टूकवृन्तं सक्षौद्रं मतिमांस्तेन लेपयेत्।। ७१।।
एष सर्वसरे धूमः प्रशस्तः स्नैहिको मतः।
कफघ्नो मारुतघ्नश्च मुखरोगविनाशनः।। ७२।।

Treatment of *Sarva-sara Mukha-Roga* : The affected part should be rubbed with powdered salts[2] in a case of *Sarva-sara Mukha-roga* (invading the entire cavity of the mouth) due to the aggravated *Vāyu*. Oil cooked with the (decoction and the pastes of) *Vāyu*-subduing drugs (such as, the *Bhadra-dārvādi* group, etc.) and used as errhines (*Nasya*) and gargles (*Kavala*) is efficacious in this disease.

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[1] The "purifying remedies" here means *Śiro-virecana*, fumigation, plasters and applications of alkali, etc., for purifying the *Doṣas* in the throat.

[2] *Ḍalhaṇa* and *Niścala* explain the term "चूर्णैर्लवणैः" as the powders of the five officinal kinds of salt. *Śiva-dāsa*, howevere, holds that powdered *Saindhava* salt only should be used. *Vṛnda* reads "चूर्णैर्लावणै" and the commentator *Śri-kaṇṭha Datta* explains it to mean either the powders of "लवणा", i.e., *Jyotiṣmati* or those of "लवण", i.e.. the five officinal kinds of salt. --Ed.

After the application of this oil, the patient should be treated with the *Snaihika* form of fumigation (*Dhūma*) in the following manner. *Tintuka* leaves smeared with honey should be plastered with a compound of the *Sāra* of *Śala, Priyāla* and castor wood, the marrow of *Iṅgudī* and *Madhuka, Guggulu, Dhyāmaka* (*Gandha tṛṇa*), *Māṁsī, Kālānusārivā, Śrī* (*Lavaṅga*), *Sarja-rasa, Śāileya* and wax pounded together and mixed with an adequate quantity of clarified butter or oil. It should then be burnt, and the patient should be made to inhale the fumes. This medicinal fumigation (*Dhūma*) proves remedial in the disease. It destroys the deranged *Vāyu* and *Kapha* and proves curative in all affections of the mouth. **68-72**

पित्तात्मके सर्वसरे शुद्धकायस्य देहिनः।
सर्वः पित्तहरः कार्यो विधिर्मधुरशीतलः।
प्रतिसारणगण्डूषौ धूमःसंशोधनानि च।। ७३।।
कफात्मके सर्वसरे विधिं कुर्यात् कफापहम्।
पिबेदतिविषां पाठां मुस्तञ्च सुरदारु च।। ७४।।
रोहिणीं कटुकाख्याञ्च कुटजस्य फलानि च।
गवां मूत्रेण मनुजो भागैर्धरणसम्मितैः।
एष सर्वान् कफकृतान् रोगान् योगोऽपकर्षति।। ७५।।
क्षीरेक्षुरसगोमूत्र-दधिमस्त्वम्लकाञ्जिकैः।
विदध्यात् कवलान् वीक्ष्य दोषं तैलघृतैरपि।
रोगाणां मुखजातानां, साध्यानां कर्म कीर्त्तितम्।। ७६।।

In the *Pittaja* type of the *Sarva-sara-Mukha-roga*, all the morbific principles (*Doṣas*) should be eliminated from the patient's body (with emetics and purgatives), and all kinds of sweet, soothing and *Pitta*-subduing drugs should be administered. Medicated gargles (*Gaṇḍūṣa*), fumigation (*Dhūma*), *Pratiṣāraṇa* (rubbings) and purifying (*Śodhana*) measures as well as the *Kapha*-subduing remedies should be employed in the *Kaphaja* type of the *Sarva-sara-Mukha-roga*, and the patient should be made to take one *Dharaṇa* measure (Twenty-four *Ratis*) of powdered *Ati-viṣā, Pāṭhā, Musta, Deva dāru, Rohiṇī, Kaṭuka* and *Kuṭaja* seeds with an adequate quantity of cow's urine. This medicine acts as a potent remedy for all the *Kaphaja* disorders of the body. Gargles (*Kavala*) with milk, sugarcane juice, cow's urine, curd-cream, *Kāñjika*, oil, or clarified butter (*Sneha*) should be prescribed according to the nature of the aggravated *Doṣas* involved in each case (of the *Sarva-sara-Mukha-roga*). We have described above the medical treatment of the affections of mouth which yield to medical remedies. **73-76**

असाध्या अपि वक्ष्यन्ते रोगा ये यत्र कीर्त्तिताः ।। ७७।।
ओष्ठप्रकोपा वर्ज्याः स्युर्मांसरक्तत्रिदोषजाः।
दन्तमूलेषु वर्ज्यौ तु त्रिलिङ्गगतिशौषिरौ।। ७८।।
दन्तेषु च न सिध्यन्ति श्यावदालनभञ्जनाः ।। ७९।।
जिह्वागतेष्वलासस्तु तालव्येष्वर्बुदं तथा।
स्वरघ्नो वलयो वृन्दो विदार्यलस एव च।
गलौघो मांसतानश्च शतघ्नी रोहिणी च या।। ८०।।
असाध्याः कीर्त्तिता ह्येते रोगा नव दशैव च।
तेषाञ्चापि क्रियां वैद्यः प्रत्याख्याय समाचरेत्।। ८१।।

Incurable Types : Now we shall enumerate the different incurable types of mouth-diseases. Of the types of *Oṣṭha-pāka*, those due to the vitiated condition of the flesh, or of blood, and those due to the concerted action of the aggravated *Doṣas* (*Sannipāta*) should be deemed as incurable. Of the diseases similar to the roots of the teeth, the affections known as the *Sānnipātika Danta-nāḍī* (Sinus in the gums) and the *Sānnipātika Śauṣira* (*Mahā-Sauṣira*) should be also deemed as incurable. Of the affections of the teeth, those known as the *Śyāva-dantaka*, *Dālana* and *Bhañjana* and of the diseases which restrict themselves to the tongue, the one known as the *Alāsa* should be looked upon as incurable. Similarly, of the affections of the palate, the *Arbuda* should be deemed as incurable. Of those of the throat, the *Svara-ghna, Valaya, Vṛnda, Vidāri, Alasa, Galaugha, Māṁsa-tāna, Śataghnī* and *Rohiṇī* should be regarded as beyond the pale of medicine. The nineteen kinds of the disease mentioned above are incurable, and the medical treatment of these diseases should be taken in hand without holding out any definite hope of recovery. **77-81**

इति सुश्रुत-संहितायां चिकित्सितस्थाने मुखरोगचिकित्सितं नाम द्वाविंशोऽध्यायः ।। २२ ।।

Thus ends the Twenty-second Chapter of the *Cikitsita-Sthāna* in the *Suśruta Saṁhitā* which deals with the medical treatment of the diseases of the mouth.

⁂

CIKITSĀ-STHĀNA

CHAPTER XXIII

त्रयोविंशोऽध्यायः।

अथातो शोफानां चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the (symptoms and) medical treatment of swellings (*Śopha*). 1

षड्विधोऽवयवसमुत्थः शोफोऽभिहितो लक्षणतः प्रतीकारतश्च। सर्वसरस्तु पञ्चविधः। तद्यथा—वातपित्तश्लेष्मसन्निपातविषनिमित्तः।।२।।

The six kinds of swelling (*Śopha*) appearing in the particular parts of the body have already been described[1] with the variations in their symptoms and the medical treatment to be pursued in each case. But the swelling known as the *Śarva-sara Śopha* (general *Anasarca*) may be divided into five subheads. They are as follows, namely, the *Vātaja, Pittaja, Kaphaja, Sannipātaja* and *Viṣaja* (i.e., the one due to the introduction of any extraneous poison into the system). 2

तत्रातितर्पितस्याध्वगमनादतिमात्रमभ्यवहरतो वा पिष्टान्नहरितकशाकलवणानि क्षीणस्य वाऽतिमात्रमम्लमुपसेवमानस्य मृत्पक्वलोष्टकटशर्करानूपौदकमांससेवनादजीर्णिनो वा ग्राम्यधर्मसेवनाद् विरुद्धाहारसेवनात् वा हस्त्यश्वोष्ट्ररथपदातिसंक्षोभणादयो सितस्य दोषा धातून् प्रदूष्य श्वयथुमापादयन्त्यखिले शरीरे ।। ३ ।।

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[1] See *Sūtra-sthāna*, Chapter XVII.

Their causes : The *Doṣas* (morbific principles) become aggravated and give rise to swellings (*Śopha*) of the body, by such causes, as by undertaking a journey on foot immediately after a meal, or by the use of *Harita-sākas* (potherbs, cakes and salts in inordinate quantities, or by the excessive use of acids by weak and emaciated persons, or by the use of clay, baked or unbaked, of lime-stones, or of the flesh of aquatic animals, or of those inhabiting swampy places, dyspeptic patients, excessive sexual intercourse, use of meals consisting of incompatible articles and lastly by the joltings when riding on elephants, horses, camels in vehicles, etc., or on persons on the part of dyspeptic patients. **3**

तत्र वातश्वयथुररुणः कृष्णो वा मृदुरनवस्थितास्तोदादयश्चात्र वेदनाविशेषाः। पित्तश्वयथुः पीतो रक्तो वा शीघ्रानुसारी, ओषचोषादयश्चात्र वेदनाविशेषाः, श्लेष्मश्वयथुः पाण्डुः शुक्लो वा स्निग्धः कठिनः शीतो मन्दानुसारी, कण्ड्वादयश्चात्र वेदनाविशेषाः। सन्निपातश्वयथुः सर्ववर्णवेदनः ।। ४ ।।

Specific Symptoms : A swelling (*Śopha*) of the *Vātaja* type is vermilion or black-coloured and is attended with softness and a pricking pain in the swelling which disappears at intervals. A swelling of the *Pittaja* type assumes a blood-red or yellow colour, swiftly expands and is attended with a burning and drawing pain (*Coṣa*). A swelling of the *Kaphaja* type assumes a white or greyish colour, becomes hard, cold to the touch and glossy, is slow in its growth, and is attended with itching, pain, etc. A swelling of the *Sānnipātika* type (due to the concerted action of all the three *Doṣas* of the body) exhibits all the symptoms which specifically belong to each of the three abovesaid types. **4**

विषनिमित्तस्तु गरोपयोगाद् दुष्टतोयसेवनात् प्रकोथोदकावगाहनात् सविषसत्त्वदिग्धचूर्णेनावचूर्णनाद्वा सविषमूत्रपुरीषशुक्रस्पृष्टानां वा तृणकाष्ठादीनां संस्पर्शनात्, स तु मृदुः क्षिप्रोत्थानोऽवलम्बी चलोऽचलो वा दाहपाकप्रायश्च भवति ।। ५ ।।

Symptoms of *Viṣaja-Śopha* : A swelling (*Śopha*) which results from the contact or introduction of a (weakened) chemical poison (*Gara*) with or into the body, or from the use of polluted water, or by bathing in a foul and stagnant pool or tank, or by dusting the body with the powders of substances poisoned by any poisonous animal, or from the contact with weeds and plants, which have become poisoned by the urine, foecal matter, or semen of poisonous animals, is called a *Viṣaja* swelling. The swelling is soft, pendent and presistent, expands rapidly and moves gradually (from one part of the body to the other) and is attended with a burning sensation and suppuration. **5**

भवन्ति चात्र।

दोषाः श्वयथुमूर्ध्वं हि कुर्वन्त्यामाशयस्थिताः।
पक्वाशयस्था मध्ये च वर्चःस्थानगतास्त्वधः।
कृत्स्नं देहमनुप्राप्ताः कुर्युः सर्वसरं तथा।। ६।।

Memorable Verse : The aggravated *Doṣas* of the body confined in the stomach (*Āmāśaya*) give rise to a swelling in the upper part of the body. Confined in the intestines (*Pakvāśaya*), they give rise to a swelling in the middle part of the body. If they are confined in the receptacle of the foeces (*Malāśaya*), the lower part of the body becomes swollen. The swelling extends all over the body in the event of their (*Doṣas*) being diffused throughout the organism. **6**

श्वयथुर्मध्यदेशे यः स कष्टः सर्वगश्च यः।
अर्धङ्गेऽरिष्टभूतश्च यश्चोर्ध्वं परिसर्पति।। ७।।
श्वासः पिपासा दौर्ब्बल्यं ज्वरश्छर्द्दिररोचकः।
हिक्कातीसारकासाश्च शूनं सङ्क्षपयन्ति हि।। ८।।

Prognosis : An oedematous swelling (*Śopha*) occuring in the middle part (trunk) of the body or extending all over it may be cured with difficulty as well as the one which first occurs at either (the upper or lower) half of the body and tends to extend upward. A case of swelling attended with dyspnoea, thirst, weakness, fever, vomiting, hiccough, dysentery, colic (*Śūla*), and a want of relish for food is extremely hard to cure and soon proves fatal. **7-8**

सामान्यतो विशेषाच्च तेषां वक्ष्यामि भेषजम्।। ९।।

शोफिनः सर्व एव परिहरेयुरम्ललवणदधिगुडवसापयस्तैलघृत-पिष्टमयगुरुणि ।। १० ।।

We shall now proceed to describe their general and specific remedies. The Oedematus patients should avoid use of acids, salts, milk, curd, treacle, lard, water, oil, clarified butter, cakes and all kinds of heavy (in digestion) edibles in all the types of oedema (*Śopha*). **9-10**

तत्र वातश्वयथौ त्रैवृतमेरण्डतैलं वा मासमर्धमासं वा पाययेत्, न्यग्रोधादिककषायसिद्धं सर्पिः पित्तश्वयथौ, आरग्वधादिसिद्धं श्लेष्मश्वयथौ, सन्निपातश्वयथौ स्नुहीक्षीरपात्रं द्वादशभिरम्लपात्रैः प्रतिसंसृष्टं दन्तीप्रतिवापं सर्पिः पाचयित्वा पाययेत्। विषनिमित्तेषु कल्पेषु प्रतीकारः।। ११।।

The Special Treatment of *Śopha* : *Traivṛta* (*Ghṛta*) or castor oil should be administered for a month or a fortnight to the patient suffering from the *Vātaja* type of oedema (*Śopha*). Clarified butter cooked with the decoction of the drugs of the *Nyagrodhādi* and the *Āragvadhādi* groups should be respectively prescribed in the *Pittaja* and *Kaphaja* types. In the *Sannipātaja* type, the patient should be made to drink a potion of clarified butter cooked with a *Pātra*[1] measures of the milky exudation of the *Snuhī* plant and twelve *Pātra* measures of fermented rice gruel (*Kāñjika*) with an adequate quantity of *Dantī* as a *Kalka*. The remedy in regard to a swelling due to the action of poison (*Viṣaja*) imbibed into the system will be duly described in the *Kalpa Sthāna*. **11**

अथातः सामान्यचिकित्सितं व्याख्यास्यामः —

तिल्वकघृतचतुर्थानि यान्युक्तान्युदरेषु ततोऽन्यतममुपयुज्यमानं श्वयथुमपहन्ति। मूत्रवर्त्तिक्रियां वा सेवयेत्, नवायसं वाहरहर्मधुना। विडङ्गातिविषाकुटजफलभद्रदारुनागरमरिचचूर्णं वा धरणमुष्णाम्बुना, त्रिकटुक्षारायश्चूर्णानि वा त्रिफलाकषायेण, मूत्रं वा तुल्यक्षीरं, हरीतकीं वा तुल्यगुडामुपयुञ्जीत। देवदारुशुण्ठीं वा गुग्गुलुं वा मूत्रेण वर्षाभूकषायानुपानं वा, तुल्यगुडं शृङ्गवेरं वा, वर्षाभूकषायं मूलकल्कं वा सशृङ्गवेरं पयोऽनुपानमहरहर्मासं, व्योषवर्षाभूकषायसिद्धेन वा सर्पिषा मुद्गोलुम्बान् भक्षयेत्, पिप्पलीपिप्पलीमूलचव्यचित्रकमयूरवर्षाभूसिद्धं वा क्षीरं पिबेत्। सहौषधमुरङ्गीमूलसिद्धं वा, त्रिकटुकैरण्डश्यामामूलसिद्धं वा, वर्षाभूशृङ्गवेरसहादेवदारुसिद्धं वा, तथाऽला-

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[1] A *Pātra* measure is equal to eight seers.

बूविभीतकफलकल्कं वा तण्डुलाम्बुना ।। १२ ।।

The general remedies : Now we shall describe the general remedies (which are applicable in cases of *Śotha*). Any of the four *Ghṛtas* ending with the *Tilvaka Ghṛta* which have already been mentioned under the treatment of *Udara* would prove remedial in a case of *Śvayathu* (Oedematous Swelling). The use of (the officinal) urine and the applications of the (medicated) *Vartis* are likewise recommended. The patient should be made to take every day the medicine. Known as the *Navāyasa*[1] through the medium of honey. He should be made to take a *Dharaṇa* weight of the compound of powdered *Viḍaṅga, Ativiṣā, Kuṭaja*-fruit, *Bhadra-dāru, Nāgara* and *Marica* in tepid water. *Trikaṭu, Yava-kṣāra* and powdered iron should be mixed together and administered through the medium of the decoction of *Triphalā*; or, cow's milk and cow's urine, in equal proportions should be taken. As an alternative, treacle and *Harītakī* mixed in equal proportions should be administered. *Deva-dāru* and *Śuṇṭhī*[2] may be given; or *Guggulu*[3] dissolved in cow's urine or in the decoction of *Varṣābhū*. Equal parts of treacle and *Śṛṅgavera*[4] may as well be prescribed; or the roots of the *Varṣābhū* pasted with the decoction of the same drug and mixed with powdered *Śuṇṭhī* dissolved in milk should be given to the patient every day for a month. He should take *Mudga* pulse fried with the clarified butter prepared by cooking it with the decoction of *Trikaṭu* and *Varṣābhū*. Milk boiled with *Pippalī, Pippalī*-roots, *Cavya, Citraka, Mayūra* (*Apāmārga*) and *Varṣābhū*, or with *Śuṇṭhī* and *Suraṅgī*-roots, or with *Trikaṭu, Eraṇḍa*-roots and *Śyāmā*-roots, or with *Varṣābhū, Śuṇṭhī, Sahā* and *Deva-dāru* should be given to the patient. A paste of *Alābu* and *Vibhītaka* dissolved in the washings of rice, should likewise be administered. **12**

क्षारपिप्पलीमरिचशृङ्गवेरानुसिद्धेन च मुद्गयूषेणालवणेनाल्पस्नेहेन भोजयेद् यवान्नं गोधूमान्नं वा, वृक्षकार्कनक्तमालनिम्बवर्षाभूक्वाथैश्च

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1. See Chapter XXII, para. 10, *Cikitsita-sthāna*.
2. Some commentators explain that the compound of *Deva-dāru* and *Śuṇṭhī* also should be taken through the medium of cow's urine or the decoction of *Varṣābhū*.
3. According to *Cakradatta's* reading, *Deva-dāru, śuṇṭhī* and *Guggulu* should be taken together with cow's urine.
4. The *Śṛṅgavera* in this compound may be either fresh or dried. --Ed.

परिषेकः, सर्षपसुवर्चलासैन्धवशार्ङ्गेष्टाभिश्च प्रदेहः कार्यः। यथादोषञ्च विरेचनास्थापनानि तीक्ष्णान्यजस्त्रमुपसेवेत स्नेहस्वेदोपनाहांश्च, सिराभिश्चाभीक्ष्णं शोणितमवसेचयेदन्यत्रोपद्रवशोफादिति ।। १३ ।।

The diet of the patient should consist of cooked barley or wheat saturated with the unsalted soup of *Mudga* pulse, cooked with *Yavakṣāra, Pippalī, Marica* and *Śṛṅgavera,* and prepared with only a small quantity of oil or clarified butter. A decoction or *Vṛkṣaka, Arka, Naktamāla, Nimba* and *Varṣābhū* should be used in effusing (*Pariṣeka*) the affected part. It should be plastered with a compound consisting of *Sarṣapa, Suvarcalā, Saindhava* and *Śārṅgeṣṭā*, pasted together. Strong purgatives, *Āsthāpana* measures and applications of *Sneha, Sveda* and *Upanāha* should be constantly employed according to the nature and intensity of the aggravated *Doṣas* involved in the case. In a case of *Śotha*, other than what is the outcome or supervening symptom (*Upadrava*) of any other disease, the patient should be frequently bled by opening a vein of the locality. **13**

भवति चात्र।

पिष्टान्नमम्लं लवणानि मद्यं मृदं दिवास्वप्नमजाङ्गलञ्च।
स्त्रियो घृतं तैलपयोगुरूणि शोफं जिघांसुः परिवर्जयेत् तु।।१४।।

Memorable Verse : A patient wishing to get rid of an attack of *Śopha* (oedematous swelling) should refrain from taking all sorts of cakes, acid substances, liquor, clay, salts, oil, clarified butter,[1] Water, heavy and indigestible articles of food, sleep in the day time, the flesh of animals other than that of the animals of the *Jāṅgala* group and from visiting the bed of any woman. **14**

इति सुश्रुत-संहितायां चिकित्सितस्थाने शोफचिकित्सितं नाम
त्रयोविंशोऽध्यायः ।। २३ ।।

Thus ends the Twenty-third Chapter in the *Cikitsita Sthāna* of the *Suśruta Saṁhitā* which deals with the medical treatment of *Śopha*.

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[1] Some read "गुडम," i.e., treacle in place of "घृतम्," i.e., clarified butter. This reading seems to be the correct one, inasmuch as it is supported by all other authoritative works on *Āyurveda*. --Ed.

CIKITSĀ-STHĀNA

CHAPTER XXIV

चतुर्व्विंशोऽध्यायः।

अथातोऽनागताबाधप्रतिषेधनीयं चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the rules of hygiene and the prophylactic measures in general (*Anāgatā-bādha-Prati-ṣedha*). 1

उत्थायोत्थाय सततं स्वस्थेनारोग्यमिच्छता।
धीमता यदनुष्ठेयं तत् सर्वं सम्प्रवक्ष्यते।।२।।

Metrical Texts : Now we shall describe the rules of conduct to be daily observed by an intelligent man (after leaving his bed) seeking perfect health and a sound body. 2

तत्रादौ दन्तपवनं द्वादशाङ्गुलमायतम्।
कनिष्ठिकापरीणाहमृज्वग्रन्थितमव्रणम् ।।३।।
अयुग्मग्रन्थि यच्चापि प्रत्यग्रं शस्तभूमिजम्।
अवेक्ष्यर्त्तुञ्च दोषञ्च रसं वीर्यञ्च योजयेत्।
कषायं मधुरं तिक्तं कटुकं प्रातरुत्थितः।।४।।
निम्बश्च तिक्तके श्रेष्ठः कषाये खदिरस्तथा।
मधूको मधुरे श्रेष्ठः करञ्जः कटुके तथा।।५।।

Tooth-brushing : A man should leaves his bed early in the morning and brush his teeth. The tooth-brush (*Danta-Kāṣṭha*) should be made of a fresh twig[1] of a tree or a plant grown on a commendable tract and it should be straight, not worm-eaten, devoid of any knot or at most with one knot only (on one side), and should be twelve fingers in length and like the small finger in girth. The potency and taste of the twig (tooth-brush) should be determined according to the season of the year and the preponderance of any particular *Doṣa* in the physical temperament of its user*Rasas* and *Virya.*[1] The twig of a plant possessed of any of the four tastes as sweet, bitter, astringent and pungent should be alone collected and used. *Nimba* is the best of all the bitter trees; *Khadira* of the astringent ones; *Madhuka* of the sweet; and *Karañja* of the pungent ones. **3-5**

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[1] The teeth should be at least cleansed twice a day with a brush of only

क्षौद्रव्योषत्रिवर्गाक्तं सतैलं सैन्धवेन च।
चूर्णेन तेजोवत्याश्च दन्तान् नित्यं विशोधयेत्।।६।।
एकैकं घर्षयेद् दन्तं मृदुना कूर्चकेन च।
दन्तशोधनचूर्णेन दन्तमांसान्यबाधयन्।।७।।
तद् दौर्गन्ध्योपदेहौ तु श्लेष्माणञ्चापकर्षति।
वैशद्यमन्नाभिरुचिं सौमनस्यं करोति च।।८।।

The teeth should be daily cleansed with (a compound consisting of) honey, powdered *Tri-kaṭu, Tri-varga*[2], *Tejovatī, Saindhava* and oil. Each tooth should be separately cleansed with the preceding cleansing paste applied on (the top of the twig bitten into the form of) a soft brush, and care should be taken not to hurt the gum anywise during the rubbing. This tends to cleanse and remove the bad smell (from the mouth) and the uncleanliness (of the teeth) as well as to subdue the *Kapha* (of the body). It cleanses the mouth and

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moderate hardness. This is the first thing to be done in the morning and the last thing in the night. The Indian *dātun*, if properly made into brush, is perhaps very much cleaner and healthier than a tooth brush.

1. A man of a *Kaphaja* temperament should use a twig of a plant possessed of a pungent taste (*Tikta*) in brushing his teeth. A man of a *Pittaja* temperament should brush his teeth with a twig possessed of a sweet taste (*Madhura*), while a man of a *Vātika* temperament (nervous) should use that with an astringent (*Kasāya*) taste. This rule should be observed even in respect of the preponderant *Doṣas* of the body, in a disease.
2. The term "*Tri-varga*" generally means *Tri-kaṭu, Tri-phalā* and *Tri-mada*. *Ḍalhaṇa* explains it as meaning *Tri-sugandhi*, i.e., *Tvak, Elā* and *Pātra*. — Ed.

also produces a good relish for food and a cheerfulness of mind.[1] **6-8**

न खादेद् गलताल्वोष्ठ-जिह्वारोगसमुद्भवे।
अथास्यपाके श्वासे च कासहिक्कावमीषु च।।९।।
दुर्बलोऽजीर्णभक्तश्च मूर्च्छार्त्तो मदपीडितः।
शिरोरुगार्त्तस्तृषितः श्रान्तः पानक्लमान्वितः।
अर्दिती कर्णशूली च दन्तरोगी च मानवः।।१०।।

Cases where tooth-brushing is for-bidden : Tooth-brushing is forbidden to the persons suffering from affections of the teeth, lips, throat, palate, or tongue, or from stomatitis, cough, asthma, hiccough and vomiting, weakness, indigestion, epilepsy, head-disease, thirst, fatigue, alcoholism, facial paralysis, ear-ache, and to persons tired with over-drinking. **9-10**

जिह्वानिर्लेखनं रौप्यं सौवर्णं वार्क्षमेव च।
तन्मलापहरं शस्तं मृदु श्लक्ष्णं दशाङ्गुलम्।
मुखवैरस्यदौर्गन्ध्य-शोफजाड्यहरं सुखम्।।११।।
दन्तदार्ढ्यकरं रुच्यं स्नेहगण्डूषधारणम्।।१२।।

The use of a thin, smooth and flexible foil of gold, silver, or wood, ten fingers in length, is commended for the purpose of cleansing the tongue by scraping. It gives relief and removes the bad taste, foetor, swelling and numbness of the mouth. *Sneha* (oil) should be used as a gargle (*Gaṇḍūṣa*) every day (after the cleansing of the teeth), as it makes them firm, and brings on a natural relish for food. **11-12**

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[1] **Additional Texts :** It brings on a relish for food, imparts a cleanliness, lightness and sense of freedom to the teeth, tongue, lips and palate. It protects the mouth, throat, palate, lips and tongue from being affected by any disease. It arrests salivation, imparts an agreeable aroma to the mouth and relieves nausea and water brush. It strengthens the religious inclination and gives a lightness to the organs. Hence one should every day use the tooth-twig, but its use is prohibited in respect of persons suffering from diseases of the palate, lips or tongue as well as from *Mukha-pāka* (stomatitis), dyspnoea, hiccough, parchedness of the mouth and nausea. The last two lines of the additional text, however, occur in the text in a slightly different form. See the next two lines of the text.

क्षीरवृक्षकषायैर्वा क्षीरेण च विमिश्रितैः।
भिल्लोदककषायेण तथैवामलकस्य वा।
प्रक्षालयेन्मुखं नेत्रे स्वस्थः शीतोदकेन वा।।१३।।
नीलिकां मुखशोषञ्च पिडकां व्यङ्गमेव च।
रक्तपित्तकृतान् रोगान् सद्य एव विनाशयेत्।
मु(सु)खं लघु निरीक्षेत दृढं पश्यति चक्षुषा।।१४।।

Eye and Mouth-washes : The mouth and the eyes of a person of sound health should be washed with the decoction of the barks of *Kṣīra* trees mixed with milk, or with that of *Bhillodaka*, or of *Āmalaka*, or with (a copious quantity of) cold water.[1] This procedure would soon prove efficacious in destroying such affections of the body, as *Nīlikā*, dryness in the mouth, pustules or eruptions, *Vyaṅga* and the diseases due to the (concerted) action of the *Rakta* and *Pitta*, and by such washings the face becomes lighter and the sight stronger. **13-14**

मतं स्त्रोतोऽञ्जनं श्रेष्ठं विशुद्धं सिन्धुसम्भवम्।
दाहकण्डूमलघ्नञ्च दृष्टिक्लेदरुजापहम्।
अक्ष्णो रुपावहञ्चैव सहते मारुतातपौ।।१५।।
न नेत्ररोगा जायन्ते तस्मादञ्जनमाचरेत्।।१६।।
भुक्तवान् शिरसा स्नातः श्रान्तश्छर्द्दनवाहनैः।
रात्रौ जागरितश्चापि नाञ्ज्याज्ज्वरित एव च।।१७।।

Collyrium : *Srotoñjana*, produced in the river Indus, is the best and purest of Collyriums. It alleviates the burning and itching sensations in the eyes, removes all local pains, secretions and impurities, increases the range of vision, enables the eyes to bear the blasts of the wind and the glare of the sun and guards against the inroads of occular affections. Hence the application of collyrium (along the eye-lids) is highly recommended; but its use is forbidden just after taking one's meal or bath (washing the head) and after the fatigue of vomiting, or riding, etc., nor after sleeping late hours and also not during an attack of fever. **15-17**

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[1] *Gayadāsa* interprets that the mouth should be washed with the decoction of *Bhillodaka* and the eyes with that of *Āmalaka*. He also interprets that the eyes and the mouth may both, however, be washed with cold water. Perhaps *Gayadāsa* was of opinion that the decoction of *Āmalaka*, being astringent, might arrest the dilatation of the pupils due to age, and so help to keep the eye-sight unimpaired. Others explain that the mouth should be washed with the decoctions of *Bhillodaka* and of *Āmalaka*, and the eyes with cold water. The decoctions however, if used as an eye-wash, should be used in a cold state. —Ed.

कर्पूरजातिकक्कोल-लवङ्गकटुकाह्वयैः ।
सचूर्णपूगैः सहितं पत्रं ताम्बूलजं शुभम्।।१८।।
मुखवैशद्यसौगन्ध्य-कान्तिसौष्ठवकारकम् ।
हनुदन्तस्वरमल-जिह्वेन्द्रियविशोधनम् ।।१९।।
प्रसेकशमनं हृद्यं गलामयविनाशनम्।
पथ्यं सुप्तोत्थिते भुक्ते स्नाते वान्ते च मानवे।।२०।।
रक्तपित्तक्षतक्षीण-तृष्णामूर्च्छापरीतिनाम् ।
रूक्षदुर्बलमर्त्त्यानां न हितञ्चास्यशोषिणाम्।।२१।।

A *betel-leaf* prepared with cloves, camphor, nut-meg (*Jātī*), lime, araca-nut, *Kakkola* and *Kaṭukāhva* (*Latā-kasturī*), etc., should be taken (chewed after meals), as it tends to cleanse the mouth, impart a sweet aroma to it, enhance its beauty and cleanse and strengthen the voice, the tongue, the teeth, the jaws and the sense-organs. It checks excessive salivation, gives strength to the heart (*Hṛdya*), and acts as a general safeguard against throat-disease. A betel-leaf (prepared as before) proves wholesome after a bath, after meals, after vomiting as well as after rising from sleep. A person suffering from *Rakta-Pitta, Kṣata-Kṣīṇa,* thirst and fainting should refrain from taking betel-leaf as well as those who are dehydrated, weak and are suffering from dryness of the mouth. **18-21**

शिरोगतांस्तथा रोगान् शिरोऽभ्यङ्गोऽपकर्षति।
केशानां मार्दवं दैर्ध्यं बहुत्वं स्निग्धकृष्णताम्।।२२।।
करोति शिरसस्तृप्तिं सुत्वक्कमपि चाननम्।
सन्तर्पणञ्चेन्द्रियाणां शिरसः प्रतिपूरणम्।।२३।।
मधुकं क्षीरशुक्ला च सरलं देवदारु च।
क्षुद्रकं पञ्चनामानं समभागानि संहरेत्।।२४।।

तेषां कल्ककषायाभ्यां चक्रतैलं विपाचयेत्।
सदैव शीतलं जन्तोर्मूर्ध्नि तैलं प्रदापयेत्।।२५।।

Śirobhyaṅga : Anointing (*Abhyaṅga*) the head with oil is a good cure for the affections of the head. It makes the hair grow luxuriantly, and imparts thickness, softness and a dark gloss to them. It soothes and invigorates the head and the sense-organs and removes the wrinkles of the face. The medicinal oil known as the *Cakra-Taila* should be cooked with the paste (*Kalka*) and the decoction of *Madhuka, Kṣīra-śuklā, Sarala, Deva-dāru* and the minor *Pañca-mūla* taken in equal parts (in each case). The head should be constantly anointed with this cooling oil. **22-25**

केशप्रसाधनी केश्या रजोजन्तुमलापहा।।२६।।
हनुमन्याशिरःकर्ण-शूलघ्नं कर्णपूरणम्।।२७।।
अभ्यङ्गो मार्दवकरः कफवातनिरोधनः।
धातूनां पुष्टिजननो मृजावर्णबलप्रदः।।२८।।

Combing the hair improves its growth, removes dandruff and dirt, and destroys the parasites of the scalp. Pouring oil (*Karṇa-pūraṇa*) into the cavities of the ears is highly efficacious in pains of the jaws (Hanu and of the *Manyā*, and acts as a good cure for headeache and ear-ache. Anointing (*Abhyaṅga*) the body (with oil, etc.) imparts a glossy softness to the skin, guards against the aggravation of the *Vāyu* and the *Kapha*, improves the colour and strength and gives a tone to the root-principles (*Dhātus*) of the body.[1] **26-28**

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[1] Rubbed on the body and allowed to stand or kept unwiped, the *Sneha* (oil) reaches down the skin, through the hair-follicles in the course of time necessary to utter four hundred *Mātrās*. It reaches the principle of blood in the course of that necessary to utter five hundred *Mātrās* and to the principle of flesh in the course of that necessary to utter six hundred *Mātrās*. It penetrates further to the principle of fat in the course of that necessary to utter seven hundred *Mātrās*, and to the principle of bone in the course of that necessary to utter eight hundred *Mātrās*, and lastly to the principle of marrow in the course of that necessary to utter nine hundred *Mātrās*. It successively cures the diseases respectively located in those principles. — *Ḍalhaṇa*

सेकः श्रमघ्नोऽनिलहृद् भग्नसन्धिप्रसाधकः।
क्षताग्निदग्धाभिहत विघृष्टानां रुजापहः।।२९।।
जलसिक्तस्य वर्धन्ते यथा मूलेऽङ्कुरास्तरोः।
तथा धातुविवृद्धिर्हि स्नेहसिक्तस्य जायते।।३०।।
सिरामुखै रोमकूपैर्धमनीभिश्च तर्पयन्।
शरीरबलमाधत्ते युक्तः स्नेहोऽवगाहने।।३१।।

Pariṣeka **:** Affusing the body (*Pariṣeka*) removes the sense of fatigue, and brings about the adhesion of broken joints. It alleviates the pain which usually attends burns, scalds, bruises and lacerations, and subdues the actions of the deranged *Vāyu*. *Sneha* (oil) affused on the human organism imparts a tone and vigour to its root-principles (*Dhātus)*, in the same manner as water furnishes the roots of a tree or a plant with the necessary nutritive elements, and fosters its growth, when poured into the soil where it grows. The use of *Sneha* (oil, etc.) at a bath causes the *Sneha* to penetrate into the system through the mouths of the veins (*Sirās*) and the ducts (*Dhamanīs*) of the body, as also through the roots of the hair, and thus soothes and invigorates the body with its own essence. **29-31**

तत्र प्रकृतिसात्म्यर्त्तु-देशदोषविकारवित्।
तैलं घृतं वा मतिमान् युञ्ज्याचादभ्यङ्गसेकयोः।।३२।।

Under the circumstances, affusions and anointments of the body with oil or clarified butter should be prescribed by an intelligent person with due regard to one's constitution, congeniality and temperament and to the climate and the season of the year, place as well as to the preponderance of the deranged *Doṣa* or disease in one's physical constitution. **32**

केवलं सामदोषेषु न कथञ्चन योजयेत्।
तरुणज्वर्यजीर्णी च नाभ्यक्तव्यौ कथञ्चन।
तथा विरिक्तो वान्तश्च निरूढो यश्च मानवः।।३३।।
पूर्वयोः कृच्छ्रता व्याधेरसाध्यत्वमथापि वा।
शेषाणां तदहः प्रोक्ता अग्निमान्द्यादयो गदाः।।३४।।
सन्तर्पणसमुत्थानां रोगाणां नैव कारयेत्।।३५।।

Prohibitions of anointments, etc. : Anointments of the body simply with (unmedicated) *Sneha* are strictly forbidden in cases of undigested *(Āma) Doṣas* (as long as the aggravated *Doṣās* of the body continue in an unassimilated or undigested state and in their full virulence and intensity). Anointment should not be resorted to in cases of acute fever and indigestion, nor after the administration of emetics and purgatives, nor after an application of a *Nirūḍha-Vasti.* Anointment in the first two cases (actue fever and indigestion) serves to make the diseases curable with difficulty and even incurable, while that made on the same day after the application of purgatives, emetics, or a *Nirūha-Vasti* tends to impair the digestive capacity, etc. Anointment is similarly prohibited in diseases due to *Saṁtarpaṇa* (repletion, etc.). **33-35**

शरीरायासजननं कर्म व्यायामसंज्ञितम्।
तत् कृत्वा तु सुखं देहं विमृद्नीयात् समन्ततः।।३६।।
शरीरोपचयः कान्तिर्गात्राणां सुविभक्तता।
दीप्ताग्नित्वमनालस्यं स्थिरत्वं लाघवं मृजा।।३७।।
श्रमक्लमपिपासोष्ण-शीतादीनां सहिष्णुता।
आरोग्यञ्चापि परमं व्यायामादुपजायते।।३८।।
न चास्ति सदृशं तेन किञ्चित् स्थौल्यापकर्षणम्।
न च व्यायामिनं मर्त्त्यमर्दयन्त्यरयो बलात्।।३९।।
न चैनं सहसाक्रम्य जरा समधिरोहति।
स्थिरीभवति मांसञ्च व्यायामाभिरतस्य च।।४०।।
व्यायामस्विन्नगात्रस्य पद्भ्यामुद्वर्त्तितस्य च।
व्याधयो नोपसर्पन्ति सिंहं क्षुद्रमृगा इव।।४१।।
वयोरूपगुणैर्हीनमपि कुर्यात् सुदर्शनम्।
व्यायामं कुर्वतो नित्यं विरुद्धमपि भोजनम्।
विदग्धमविदग्धं वा निर्दोषं परिपच्यते।।४२।।
व्यायामो हि सदा पथ्यो बलिनां स्निग्धभोजिनाम्।
स च शीते वसन्ते च तेषां पथ्यतमः स्मृतः।।४३।।
सर्वेष्वृतुष्वहरहः पुंभिरात्महितैषिभिः।
बलस्यार्धेन कर्त्तव्यो व्यायामो हन्त्यतोऽन्यथा।।४४।।

हृदि स्थानस्थितो वायुर्यदा वक्त्रं प्रपद्यते।
व्यायामं कुर्वतो जन्तोस्तद् बलार्धस्य लक्षणम्।।४५।।
वयोबलशरीराणि देशकालाशनानि च।
समीक्ष्य कुर्याद् व्यायाममन्यथा रोगमाप्नुयात्।।४६।।

Physical Exercise : What is (popularly) known as physical exercise is (nothing but) a sense of weariness from bodily labour, and it should be taken every day. After taking physical exercise, the whole body should be massaged, until it gives rise to a comfortable sensation in the limbs. It makes the body stout and strong, helps the symmetrical growth of the limbs and muscles, improves the complexion and the digestive powers, prevents laziness and makes the body light and glossy, firm and compact. The power of enduring fatigue and weariness and the variations of temperature, thirst, etc., are the virtues which are invariably found to follow in its train. It leads to an undiseased existence and is the best means of reducing corpulency. The enemies of a man habituated to regular physical exercises, dare not to molest him through fear (for his strength—D. R.). Imbecility and senile decay never approach him, and the muscles of his body become firm and steady. Diseases fly from the presence of a person, habituated[1] to regular physical exercise and (subsequent) massaging, just as small beasts do on seeing a lion. It makes an aged and deformed man (young and) good-looking. Food consisting of articles incompatible in their potency, and indigested and decomposed food are easily digested in a man who takes regular physical exercise (and cannot produce any bad effect). Regular physical exercise is (particularly) beneficial to a strong man accustomed to the use of emollient food (abounding in protein matter), in all seasons of the year; but in the winter and the spring, it is highly (indispensably) necessary for him. A man seeking his own good should take physical exercise every day only to the half extent of his capacity (*Balārdha*), as otherwise it may prove fatal. That amount of exercise which makes the *Prāṇa-Vāyu* come out through the mouth.[1] (i.e., as soon as hard-breathing would set in), is known as the *Balārdha* exercise. One's own age, strength, physique and food as well as the season of the year and the physical nature of the country are the factors which should be considered before one begins to take physical exercise, as otherwise it might bring on some disease. **36-46**

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[1] *Ḍalhaṇa's* reading here evidently is "व्यायामस्वित्रगात्रस्य" in place of "व्यायामक्षुणगात्रस्य"। This would mean "of one taking so much exercise as produces sweat."

क्षयतृष्णारुचिच्छर्दि-रक्तपित्तभ्रमक्लमाः ।
कासशोषज्वरश्वासा अतिव्यायामसम्भवाः ।।४७।।
रक्तपित्ती कृशः शोषी श्वासकासक्षतातुरः ।
भुक्तवान् स्त्रीषु च क्षीणो भ्रमार्त्तश्च विवर्जयेत् ।।४८।।

Consumption, haemorrhage (*Rakta-pitta*), thirst, phthisis, aversion to food, vomiting, illusiveness, weariness, fever, cough and asthma are the diseases, which are likely to originate from excessive physical exercise, and is, therefore, forbidden after a meal and the fatigues of sexual intercourse, in a fit of vertigo and in resepct of persons suffering from haemorrhage, phthisis, cachexia, cough, asthma and ulcer. **47-48**

उद्वर्त्तनं वातहरं कफमेदोविलापनम् ।
स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ।।४९।।

The deranged *Vāyu* of the body is restored to its normal condition by the help of *Udvartana* (massage). It reduces the fat and the aggravated *Kapha* of the system, smoothes and cleanses the skin and imparts a firmness to the limbs. **49**

सिरामुखविविक्तत्वं त्वक्स्थस्याग्नेश्च तेजनम् ।
उद्घर्षणोत्सादनाभ्यां जायेयातामसंशयम् ।।५०।।
उत्सादनाद् भवेत् स्त्रीणां विशेषात् कान्तिमद् वपुः ।
प्रहर्षसौभाग्यमृजा-लाघवादिगुणान्वितम् ।
उद्घर्षणन्तु विज्ञेयं कण्डूकोठानिलापहम् ।।५१।।

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[1] According to several authorities, the appearance of perspiration on the nose, the axilla, the forehead and in the joints of the hands and legs and dryness of the mouth are the symptoms which indicate that one has taken *Balārdha* physical exercise (i.e., to the half extent of his capacity). — *Ḍalhaṇa*.

ऊर्वोः सञ्जनयत्याशु फेनकः स्थैर्यलाघवे।
कण्डूकोठानिलस्तम्भ-मलरोगापहश्च सः।।५२।।
तेजनं त्वग्गतस्याग्नेः सिरामुखविवेचनम्।
उद्घर्षणन्त्विष्टिकया कण्डूकोठविनाशनम्।।५३।।

Utsādana (rubbing) and *Udgharṣaṇa*[1] (friction) tend to dilate the orifice of the (superficial) ducts and increase the temperature of the skin. *Utsādana* specifically improves the complexion of females and gives a lovely appearance, cleanliness, beauty and suppleness to the female from. *Udgharṣaṇa* (friction) pacifies the bodily *Vāyu*, cures itches, rashes and eruptions (*Koṭha*). Friction by *Phenaka*[2] imparts lightness and steadiness to the thighs, cures itches, eruptions, *Vāta-stambha* and excretal diseases. Friction of the body with brick excites the heat of skin, brings on the dilation of the orifices of the bodily ducts, and cures itches and Koṭha. **50-53**

निद्रादाहश्रमहरं स्वेदक्लेदतृषापहम्।
हृद्यं मलहरं श्रेष्ठं सर्वेन्द्रियविशोधनम्।।५४।।
तन्द्रापापोपशमनं तुष्टिदं पुंस्त्ववर्धनम्।
रक्तप्रसादनञ्चापि स्नानमग्नेश्च दीपनम्।।५५।।
उष्णेन शिरसः स्नानमहितं चक्षुषः सदा।
शीतेन शिरसः स्नानं चक्षुष्यमिति निर्दिशेत्।।५६।।
श्लेष्ममारुतकोपे तु ज्ञात्वा व्याधिबलाबलम्।
काममुष्णं शिरःस्नानं भैषज्यार्थं समाचरेत्।।५७।।

Bathing : Bathing removes somnolence, (inordinate) bodily heat and a sense of fatigue. It allays thirst and checks itching and perspiration, brings on a fresh relish for food, removes all bodily impurities, clears the sense-organs, gladdens the mind, purifies the blood, increases the appetising power, destroys drowsiness and sin, and increases semen. The sight of a man is invigorated by applying cold water to the head at the time of bathing, while the pouring of warm water on the head tends to injure the eye-sight. In cases of an

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1. *Utsādana* and *Udgharṣaṇa* are the two kinds of rubbing the body with medicinal powders with and without a *Sneha* respectively.
2. *Phenaka* is a kind of friction of the body with small wooden rollers.

aggravation of the deranged *Vāyu* and *Kapha*, the head may be washed with warm water, as a medicine, after a careful consideration of the intensity of the disease. **54-57**

अतिशीताम्बु शीते च श्लेष्ममारुतकोपनम्।।५८।।
अत्युष्णमुष्णकाले च पित्तशोणितवर्धनम्।।५९।।
तच्चातिसारज्वरित-कर्णशूलानिलार्त्तिषु ।
आध्मानारोचकाजीर्ण-भुक्तवत्सु च गर्हितम्।।६०।।

Prohibition of Bathing : Bathing in extremely cold water in winter tends to enrage the bodily *Vāyu* and the *Kapha*, while bathing in hot water in summer agitates the blood and the *Pitta*. Bathing is not beneficial in fever, diarrhoea, ear-ache, tympanitis, *Ādhmāna*, aversion to food and indigestion, and in the disorders or diseases due to the actions of the deranged *Vāyu*. It should not also be taken just after a meal. **58-60**

सौभाग्यदं वर्णकरं प्रीत्योजोबलवर्धनम्।
स्वेददौर्गन्ध्यवैवर्ण्य-श्रमघ्नमनुलेपनम् ।
स्नानं येषां निषिद्धन्तु तेषामप्यनुलेपनम्।।६१।।

Anulepana : Anointing (*Anulepana*) the body (with scented pastes) removes a sense of fatigue and foetor and perspiration. It produces a sense of pleasure and improves the *Ojas*, the strength and the complexion of the body enhances the beauty and glow of the frame and gives it a lovely appearance *Anulepana* is forbidden in those cases in which bathing is prohibited. **61**

रक्षोघ्नमथ चौजस्यं सौभाग्यकरमुत्तमम्।
सुमनोऽम्बररत्नानां धारणं प्रीतिवर्धनम्।।६२।।

The wearing of gems, flowers and clean clothes is beneficial in a variety of ways, as it acts as a good prophylactic against the influences of monsters and malignant spirits, enhances the *Ojas* and the beauty of the body and keeps the mind in a cheerful mood and proves highly auspicious. **62**

मुखालेपाद् दृढं चक्षुः पीनगण्डं तथाऽऽननम्।
अव्यङ्गपिडकं कान्तं भवत्यम्बुजसन्निभम्।।६३।।

पक्ष्मलं विशदं कान्तममलोज्ज्वलमण्डलम्।
नेत्रमञ्जनसंयोगाद् भवेच्चामलतारकम्।।६४।।

Ālepa : Besmearing (*Ālepa*) the face (with scented pastes, etc.) imparts steadiness to the eyes, brings on a broad and graceful contour of the cheeks and mouth, produces their healthful glow like that of a lotus flower and prevents its disfigurement by pimples, moles and such like growths and eruptions (*Vyaṅga*). The use of collyrium (*Añjana*) furthers the growth of large and beautiful eye lashes, cleanses the eyes by removing the unhealthy secretions, makes the eyes more wide and graceful and also imparts a brilliant lustre to the pupils. **63-64**

यशस्यं स्वर्ग्यमायुष्यं धनधान्यविवर्धनम्।
देवतातिथिविप्राणां पूजनं गोत्रवर्धनम्।।६५।।
आहारः प्रीणनः सद्यो बलकृद् देहधारकः।
आयुस्तेजःसमुत्साह-स्मृत्योजोऽग्निविवर्धनः।।६६।।

Devotion to the gods and *Brāhmaṇās* and hospitality towards guests (*Atithi*) add to one's good name, piety, wealth, progeny and duration of life. Food (*Āhāra*) nourishes and gladdens the heart and directly contributes to one's bodily strength. It improves the memory, appetising power, energy and the natural strength of the mind (*Tejas*) and increases the *Ojas* and the duration of one's life. **65-66**

पादप्रक्षालनं पाद-मलरोगश्रमापहम्।
चक्षुःप्रसादनं वृष्यं रक्षोघ्नं प्रीतिवर्धनम्।।६७।।
निद्राकरो देहसुखश्चक्षुष्यः श्रमसुप्तिनुत्।
पादत्वङ्मृदुकारी च पादाभ्यङ्गः सदा हितः।।६८।।

Washing the feet increases the semen (*Vṛṣya*), removes the sense of fatigue, gladdens the heart, makes the soles free from all adhering dirt and local diseases, acts as a prophylactic against evil spirits (*Rakṣoghna*) and clears up[1] the vision. Anointing (*Abhyaṅga*)

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1. *Ḍalhaṇa* explains that washing the feet keeps the nerve (*Nāḍī*) joining the soles with the eyes cool and thus helps to clear up the vision. There is a custom of frequently washing the feet amongst the *Hindus* most probably on this account. —Ed.

the feet (with oil, etc.) brings on sleep. It is refreshing and invigorating to the body and the sight, removes all drowsiness and sense of fatigue and softens the skin of the soles of the feet. **67-68**

पादरोगहरं वृष्यं रक्षोघ्नं प्रीतिवर्धनम्।
सुखप्रचारमौजस्यं सदा पादत्रधारणम्।।६९।।
अनारोग्यमनायुष्यं चक्षुषोरुपघातकृत्।
पादाभ्यामनुपानद्भ्यां सदा चंक्रमणं नृणाम्।।७०।।

The use of shoes is efficacious in curing the diseases of the feet and is conducive to pleasure and verile potency. It acts as a prophylactic against the influences of evil spirits, makes walking easy and pleasant, and improves the *Ojas* in the body. Walking without shoes is perilous to life and health, and is attended with the danger of impaired vision. **69-70**

पापोपशमनं केश नखरोमापमार्जनम्।
हर्षलाघवसौभाग्य-करमुत्साहवर्धनम् ।।७१।।
बाणवारं मृजावर्ण-तेजोबलविवर्धनम्।।७२।।
पवित्रं केश्यमुष्णीषं वातातपरजोऽपहम्।।७३।।

The shaving of hair and the paring of nails lead to the expiation of one's sins, make a man cheerful, tend to appease his fate, increase his energy and impart a lightness to the frame. The putting on of armour (*Bāṇavāra*) improves one's strength, energy and complexion and gives a lustre to the body. The wearing of a turban (*Uṣṇīṣa*) acts as a protection against wind, dust, sun and light, helps the luxurious growth of hair and tends to improve the purity of the mind. **71-73**

वर्षानिलरजोधर्म-हिमादीनां निवारणम्।
वर्ण्यं चक्षुष्यमौजस्यं शङ्करं छत्रधारणम्।।७४।।
शुनः सरीसृपव्याल-विषाणिभ्यो भयापहम्।
श्रमस्खलनदोषघ्नं स्थविरे च प्रशस्यते।।७५।।
सत्त्वोत्साहबलस्थैर्य-धैर्यवीर्यविवर्धनम् ।
अवष्टम्भकरश्चापि भयघ्नं दण्डधारणम्।।७६।।

The use of an umbrella is a protection against rain, wind, dust, dew and sun. It improves one's energy, *Ojas*, eye-sight and complexion , and is an auspicious thing in itself. The use of a stick (*Daṇḍa*) dispels the fear of dogs, snakes, beasts of prey, (tigers, etc.) and horned animals. It considerably alleviates the toil of a journey, lessens the probability of making a false step and is specially commended to the weak and imbecile. It increases one's energy, strength and patience, makes the mind firm and bold, acts as a proper support and makes one fearless. **74-76**

आस्या वर्णकफस्थौल्य-सौकुमार्यकरी सुखा।।७७।।
अध्वा वर्णकफस्थौल्य-सौकुमार्यविनाशनः।।७८।।
अत्यध्वा विपरीतोऽस्माज्जरादौर्बल्यकृच्च सः।।७९।।
यत् तु चंक्रमणं नाति-देहपीडाकरं भवेत्।
तदायुर्बलमेधाग्नि-प्रदमिन्द्रियबोधनम् ।।८०।।

Sitting idle (*Āsyā*) gives pleasure. It improves the glow of one's complexion, increases the *Kapha* and corpulency and makes the body delicate, while an active pedestrian habit (*Adhva*) is detrimental to the complexion. It reduces the fat and *Kapha* of the body, and removes the delicateness of the frame. Contrary results (to those produced by sitting idle) are produced by excessive walking which further brings on weakness and emaciation of the body. A gentle walk or stroll, which is not very fatiguing to the body, tends, on the contrary, to improve his memory, strength, digestive capacity (*Agrni*) and the functions of the sense-organs. It increases also the duration of life. **77-80**

श्रमानिलहरं वृष्यं पुष्टिनिद्राधृतिप्रदम्।
सुखं शय्यासनं, दुःखं विपरीतगुणं मतम्।।८१।।
बालव्यजनमौजस्यं मक्षिकादीनपोहति।
शोषदाहश्रमस्वेद-मूर्च्छाघ्नो व्यजनानिलः।।८२।।
प्रीतिनिद्राकरं वृष्यं कफवातश्रमापहम्।
संवाहनं मांसरक्त-त्वक्प्रसादकरं सुखम्।।८३।।

Lying down in an easy posture on a soft bed removes the sense of fatigue, pacifies or soothes the bodily *Vāyu*, brings on sleep and lost recollections to the mind, is spermatopoetic and is conducive to the growth of the body; while lying down in a contrary manner is attended with contrary results. Fanning with Chowries (*Bāla-vyajana*) is refreshing and keeps off flies and mosquitoes; while fanning (with ordinary fans) arrests perspiration, removes the sense of fatigue and fainting fits, and alleviates the burning, scorching and parched sensations. Shampooing (*Saṁvāhana*) is pleasant, refreshing, soporific, and spermatopoetic (*Vṛṣya*). It destroys the bodily *Vāyu* and *Kapha*, removes the sense of fatigue and is soothing to the blood, skin and the muscles. **81-83**

प्रवातं रौक्ष्यवैवर्ण्य-स्तम्भकृद् दाहपक्तिनुत्।
स्वेदमूर्च्छापिपासाघ्नमप्रवातमतोऽन्यथा ।।८४।।
सुखं वातं प्रसेवेत ग्रीष्मे शरदि मानवः।
निवातं ह्यायुषे सेव्यमारोग्याय च सर्वदा।।८५।।
आतपः पित्ततृष्णाग्नि-स्वेदमूर्च्छाभ्रमास्रकृत्।
दाहवैवर्ण्यकारी च छाया चैतानपोहति।।८६।।
अग्निर्वातकफस्तम्भ-शीतवेपथुनाशनः ।
आमाभिष्यन्दजरणो रक्तपित्तप्रदूषणः।।८७।।
पुष्टिवर्णबलोत्साहमग्निदीप्तिमतन्द्रिताम् ।
करोति धातुसाम्यञ्च निद्रा काले निषेविता।।८८।।

A strong wind (*Pravāta*) is parchifying in its effect and injurious to the complexion. It destroys the burning sensation (if any) in the body, allays thirst, removes fainting fits and stops perspiration, but (at the same time) produces numbness of the body and destroys the digestive powers; whereas the contrary results are produced by a gentle wind. The gentle breeze of summer and of autumn should be breathed (as it is attended with beneficial results to the health). A seeker after health and a long life should reside in a chamber, not exposed to strong blasts of wind (*Nivāta*). An undue exposure to the sun (*Ātapa*) aggravates the *Pitta*, but increases the power of digestion. It agitates the blood and begets thirst, perspiration, faintness (sun stroke), vertigo and a burning sensation in the body attended with a discolouring of the complexion, etc.; whereas the contrary results are produced by a (cool) shade (*Chāyā*). A basking in the glare of fire (*Agni*) remedies the (wrong) coursing of the *Vāyu* and *Kapha,* removes cold and shivering, digests the slimy secretions in the channels; but aggravates the blood and *Pitta.* A good sleep (*Nidrā*) enjoyed at the proper time (and for the proper period) tends to improve the growth, strength, vigour and complexion of the body. It increases the power of digestion, removes drowsiness and restores the natural equilibrium among the different fundamental principles (*Dhātus*) of the organism. **84-88**

तत्रादित एव नीचखरोम्णा शुचिना शुक्लवाससा लघूष्णीषच्छत्रोपानत्केन दण्डपाणिना काले हितमितमधुरपूर्वाभिभाषिणा बन्धुभूतेन भूतानाम् गुरुवृद्धानुमतेन सुसहायेनानन्यमनसा खलूपचरितव्यम्, तदपि न रात्रौ, न केशास्थि-कण्टकाश्मतुषभस्मोत्कर-कपालाङ्गारामेध्य-स्नानबलिभूमिषु, न विषमेन्द्रकीलचतुष्पथश्वभ्राणामुपरिष्टात् ।।८९।।

General rules of conduct : The first rule is that one should keep his nails pared and hairs trimmed, always put on clean and white clothes, wear a light turban and a pair of shoes and carry an umbrella and a stick in his hand. One should discourse, when necessary, with another in a sweet and gentle voice and his speech should be laconic and pleasing. He should first accost his elders and acquaintances in cases of meeting before they speak. He should be kind and compassionate to all creatures, and be approved of by his elders and superiors. He should be in full possession of resources and in an undisturbed state of the mind. One should not stir out at night nor walk about in the grounds of public executions, undulated places, dens and rocks.[1] He should not go (at night) to where roads cross nor to places covered with heaps of husks, ashes, bones, hair, stones, baked earth and charcoal, nor to places commonly considered as unholy. **89**

न राजद्विष्टपरुषपैशुन्यानृतानि वदेत्, न देवब्राह्मणपितृपरिवादांश्च; न नरेन्द्रद्विष्टोन्मत्तपतितक्षुद्रनीचाचारानुपासीत।। ९०।।

Men should never deride a king, nor use harsh and impolite words to, nor act meanly and treacherously towards him. One should not speak ill of the king, the gods, the *Brāhmaṇās* and the

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[1] The text has *Indra-kīla* which means a hilly country inhabited by barbarous people.

Pitris (departed Manes), and he should never use harsh and slanderous words. He should not tell a lie nor associate with king-haters nor with the insane, degraded, mean and narrow-hearted persons. **90**

वृक्षपर्वतप्रपातविषमवल्मीकदुष्टवाजिकुञ्जराद्यधिरोहणानि परिहरेत्, पूर्णनदीसमुद्राविदितपल्वलश्वभ्रकूपावतरणानि, भिन्नशून्यागारश्मशानविजनारण्यवासाग्निसम्भ्रमव्यालभुजङ्गकीटसेवाश्च, ग्रामाघातकलहशस्त्रसन्निपातव्यालसरीसृपशृङ्गिसन्निकर्षांश्च ।।९१।।

Climbing up trees, mountains, ant-hills and undulating grounds, etc., and going up to a waterfall as well as riding on a wild and unbroken horse or elephant are strictly prohibited. One should not descend into an unknown tank, den as well as into the sea or into a river at flood times. Old haunted and deserted houses, cremation grounds and solitary forests should be strictly shunned. One should not come into actual contact with fire, wild beasts, snakes and venomous insects. The site infested with wild beasts, snakes, venomous insects, lizards and horned animals as well as where virulent epidemics would be raging should be avoided, nor should the sites of actual affrays and battles be resorted to, nor the scene of a violent conflagration of fire. **91**

नाग्निगोगुरुब्राह्मणप्रेङ्खादम्पत्यन्तरेणाभियायात्। न शवमनुयायात्। देवगोब्राह्मणचैत्यध्वजरोगिपतितपापकारिणाञ्च छायां नाक्रमेत। नास्तं गच्छन्तमुद्यन्तं वाऽऽदित्यं वीक्षेत। गां धापयन्तीं धयन्तीं परशस्यं वा चरन्तीं (परस्मै) न कस्मैचिदाचक्षीत, न चोल्कापातोत्पातेन्द्रधनूंषि। नाग्निं मुखेनोपधमेत्। नापो भूमिं वा पाणिपादेनाभिहन्यात्।। ९२।।

Passing between two rows of fire, between cows, elders, *Brāhmaṇās*, moving cradles and a married couple is forbidden. One should not (unnecessarily) follow a corpse. Even the shadow of a fallen, degraded and sick person as well as of a cow, *Brāhmaṇa*, divine image, banner or of a *Caitya* (tree growing on a cremation ground) should not be trodden upon. One should not gaze at the rising or the setting sun. One should not report to another the fact of a milch cow sucking her own calf, nor of her traversing or freely grazing in another's field nor the fact of witnessing a rainbow or a meteor fall. One should not blow up a fire with one's breath, nor hit the ground or water with one's hands and feet. **92**

न वेगान् धारयेत्। वातमूत्रपुरीषादीनाम्। न बहिर्वेगान् ग्रामनगरदेवतायतनश्मशानचतुष्पथसलिलाशयपथिसन्निकृष्टानुत्सृजेत्, न प्रकाशं, न वाय्वग्निसलिलसोमार्कगोगुरुप्रतिमुखम्।। ९३।।

A man should never repress any natural urging of his body, nor should he pass water or evacuate excrements in an open or public place, within the confines of a town or village, close to a cremation ground or any place of worship, at the crossing of roads, in reservoirs of water or on the high road nor should he do so facing a fire, in the presence of his superiors, cows, the sun and the moon nor facing against the wind. **93**

न भूमिं विलिखेत्। नासंवृतमुखः सदसि जृम्भोद्गारश्वासक्षवथूनुत्सृजेत्। न पर्यङ्किकावष्टम्भपादप्रसारणानि गुरुसन्निधौ कुर्यात् ।। ९४।।

Scratching (unnecessarily) the ground with one's nails, etc., should not be done, and one should not yawn nor sneeze, nor raise any eructations nor breathe hard in an assembly (of gentlemen) without previously covering his face. Sitting in an unseemly raised- up position on a couch as well as with extended feet in front of one's superiors should be renounced. **94**

न बालकर्णनासास्त्रोतोदशनाक्षिविवराण्यभिकुष्णीयात्। न वीजयेत् केशमुखनखवस्त्रगात्राणि। न गात्रनखवक्त्रवादित्रं कुर्यात्। न काष्ठलोष्टतृणादीनभिहन्याद् छिन्द्याद् भिन्द्याद् वा।। ९५।।

The hair, nostrils, ear holes, teeth or any channel of the body should not be fingered. The hair, face, finger-nails, clothes and the body should not be shaken. Never keep time with music by beating the body or the cheeks with the hands or by striking the finger nails against each other. Never (wantonly) strike or break or cleave a piece of wood or stone or weed, etc. **95**

न प्रतिवातातपं सेवेत। न भुक्तमात्रोऽग्निमुपासीत। नोत्कटकाल्पकाष्ठासनमध्यासीत। न ग्रीवां विषमं धारयेत्। न विषमकायः क्रियां भजेत भुञ्जीत वा। न प्रततमीक्षेत विशेषाज्ज्योतिर्भास्करसूक्ष्मचल-

भ्रान्तानि। न भारं शिरसा वहेत्। न स्वप्नजागरणशयनासनस्थानचंक्रमणयानवाहनप्रधावनलङ्घनप्लवनप्रतरणहास्यभाष्यव्यवायव्यायामादीनुचितानप्यतिसेवेत ।। ९६ ।।

Never expose yourself to the rays of the sun, or to the gusts of wind blowing in your face. Basking before a fire immediately after a meal or sitting on one's legs on a narrow wooden stool should not be indulged in. Never hold the neck in a contrary (contorted) posture. Neither do nor eat anything by keeping the body in a contrary posture. Never look stead fastly towards any object and particularly towards the sun or any luminous body[1] or towards any extremely attenuated, revolving or moving object. Never carry a load on the head. Sleeping, waking, sitting, lying down, walking, jumping, running fast, plunging in water, swimming, riding on a horse or in a vehicle, talking, laughing, sexual intercourse and taking (any other) physical exercise through accustomed and recommended should not be inordinately indulged in. **96**

उचितादप्यहितात् क्रमशो विरमेत् , हितमनुचितमप्यासेवेत क्रमशः न चैकान्ततः पादहीनात् ।। ९७ ।।

A bad habit should be gradually discontinued and a good one even when (beneficial to health) should similarly be gradually inculcated by a quarter only and not all at once. **97**

नावाक्शिराः शयीत, न भिन्नपात्रे भुञ्जीत, न विना पात्रेण, नाञ्जलिपुटेनापः पिबेत् , काले हितमितस्निग्धमधुरप्रायमाहारं वैद्यप्रत्यवेक्षितमश्नीयात् , ग्रामगणगणिकापणिकशत्रुसत्रशठपतितभोजनानि परिहरेत् ; शेषाण्यपि चानिष्टरूपरसगन्धस्पर्शशब्दमानसानि, अन्यान्येवंगुणान्यपि सम्भ्रमदत्तानि, (तान्यपि)मक्षिकाव्या(बा)लोपहतानि, नाप्रक्षालितपाणिपादो भुञ्जीत, न मूत्रोच्चारपीडितः, न सन्ध्ययोर्नानुपाश्रितो नातीतकालं हीनमतिमात्रञ्चेति।। ९८।।

It is improper to lie down with one's head downward. One should not take food from a broken pot nor with the help of blended palms. One should not drink water from the cupped hands only.

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[1] Some explain "*Jyotiṣ*"as a blaze of fire and others explain it as stars.

Food, which is wholesome and approved of by one's physician and which abounds in articles of sweet and emollient properties[1] should be taken at the proper (and regular) time (every day) in a moderate quantity. It is forbidden to take any food in the house of a trader (i.e., of a hotel-keeper) or a courtesan, nor in the house of a wily, degenerate or inimical person, nor at a village-assembly. The refuse of another's dishes, as well as articles of food infested with flies, insects, etc., or possessed of an objectionable colour, taste, smell, touch or sound or those which produce an unpleasant impression in the mind, or food of like nature as well as those served (handled) by many persons should not be partaken of (in spite of repeated requests in that behalf). It is not advisable to sit down to a meal without washing one's hands and feet. One should never take anything by repressing a natural urging for stool and urine, nor sit down to a meal just at the break or the close of day, nor in an unprotected situation (i.e. without any shade, or without something to sit upon). One should not take his meal after the expiry of the (daily) appointed time nor in an insufficient or inordinate quantity, nor partake of food whose *Sneha* (oleaginous substance) has been removed. **98**

न भुञ्जीतोद्धृतस्नेहं नष्टं पर्युषितं पयः।
नोदके पश्येदात्मानं न नग्नः प्रविशेज्जलम्।।९९।।
न नक्तं दधि भुञ्जीत न वाप्यघृतशर्करम्।
नामुद्गयूषं नाक्षौद्रं नोष्णं नामलकैर्विना।।१००।।
अन्यथा जनयेत् कुष्ठविसर्पादीन् गदान् बहून् ।।१०१।।

Metrical Text : One should not take skimmed, disintegrated or stale milk. It is forbidden to see one's image reflected in water, nor is it advisable to plunge naked into water. Curd should never be taken at night, nor should it be taken (at all) without sugar[2] or clarified butter, nor without saturating it with *Mudga*-soup or the admixture of honey, nor without (the expressed juice of) the *Āmalaka*, nor with any hot substance[1] or article, as otherwise it may bring on *Kuṣṭha* (cutaneous affections), erysipelas, etc. **99-101**

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[1] The framers of the *Āyurveda* were aware of the fact that the human system is incapable of directly assimilating starchy substances wihout converting them into sugar. This has been emphasised in the *Sūtra-Sthāna*, where *Suśruta* insists that a food stuff, in order to be worthy of the epithet, must be *Madhura* (i.e., of sweet flavour) and contain a large quantity of proteid matter such as is found in milk, butter, meat, etc. —Ed.

[2] *Ḍalhaṇa* adds that curd should not be taken wihout an addition of water and salt as well. This is also the practice in general.

द्यूतमद्यातिसेवाप्रतिभूत्वसाक्षित्वसमाह्वानगोष्ठीवादित्राणि न सेवेत। स्रजं छत्रोपानहौ कनकमतीतवासांसि न चान्यैर्घृतानि धारयेत्। ब्राह्मणमग्निं गाश्च नोच्छिष्टः स्पृशेत् ।। १०२ ।।

One should not indulge in gambling, excessive drinking (of wine), standing, security, bearing witness, imposing gossip with some one unnecessarily or indulge in meetings and instrumental music in excess. One should not use the shoe, umbrella, garland (of flowers), ornaments or ragged clothes previously used by another. Never defile a *Brāhmaṇa*, or a fire, or a cow by touching them before washing (your hands and mouth) after eating. **102**

भवन्ति चात्र-

यस्मिन् यस्मिन्नृतौ ये ये दोषाः कुप्यन्ति देहिनाम्।।१०३।।
तेषु तेषु प्रदातव्या रसास्ते ते विजानता।।१०४।।

Memorable Verses : A wise physician should prescribe food of such tastes (*Rasa*) in any particular season of the year as is antidotal to the bodily *Doṣa* which is naturally aggravated in that season. **103-104**

वर्षासु न पिबेत् तोयं पिबेच्छरदि मात्रया।
वर्षासु चतुरो मासान् मात्रावदुदकं पिबेत्।।१०५।।
उष्णं हैमे वसन्ते च कामं ग्रीष्मे तु शीतलम्।
हेमन्ते च वसन्ते च सीध्वरिष्टौ पिबेन्नरः।।१०६।।
शृतशीतं पयो ग्रीष्मे प्रावृट्काले रसं पिबेत्।
यूषं वर्षति, तस्यान्ते प्रपिबेच्छीतलं जलम्।।१०७।।

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[1] All the existing editions of the *Suśruta Saṁhitā* read "नोष्णैः" (i.e., curd should not be taken with any "hot" substance). Here it should be noted that the term "hot" may also include the substances which are heat-making in their potency. Here, however, the reading seems to be in-correct. The lines are found verbatim in the work of *Caraka*, where he reads "नोष्णं" i.e., hot curd should not be taken, since it produces, as he himself tells us later on, an aggravation of the blood and the *Pitta*. —Ed.

स्वस्थ एवमतोऽन्यस्तु दोषाहारमतानुगः।।१०८।।

Rules of drinking water, etc. : Water should not be taken during the rainy season (in excessive quantity) and only in moderate quantities in autumn. Water may be sparingly taken during the first four months of the rainy season (if found to be indispensably necessary): Hot water should be taken in winter and spring (*Vasanta*), but cold water to one's fill in summer. *Śidhu* and *Ariṣṭa* should be taken in winter and spring. Milk boiled and subsequently cooled should be drunk in summer and meat-juice in *Prāvṛṭ*. *Yūṣa* (*Mudga*-soup, etc.) should be taken in the rainy season and cold water after the expiry of the rains. These rules should be observed only by persons in sound health, whereas the rules regarding persons suffering from any disease should be regulated by the prescription of any diet according to the particular *Doṣas* involved in each case. **105-108**

स्नेहं सैन्धवचूर्णेन पिप्पलीभिश्च संयुतम्।
पिबेदग्निविवृद्ध्यर्थं न च वेगान् विधारयेत्।।१०९।।
अग्निदीप्तिकरं नृणां रोगाणां शमनं प्रति।
प्रावृट्शरद्वसन्तेषु सम्यक् स्नेहादिमाचरेत्।।११०।।
कफे प्रच्छर्दनं पित्ते विरेको बस्तिरीरणे।
शस्यते त्रिष्वपि सदा व्यायामो दोषनाशनः।।१११।।
भुक्तं विरुद्धमप्यन्नं व्यायामान्न प्रदुष्यति।।११२।।

Any *Sneha* (such as oil or clarified butter) saturated with powdered *Saindhava* salt and *Pippalī* should be regularly taken for the purpose of improving the digestive capacity. The natural urging of the body should never be repressed (as a repressed physical propulsion is sure to usher in a physical distemper). A *Sneha* (oleaginous substance) should be freely and largely used during the *Prāvṛt* and the spring seasons as well as in autumn (*Śarat*) as such a proceeding would act as a good appetising measure and a cure for diseases. Emetics, purgatives and applications of *Bastis* are respectively beneficial in diseases due to the actions of the deranged *Kapha*, *Pitta* and *Vāyu*, whereas a regular course of physical exercise tends (equally) to curb an aggravation of all the three preceding *Doṣas* of the body, so much so that their aggravation can never be detected in persons in the habit of taking it regularly every day, though otherwise addicted to an incompatible diet, etc. **109-112**

उत्सर्गमैथुनाहार-शोधने स्यात् तु तन्मनाः।।११३।।
नेच्छेद्दोष चयात् प्राज्ञः पीडां वा कायमानसीम्।।११४।।

The attention should not be diverted to any other subject at the time of urination, defecation, sexual inter-course, taking of food, as well as at the time of taking emetics and purgatives, etc. It is not wise to anticipate and indulge in the gloomy thoughts of a future and probable invasion of a disease, and to suffer any physical privation on that account. **113-114**

अतिस्त्रीसंप्रयोगाच्च रक्षेदात्मानमात्मवान्।
शूलकासज्ज्वरश्वास-कार्श्यपाण्ड्वामयक्षयाः ।
अतिव्यवायाज्जायन्ते रोगाश्चाक्षेपकादयः।।११५।।
आयुष्मन्तो मन्दजरा वपुर्वर्णबलान्विताः।
स्थिरोपचितमांसाश्च भवन्ति स्त्रीषु संयताः।।११६।।
त्रिभिस्त्रिभिरहोभिर्वा समीयात् प्रमदां नरः।
सर्वेष्वृतुषु धर्मेषु पक्षात् पक्षाद् व्रजेद् बुधः।।११७।।

All sexual excesses should be studiously abstained inasmuch as they are sure to produce *Śula* (colic), cough, asthma, fever, emaciation, phthisis, anaemea, epilepsy, convulsions, etc. A person, who is moderate in sexual intercourse, lives a long life, becomes good-looking, healthy, strong and firm in his nerves and muscles, and becomes capable of averting (untimely) decay. One may visit his wife (lit. a woman) on each fourth night in all the seasons of the year except in summer when he may see her once a fortnight. **115-117**

रजस्वलामकामाञ्च मलिनामप्रियां तथा।
वर्णवृद्धां वयोवृद्धां तथा व्याधिप्रपीडिताम्।।११८।।
हीनाङ्गीं गर्भिणीं द्वेष्यां योनिदोषसमन्विताम्।
सगोत्रां गुरुपत्नीञ्च तथा प्रव्रजितामपि।
सन्ध्यापर्वस्वगम्याञ्च नोपेयात् प्रमदां नरः।।११९।।
गोसर्गे चार्धरात्रे च तथा मध्यन्दिनेषु च।

लज्जासमावहे देशे विवृतेऽशुद्ध एव च।।१२०।।
क्षुधितो व्याधितश्चैव क्षुब्धचित्तश्च मानवः।
वातविण्मूत्रवेगी च पिपासुरतिदुर्बलः।।१२१।।
तिर्यग्योनावयोनौ च प्राप्तशुक्रविधारणम्।
दुष्टयोनौ विसर्गन्तु बलवानपि वर्जयेत्।।१२२।।

Women unfit to visit : A woman in her menses, not amorously, disposed, uncleanly in her habits, not sufficiently endeared and endearing and belonging to a higher social order,[1] older than one's self, affected with any disease, wanting in any limbs, inimically disposed to one's self, in her period of gestation, suffering from any uterine disorder, belonging to his own blood (*Gotra*), or leading the life of an anchorite, or who is his preceptor's wife, should not be gone unto by a man (seeking health and longevity). A woman should not be gone unto in the *Sandhyās* (morning and evening), as well as on the *Parva* days[2] (prescibed in the *Śāstrās*), early in the morning, at mid-day, or in the dead of night. Going unto a woman at an infamous, unwholesome, or exposed place is similarly forbidden. Sexual intercourse by a man who is hungry, or thirsty, or who may be suffering from any disease, or may be angry, or in a cheerless spirit, is strictly forbidden. A man should not go unto a woman by repressing a natural urging for *Vāta* (flatus), stool or urine, or if he is in a weak state of health, (as it would be highly injurious to his health). Incest with lower animals, unnatural sexual intercourse, obstruction of semen in its passage, as well as sexual intercourse with a woman having any vaginal disease are strictly forbidden even in respect of a strong person. **118-122**

रेतसश्चातिमात्रन्तु मूर्धावरणमेव च।
स्थितावुत्तानशयने विशेषेणैव गर्हितम्।
क्रीडायामपि मेधावी हितार्थी परिवर्जयेत्।।१२३।।

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[1] The text has "*Varṇa-Vṛddha*" which literally means superior to the man in respect of *Varṇa* or the magnetic vibrations of the body, which are determined by one's birth in a certain family. It means several castes of the *Hindus*. —Ed.

[2] The *Parva* days are the 8th, the 14th and 15th days of either fort-nights and the last days of the solar months. —Ed.

It is highly injurious for a man to indulge excessively in sexual intercourse, or to enjoy it while standing, or while lying on his back, or to shake his head at the time; these should not be indulged in by an intelligent and judicious person even (occasionally) for pleasure's sake. **123**

रजस्वलां प्राप्तवतो नरस्यानियतात्मनः।
दृष्टचायुस्तेजसां हानिरधर्मश्च ततो भवेत्।।१२४।।
लिङ्गिनीं गुरुपत्नीञ्च सगोत्रामथ पर्वसु।
वृद्धाञ्च सन्ध्ययोश्चापि गच्छतो जीवितक्षयः।
गर्भिण्यां गर्भपीडा स्याद् व्याधितायां बलक्षयः।।१२५।।
हीनाङ्गीं मलिनां द्वेष्यां कामं बन्ध्यामसंवृते।
देहेऽशुद्धे च शुक्रस्य मनसश्च क्षयो भवेत्।।१२६।।

Evil effects of the foregoing abuses : Visiting a woman in her menses results in the loss of sight, longevity and vital power, and should be accordingly considered as a sinful act. The duration of a man's life is diminished by going unto a woman, older in age or higher in social status (*Varṇa*), or unto the wife of his preceptor or superior, in the morning or the evening, or on the *Parva* days (the interdicted days), or unto a woman belonging to the same blood as he. A visit to a woman big with child is extremely painful and injurious to the foetus confined in the womb. A visit to a diseased woman results in the loss of the man's vital power. A going unto a deformed, uncleanly, spiteful, non amorous, or sterile woman, or at an unclean, infamous, or exposed place is detrimental to the semen and intellect of the visitor. **124-126**

क्षुधितः क्षुब्धचित्तश्च मध्याह्ने तृषितोऽबलः।
स्थितश्च हानिं शुक्रस्य वायोः कोपञ्च विन्दति।।१२७।।
अतिप्रसङ्गाद् भवति शोषः शुक्रक्षयावहः।
व्याधितस्य रूजा प्लीह्नि मृत्युर्मूर्च्छा च जायते।।१२८।।
प्रत्यूषस्यर्धरात्रे च वातपित्ते प्रकुप्यतः।
तिर्यग्योनावयोनौ च दुष्टयोनौ तथैव च।
उपदंशस्तथा वायोः कोपः शुक्रस्य च क्षयः।।१२९।।
उच्चारिते मूत्रिते च रेतसश्च विधारणे।

उत्ताने च भवेच्छीघ्रं शुक्राश्मर्यास्तु सम्भवः।।१३०।।

Similarly, sexual intercourse enjoyed by a man at noon time, or by one who is in an enfeebled, thirsty, or hungry state of the body, in a standing up posture, or in a cheerless mood, brings on an excessive loss of semen and aggravation of the bodily *Vāyu*. Phthisis due to the loss of semen is the result of over-intemperance in sexual matters. Pain, enlargement of the spleen, epilepsy and even death may follow from sexual gratifications in a diseased state of health. The *Vāyu* and the *Pitta* become aggravated by the sexual intercourse enjoyed early in the morning or at midnight. An incest with lower animals, unnatural sexual intercourse, or that with a woman having a diseased vagina is attended with an excessive loss of semen and an aggravation of the bodily *Vāyu* and is the case of *Upadaṁśa* (syphilitic virus). An act of coition enjoyed by holding the woman on one's bosom or by repressing the natural urgings towards urination or defecation, as well as a repressing of seminal discharge would help the early formation of seminal concretions (in the bladder). **127-130**

सर्वं परिहरेत् तस्मादेतल्लोकद्वयेऽहितम्।
शुक्रञ्चोपस्थितं मोहान्न सन्धार्यं कथञ्चन।।१३१।।
वयोरूपगुणोपेतां तुल्यशीलां गुणान्विताम्।
अभिकामोऽभिकामान्तु हृष्टो हृष्टामलङ्कृताम्।
सेवेत प्रमदां युक्त्या वाजीकरणबृंहितः।।१३२।।
भक्ष्याः सशर्कराः क्षीरं ससितं रस एव च।
स्नानं सव्यजनं स्वप्नो व्यवायान्ते हितानि तु।।१३३।।
मुखमात्रं समासेन सद्वृत्तस्यैतदीरितम्।
आरोग्यमायुरर्थो वा नासद्भिः प्राप्यते नृभिः।।१३४।।

Hence these (injurious and harmful) practices should be shunned by a man for his welfare in this life as well as for that in the next. On the contrary, repression of a natural and (legitimate) sexual desire, from a sense of unwise delicasy or shame, is a physical sin.[1] Hence a healthy and passionate man possessed of the necessary fecundating element, under the course, of a proper *Bājīkaraṇa* (aphrodisiac) remedy, should cheerfully go unto and duly enjoy the pleasures of company with a girl, beautiful in looks, tender in years, modest, virtuous, equally passionate, cheerful, kindred to him both in physical and mental temperaments, and well-decked with ornaments. Fatigue after coition should be removed by the enjoyment of a bath[1] a cool breeze, or a sound sleep. Food or milk, saturated with sugar, and meat-juice, prove very refreshing after the act. **131-134**

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[1] It should be always borne in mind that God has implanted this desire in the mind of man and provided him with the necessary organic appendages only

इति सुश्रुत-संहितायां चिकित्सितस्थानेऽनागताबाधप्रतिषेधनीयं चिकित्सितं नाम चतुर्विंशोऽध्यायः ।। २४ ।।

Thus ends the Twenty-fourth Chapter in the *Cikitsita Sthāna* of the *Suśruta Saṁhitā* which deals with the rules of Hygiene and the prophylactic measures in general.

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for the propagation of his species and not for the gratification of any diseased or morbid sexual propensity which is found nowhere elese in Nature save and except in debauched human subjects and which lowers them even below the level of brutes. Hence love should be the essence of the bond which binds a couple and converts them into a kind of human centaur, the man and the wife, and union sexually considered, should be effected only under the promptings of that sacred instinct in Nature which makes the lilies blow and causes the pollens to unite their fecundating principles with one another and which a healthy unsophisticated human heart can instinctively read as the seed time of youthful exuberance.

[1] A bath is recommended for a man of strong virile power, in case of sexual intercourse in the day time or it may be possible to take a bath early in summer nights. — *Ḍalhaṇa*.

CIKITSĀ-STHĀNA

CHAPTER XXV

पञ्चविंशोऽध्यायः।

अथातो मिश्रकचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।।१।।

Now we shall discourse on the medical treatment of a variety of disease (*Miśraka-Cikitsita*). 1

पाल्यामयास्तु विस्राव्या इत्युक्तं प्राङ्निबोध तान्।
परिपोटस्तथोत्पात उन्मन्थो दुःखवर्धनः ।।२।।
पञ्चमः परिलेही च कर्णपाल्यां गदाः स्मृताः ।।३।।

It has been stated before that blood-letting is the remedy in diseases of the *Pāli* (ear-lobes). Now hear me describing in detail the treatment of those affections which are confined to the lobes of the ears. They are five in number and are called the *Paripoṭa, Utpāta, Unmantha, Duḥkha-Vardhana* and the *Parilehī*. **2-3**

सौकुमार्याच्चिरोत्सृष्टे सहसाऽभिप्रवर्धिते।
कर्णशोफो भवेत् पाल्यां सरुजः परिपोटवान्।
कृष्णारुणनिभः स्तब्धः स वातात् परिपोटकः ।।४।।

Causes and Symptoms : If the lobe of an ear be suddenly pulled and kept in that position for a long time, a numbed and painful swelling of a blackish red colour is produced on the lobe, owing to its soft and delicate nature. This is found to spontaneously burst or crack and is called the *Paripoṭaka*, which should be ascribed to the action of the deranged *Vāyu* (of the system). **4**

गुर्वाभरणसंयोगात् ताडनाद् घर्षणादपि।
शोफः पाल्यां भवेच्छ्यावो दाहपाकरुगन्वितः।
रक्तो वा रक्तपित्ताभ्यामुत्पातः स गदो मतः।।५।।

A painful swelling attended with a burning sensation and suppuration, appearing in the lobe of the ear, owing to the friction and movements of a heavy ornament worn in the lobe is originated from the vitiated condition of the blood and the *Pitta*. Its colour is either brown or red and is called the *Utpāta*. **5**

बलाद् वर्धयतः कर्णं पाल्यां वायुः प्रकुप्यति।
गृहीत्वा सकफं कुर्याच्छोफं तद्वर्णवेदनम्।
उन्मन्थकः सकण्डूको विकारः कफवातजः।।६।।

Pulling the ear-lobes down by force tends to enrage the *Vāyu* (of the localities) which in union with (the deranged) *Kapha* gives rise to a painful swelling in those regions, attended with itching and tinged with the specific colours[1] and symptoms of the *Doṣas* involved. The disease is called the *Unmantha* and is originated through the concerted action of the deranged *Vāyu* and the *Kapha*. **6**

वर्धमाने यदा कर्णे कण्डूदाहरुगन्वितः।
शोफो भवति पाकश्च त्वक्स्थोऽसौ दुःखवर्धनः।।७।।

A swelling in an ear-lobe attended with pain, burning and itching sensations owing to its being (pulled down and) lengthened, when found to suppurate (in the end) is called the *Dukha-varāhana*; it[2] restricts itself only to the skin (of the affected part). **7**

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[1] *Mādhva* in his compilation reads "स्तब्धमवेदनम्" (that the swelling is attended with a numbness and no pain) in place of "तद्वर्णवेदनम्" *Vāgbhaṭa* also supports this. Ed.

[2] *Mādhava* adds "an unsuccessful perforation (in the ear-lobe)" to be an additional cause of the disease. He also reads "त्रिदोष", i.e., "due to the concerted action of the three *Doṣas*"in place of "त्वक्स्थोऽसौ" *Mādhava* has *Vāgbhaṭa's* support in this. —Ed.

कफासृक्क्रिमयः कुर्युः सर्षपाभा विकारिणीः।
स्राविणीः पिडकाः पाल्यां कण्डूदाहरुगन्विताः।।८।।
कफासृक्क्रिमिसम्भूतः स विसर्पन्नितस्ततः।
लिह्यात् सशष्कुलीं पालीं परिलेहीति स स्मृतः।।९।।

Small exuding pustules resembling mustard-seeds (in size) and attended with pain, burning and itching sensations, appear in the lobes of the ears owing to the action of the vitiated blood or the deranged *Kapha* or to the presence of parasites (in those localities). The disease soon spreads itself (and assumes an erysipelatious character). It is called the *Parilehī* from the fact of its eating away the affected lobe with the entire helix. **8-9**

पाल्यामया ह्यमी घोरा नरस्याप्रतिकारिणः।
मिथ्याहारविहारस्य पालीं हिंस्युरुपेक्षिताः।।१०।।
तस्मादाशु भिषक् तेषु स्नेहादिक्रममाचरेत्।
तथाऽभ्यङ्गपरीषेक-प्रदेहासृग्विमोक्षणम् ।।११।।

General Treatment : These dreadful diseases (which invade the lobes of the ears) are highly dangerous and tend to destroy and eat away the affected appendages if not properly attended to at the outset and specially when the patient is addicted to unwholesome food and drink and to an injudicious conduct of life. Hence a physician should speedily remedy these complaints with applications of medicated *Sneha*, *Sveda*, etc., ointments, washes, plasters, poultices and blood-letting.[1] This is the general treatment of those diseases. **10-11**

सामान्यतो विशेषाच्च वक्ष्याम्यभ्यञ्जनं प्रति।।१२।।
खरमञ्जरियष्ट्याह्व-सैन्धवामरदारुभिः ।
सुपिष्टैः साश्वगन्धैश्च मूलकावल्गुजैः फलैः।।१३।।
सर्पिस्तैलवसामज्ज-मधूच्छिष्टानि पाचयेत्।
सक्षीराण्यथ तैः पालीं प्रदिह्यात् परिपोटके।।१४।।

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[1] In cases of the predominance of the *Vāyu*, anointment, *Anuvāsana* and poultices should be resorted to. In cases of *Pitta*-predominance, purgatives should be applied. Emetics should be applied in cases of *Kapha*-predominance and lastly blood-letting, purgatives and washes, etc., should be resorted to in cases of the affection being due to the concerted action of the vitiated blood and the *Pitta*.

Specific Treatment : Now we shall describe the medical remedies which should be specially used in anointing (the affected parts in these diseases). Drugs, such as *Khara-Mañjari, Yaṣṭi-madhu. Saindhava, Deva-dāru, Aśva-gandhā* and the seeds of *Mūlaka* and of *Avalguja* should be pasted together and cooked with a compound of milk, oil, clarified butter, lard, marrow and wax. This preparation should be applied lukewarm to the affected lobe in a case of the *Pari-poṭaka* type. **12-14**

मञ्जिष्ठातिलयष्ट्याह्व-सारिवोत्पलपद्मकैः ।
सरोध्रैः सकदम्बैश्च बलाजम्ब्वाम्रपल्लवैः ।
सिद्धं धान्याम्लसंयुक्तं तैलमुत्पातनाशनम् ।।१५।।

Mañjiṣṭhā, Sesamum, Yaṣṭi-madhu, Sārivā, Utpala, Padma-Kāṣṭa, Rodhra, Kadamba and the tender leaves of the *Balā, Jambu* and *Āmra* (mango) should be cooked together with (an adequate quantity of) oil and *Dhānyāmla* (*Kāñjika*). This oil proves curative in a case of *Utpāta*. **15**

तालपत्र्यश्वगन्धार्क-बाकुचीफलसैन्धवैः ।
तैलं कुलीरगोधाभ्यां वसया सह पाचितम् ।।१६।।
सरलालाङ्गलीभ्याञ्च हितमुन्मन्थनाशनम् ।
तथाश्मन्तकजम्ब्वाम्र-पत्रक्वाथेन सेचनम् ।।१७।।

Similarly (a medicated) oil cooked with *Tālapatri, Aśva-gandhā, Arka, Bākucī*-seeds, *Saindhava, Saralā,*[1] *Lāṅgalī*, lard of a *Karkaṭa* (crab) and of a *Godhā* (a kind of lizard), proves beneficial in cases of *Unmantha*. The affected lobes should be washed (*Secana*) with a decoction of the leaves of the *Aśmantaka; Jambu* and *Āmra* (in such cases). **16-17**

प्रपौण्डरीकमधुक-मञ्जिष्ठारजनीद्वयैः ।
चूर्णैरुद्वर्त्तनैः पालीं तैलाक्तामवचूर्णयेत् ।।१८।।
लाक्षाविडङ्गकल्केन तैलं पक्त्वावचारयेत् ।
स्विन्नां गोमयपिण्डेन प्रदिह्यात् परिलेहिके ।।१९।।
पिष्टैर्विडङ्गैरथवा त्रिवृच्छ्यामार्कसंयुतैः ।
करञ्जेङ्गुदिबीजैर्वा कुटजारग्वधायुतैः ।।२०।।

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[1] *Saralā* here means *Dhupa-kāṣṭha*, according to *Ḍalhaṇa*.

सर्वैर्वा सार्षपं तैलं सिद्धं मरिचसंयुतम्।
सनिम्बपत्रैरभ्यङ्गे मधूच्छिष्टान्वितं हितम्।।२१।।

In a case of *Parilehī*, the affected lobe (*Pālī*) should be dusted with powdered *Parpauṇḍarīka, Yaṣṭi-madhu, Mañjiṣṭhā* and the two kinds of *Haridrā* after lubricating it with the oil cooked with the *Kalkas* of *Lākṣā* and *Viḍaṅga*. It should be as well fomented with heated cow-dung and plastered with the lukewarm pastes of *Viḍaṅga* alone, or in combination with *Trivṛt*, *Śyāmā* and *Arka* pasted together (with cow's urine), or with the pastes of *Karañja*-seed, *Iṅgudī*-seed, *Kuṭaja* and *Āragvadha* (pasted with cow's urine). Mustard oil cooked[1] with the admixture of all the foregoing drugs and with *Marica, Nimba*-leaves and wax, proves efficacious as unguents (in such cases). **18-21**

पालीषु व्याधियुक्तासु तन्वीषु कठिनासु च।
पुष्ट्यर्थं मार्दवार्थञ्च कुर्यादभ्यञ्जनं हितम्।।२२।।

In cases where the ear-lobes are affected and have become either thin, or hard, an ointment should be applied to them in order respectively to increase their growth, or to soften them. **22**

लोपाकानूपमज्जानं वसां तैलं नवं घृतम्।
पचेद् दशगुणं क्षीरमावाप्य मधुरं गणम्।।२३।।
अपामार्गाश्वगन्धे च तथा लाक्षारसं शुभम्।
तत् सिद्धं परिपूतञ्च स्वनुगुप्तं निधापयेत्।।२४।।
तेनाभ्यञ्ज्यात् सदा पालीं सुस्विन्नामतिमर्दिताम्।
एतेन पाल्यो वर्धन्ते निरुजो निरुपद्रवाः।
मृद्व्यः पुष्टाः समाः स्निग्धा जायन्ते भूषणक्षमाः।।२५।।

The marrow of a jackal and of an animal frequenting and living in swampy ground (*Ānupa*, such as a buffalo, etc.), together with lard, oil and fresh clarified butter, should be cooked with a quantity of milk weighing ten times of their combined weight and with the drugs of the *Madhura* (*Kākolyādi*) group, *Aśva-gandhā* and *Apāmārga* and *Lākṣā-Rasa* (decoction or infusion of *Lākṣā*). The oil thus prepared should be filtered and preserved carefully in an earthen pitcher. The affected ear-lobes should constantly fomented and well-lubricated with it. The use of this medicated oil helps the growth of the ear-lobes and makes them healthy, soft, smooth, painless, evenly developed and capable of bearing the weight of ear-pendants. **23-25**

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[1] *Dalhaṇa* says that this oil should be cooked with cow's urine weighing four times as much as the oil.

नीलीदलं भृङ्गरजोऽर्जुनत्वक् पिण्डीतकं कृष्णमयोरजश्च।
बीजोद्भवं साहचरञ्च पुष्पं पथ्याक्षधात्रीसहितं विचूर्ण्य।।२६।।
एकीकृतं सर्वमिदं प्रमाय पङ्केन तुल्यं नलिनीभवेन।
संयोज्य पक्षं कलसे निधाय लौहे घटे सद्मनि सापिधाने।
अनेन तैलं विपचेद् विमिश्रं रसेन भृङ्गत्रिफलाभवेन।
आसन्नपाके च परीक्षणार्थं पत्रं बलाकाभवमाक्षिपेच्च।।२७।।
भवेद् यदा तद् भ्रमराङ्गनीलं तदा विपक्वं विनिधाय पात्रे।
कृष्णायसे मासमवस्थितं तदभ्यङ्गयोगात् पलितानि हन्यात्।।२८।।

Treatment of *Palita* : The expressed juice of the *Bhṛṅga-rāja* and (the decoction of) *Triphalā*, powders of indigo leaves, *Arjuna*-bark, *Bhṛṅga-rāja, Piṇḍītaka*, black-iron, flowers of the *Bīja* and of *Saha-cara, Harītakī, Bibhītaka* and *Āmalaka* mixed together and pasted with a quantity of mud found adherent to lotus-bulbs weighing as much as the combined weight of the aforesaid drugs should be kept in an iron-pitcher well covered and preserved inside a room for a fortnight. After this period it should be cooked with (an adequate quantity of) oil and with expressed juice[1] of the *Bhṛṅga-rāja* and (a decoction of) *Triphalā*. For the purpose of ascertaining the proper cooking of the oil, a (white) feather of a *Balākā* (crane) should be dipped into it, and satisfactory preparation should be judged from the deep blue colour imparted to the feather. The oil should be then preserved in a black-iron pitcher for a month. Used as anointments, this oil arrests a premature greyness of the hair. **26-28**

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[1] In the cases of cooking an oil, the liquid substance to be used, should be, as a general rule, four times as much as the oil; but in this case, the expressed juice of *Bhṛṅga-rāja* and (the decoction of) *Triphalā* should be continued to be added, so long as the feather does not become deep blue.

सैरीयजम्ब्वर्जुनकाश्मरीजं पुष्पं तिलान् मार्कवचूतबीजे।
पुनर्नवे कर्द्दमकण्टकार्यौ कासीसपिण्डीतकबीजसारम्।।२९।।
फलत्रयं लोहरजोऽञ्जनञ्च यष्टयाह्वयं नीरजसारिवे च।
पिष्ट्वाऽथ सर्वं सह मोदयन्त्या साराम्भसा बीजकसम्भवेन।।३०।।
साराम्भसः सप्तभिरेव पश्चात् प्रस्थैः समालोडच दशाहगुप्तम्।
लौहे सुपात्रे विनिधाय तैलमक्षोद्भवं तच्च पचेत् प्रयत्नात्।।३१।।
पक्वञ्च लौहेऽभिनवे निधाय नस्यं विदध्यात् परिशुद्धकायः।
अभ्यङ्गयोगैश्च नियुज्यमानं भुञ्जीत माषान् कृशरामथो वा।।३२।।
मासोपरिष्टाद् घनकुञ्चिताग्राः केशा भवन्ति भ्रमराञ्जनाभाः।
केशास्तथान्ये खलतौ भवेयुर्जरा न चैनं सहसाऽभ्युपैति।।३३।।
बलं परं सम्भवतीन्द्रियाणां भवेच्च वक्त्रं बलिभिर्विमुक्तम्।
नाकामिनेऽनर्थिनि नाकृताय नैवारये तैलमिदं प्रदेयम्।।३४।।

The flowers of the *Sairīya, Jambu, Arjuna* and of the *Kāśmarī*, sesamum, *Bhṛṅga-rāja*-seeds, mango-stones, *Punarnavā*[1] mud, *Kaṇṭakāri, Kāsīsa*, marrow of the seeds of *Madana, Triphalā*, powdered iron, *Rasāñjana, Yaṣṭi-madhu, Nilotpala, Sārivā*, and *Madayantī*[2] should be pasted together with the decoction of the *Sāra* (pith) of the *Bījaka*. It should then be mixed with seven *Prastha* measures of the decoction of the *Sāra* of *Bijaka* and preserved for ten days in a covered iron vessel. This compound should then be carefully cooked with an *Āḍhaka* measure of *Bibhītaka*-oil and again preserved in a new iron-pitcher for a month. Then after cleansing the system of the patient, the oil thus prepared should be used as errhines (*Nasya*) and in anointing the head, and the patient should be advised to live on diet consisting of *Māṣa*-pulse, or of *Kṛśarā*. In the course of a month, it imparts a (deep black) gloss to hairs like that of a black bee, or that of *Rasāñjana* and makes it grow thick and curly. It cures baldness, arrests the susceptibility of the system to an attack of premature decay, removes the wrinkles of the face, and invigorates the sense-organs in the performance of their proper and respective functions. This oil should not be given to a man who does not wish to use it, nor to an indigent person, nor to an ungrateful wretch, nor to an enemy. **29-34**

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[1] According to *Ḍalhaṇa*, the reading would have been "पुनर्नवे" i.e., the two kinds of *Punarnavā*.

[2] One *Karṣa* measure of each of the aforesaid drugs should be taken.

लाक्षा रोध्रं द्वे हरिद्रे शिलाले कुष्ठं नागं गैरिका वर्णकाश्च।
मञ्जिष्ठोग्रा स्यात् सुराष्ट्रोद्भवा च पत्तङ्गं वै रोचना चाञ्जनञ्च।।३५।।
हेमाङ्गत्वक् पाण्डुपत्रं वटस्य कालीयं स्यात् पद्मकं पद्ममध्यम्।
रक्तं श्वेतं चन्दनं पारदञ्च काकोल्यादिः क्षीरपिष्टश्च वर्गः।।३६।।
मेदो मज्जा सिक्थकं गोघृतञ्च दुग्धं क्वाथः क्षीरिणाञ्च द्रुमाणाम्।
एतत् सर्वं पक्वमैकध्यतस्तु वक्त्राभ्यङ्गे सर्पिरुक्तं प्रधानम्।।३७।।
हन्याद् व्यङ्गं नीलिकाञ्चातिवृद्धां वक्त्रे जाताः स्फोटिकाश्चापि काश्चित्।
पद्माकारं निर्वलीकञ्च वक्त्रं कुर्यादेतत् पीनगण्डं मनोज्ञम्।।३८।।
राज्ञामेतद् योषिताञ्चापि नित्यं कुर्याद् वैद्यस्तत्समानां नृणाञ्च।
कुष्ठघ्नं वै सर्पिरेतत् प्रधानं येषां पादे सन्ति वैपादिकाश्च।।३९।।
हरीतकीचूर्णमरिष्टपत्रं चूतत्वचं दाडिमपुष्पवृन्तम्।
पत्रञ्च दद्यान्मदयन्तिकाया लेपोऽङ्गरागो नरदेवयोग्यः।।४०।।

Treatment of Vyaṅga, etc. : *Lākṣā, Rodhra,* the two kinds of *Haridrā, Manaḥśilā, Haritāla, Kuṣṭha, Nāga* (lead), *Gairika, Varṇaka, Mañjiṣṭhā, Vacā, Saurāṣṭra-mṛttikā, Pattaṅga, Gorocanā, Rasāñjana,* bark of *Hemāṅga* (*Campaka*), the tender leaves of *Vaṭa, Kālīya-Kāṣṭha, Padma-kāṣṭha,* the filaments of a lotus, both red and white *candana,* Mercury[1] and the drugs of the *Kākolyādi* group should be pasted together with milk. The paste, thus prepared, as well as lard, marrow, wax, clarified butter, milk and a decoction of the drugs of the *Kṣīra* trees should be cooked together. This medicated clarified butter, is the best of all the unguents that may be applied to the face. It cures the most difficult cases of *Vyaṅga* and *Nilikā*, and removes all tans, specks, marks, moles, eruptions, etc., from the face. It imparts smoothness to the wrinkled skin, gives a healthy plumpness and bloom to the cheeks, and makes the face as beautiful as a lotus. It should be recommended to kings and to the ladies of the royal court, as well as to persons of the same rank. It acts as a good remedy for cutaneous affections (*Kuṣṭha*), and may be as well applied in cases of *Vipādikā*. The use of a cosmetic compound consisting of powdered *Harītakī*, leaves of *Nimba*, the bark of mango, stems of the pomegranate, and the flowers and leaves of *Madhyantīkā* pasted together, imparts a good-like effulgence to the complexion of a man. **35-40**

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[1] This is the first time that we come across the mention and use of "*Pārada*" (Mercury) in the *Suśruta Saṅhitā*. —Ed.

इति सुश्रुत-संहितायां चिकित्सिस्थाने मिश्रकचिकित्सितं नाम
पञ्चविंशोऽध्यायः ।। २५ ।।

Thus ends the Twenty-fifth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of a variety of diseases.

⁂

CIKITSĀ-STHĀNA

CHAPTER XXVI

षड्विंशोऽध्यायः।

अथातः क्षीणबलीयं वाजीकरणचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment for increasing the strength and virile power of weak persons (*Kṣīṇa-Balīya Vājī-Karaṇa*). **1**

कल्यस्योदग्रवयसो वाजीकरणसेविनः।
सर्वेष्वृतुष्वहरहर्व्यवायो न निवारितः।।२।।
स्थविराणां रिरंसूनां स्त्रीणां वाल्लभ्यमिच्छताम्।
योषित्प्रसङ्गात् क्षीणानां क्लीबानामल्परेतसाम्।।३।।
विलासिनामर्थवतां रूपयौवनशालिनाम्।
नृणाञ्च बहुभार्याणां योगा वाजीकरा हिताः।।४।।

A youth in sound health taking regularly some sort of *Vājī-Karaṇa* (aphrodisiac) remedy may enjoy the pleasures of youth every night during all the seasons of the year. Old men, those wishing to enjoy sexual pleasures or to secure the affections of women, as well as those suffering from senile decay or sexual incapacity, and persons weakened with sexual excesses, should do well to submit themselves to a course of *Vājī-karaṇa* remedies. They are highly beneficial to gay, handsome and opulent youths and to persons who have got many wives. **2-4**

सेवमानो यदौचित्याद् वाजीवात्यर्थवेगवान्।
नारीस्तर्पयते तेन वाजीकरणमुच्यते।। ५।।

Definition of *Vājī-Karaṇa* : If duly taken, the *Vājī-karaṇa*[1] remedies make a man sexually as strong as a horse (*Vājī*), and enable him to cheerfully satisfy and heat ardours of young maidens, a fact which has determined the nomenclature of this class of (medicinal) remedies. **5**

भोजनानि विचित्राणि पानानि विविधानि च।
वाचः श्रोत्रानुगामिन्यस्त्वचः स्पर्शसुखास्तथा।। ६।।
यामिनी सेन्दुतिलका कामिनी नवयौवना।
गीतं श्रोत्रमनोहारि ताम्बूलं मदिराः स्रजः।
गन्धा मनोज्ञा रूपाणि चित्राण्युपवनानि च।
मनसश्चाप्रतीघातो वाजीकुर्वन्ति मानवम्।। ७।।

Means of *Vājī-Karaṇa* : Various kinds of (nutritious and palatable) food and (sweet, luscious and refreshing) liquid cordials, speech that gladdens the ears, and touch which seems delicious to the skin, clear nights mellowed by the beams of the full moon and damsels young, beautiful and gay, dulcet songs that charm the soul and capivate the mind, use of betel-leaves, wine and wreaths of (sweet-scented) flowers pleasant smell, various attractive scenes, beautiful gardens and absence of mental traumat produce aprodisiac effect in men. **6-7**

तैस्तैर्भावैरहृद्यैस्तु रिरंसोर्मनसि क्षते।
द्वेष्यस्त्रीसम्प्रयोगाच्च क्लैब्यं तन्मानसं स्मृतम्।। ८।।
कटुकाम्लोष्णलवणैरतिमात्रोपसेवितैः।
सौम्यधातुक्षयो दृष्टः क्लैब्यं तदपरं स्मृतम्।। ९।।
अतिव्यवायशीलो यो न च वाजीक्रियारतः।
ध्वजभङ्गमवाप्नोति तच्छुक्रक्षयहेतुकम्।। १०।।
महता मेढ्ररोगेण मर्मच्छेदेन वा पुनः।

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[1] The *Vājī-Karaṇa* remedies are of three kinds, viz., (1) those producing the semen, (2) those secreting the semen, and (3) those producing as well as secreting the semen.

क्लैब्यमेतच्चतुर्थं स्यान्नृणां पुंस्त्वोपघातजम्।। ११।।
जन्मप्रभृति यः क्लीबः क्लैब्यं तत् सहजं स्मृतम्।। १२।।
बलिनः क्षुब्धमनसो निरोधाद् ब्रह्मचर्यतः।
षष्ठं क्लैब्यं मतं तत् तु स्थिरशुक्रनिमित्तजम्।। १३।।
असाध्यं सहजं क्लैब्यं मर्मच्छेदाच्च यद् भवेत्।
साध्यानामितरेषान्तु कार्यो हेतुविपर्ययः।। १४।।

Causes of Sexual Incapacity : A ceassation of the sexual desire owing to the rising of bitter thoughts of recollection in the mind of a man, or a forced intercourse with a disagreeable woman (who fails to sufficiently rouse up the sexual desire in the heart of her mate) illustrates an instance of mental impotency. Excessive use of articles of pungent, acid, or saline taste, or of heat-making articles of food leads to the loss of the *Saumya Dhātu* (watery principle) of the organism. This is another kind of impotency. Virile impotency resulting from the loss of semen in persons addicted to excessive sexual pleasure without using any aphrodisiac remedy is the merit form of virile impotency. A long-standing disease of the male generative organ (syphilis, etc.), or the destruction of a local *Marma* such as the spermatic cord) destroys the powers of coition altogether. This is the fourth form of impotency. Sexual incapacity from the very birth is called the congenital (*Sahaja*) impotency. Voluntary suppression of the sexual desire by a strong man observing perfect continence, or through utter apathy produces a hardness of the spermatic fluid, and is the cause of the sixth form of virile impotency. Of the six foregoing types of impotency, the congenital form as well as the one due to the destruction of any local *Marma* (spermatic cord) should be regarded as incurable, the rest being curable and amenable to the measures and remedies antidotal to their respective originating causes. **8-14**

विधिर्वाजीकरो यस्तु तं प्रवक्ष्याम्यतः परम्।
तिलमाषविदारीणां शालीनां चूर्णमेव वा।
पौण्ड्रकेक्षुरसैरार्द्रं मर्दितं सैन्धवान्वितम्।। १५।।
वराहमेदसा युक्तां घृतेनोत्कारिकां पचेत्।
तां भक्षयित्वा पुरुषो गच्छेत् तु प्रमदाशतम्।। १६।।

Their Remedies : Now we shall describe the different *Vājī-*

Karaṇa (aphrodisiac) remedies. Powders of sesamum, *Māṣa*-pulse, *Vidāri* or *Śāli*-rice should be mixed with *Saindhava* salt and pasted with a copious quantity of the expressed juice of the sugarcane of the *Pauṇḍarika* species. It should then be mixed with hog's lard, and *Utkārika* should be prepared by cooking it with clarified butter. By using this (medicinal) *Utkārikā*, a man would be able to visit a hundred women. **15-16**

बस्ताण्डसिद्धे पयसि भावितानसकृत् तिलान्।
शिशुमारवसापक्वाः शष्कुल्यस्तैस्तिलैः कृताः।
यः खादेत् स पुमान् गच्छेत् स्त्रीणां शतमपूर्ववत्॥१७॥
पिप्पलीलवणोपेते बस्ताण्डे क्षीरसर्पिषा।
साधिते भक्षयेद् यस्तु स गच्छेत् प्रमदाशतम्॥१८॥

The testes of a he-goat should be boiled in milk. Sesamum seeds should then be successively treated with this milk in the manner of a *Bhāvanā* saturation. Cakes should be made of these sesamum seeds with the lard of a porpoise. This medicine exerts the same action as the preceding one without producing any exertion whatever. By eating the testes of a he-goat with (an adequate quantity of) salt and powdered long-pepper (*Pippalī*), fried in clarified butter prepared from churning milk (and not from curd), a man is enabled to visit a hundred women. **17-18**

पिप्पलीमाषशालीनां यवगोधूमयोस्तथा।
चूर्णभागैः समस्तैस्तु घृते पूपलिकां पचेत्॥१९॥
तां भक्षयित्वा पीत्वा तु शर्करामधुरं पयः।
नरश्चटकवद् गच्छेद् दश वारान् निरन्तरम्॥२०॥

Powders of *Pippalī*, *Māṣa*-pulse, *Śāli*-rice wheat and barley, should be taken in equal parts. Cakes (*Pupālikā*) should be prepared with this compound and fried in clarified butter. By taking these cakes and a potion of milk sweetened with (a copious quantit of) sugar, a man becomes potent enough, to do intercourse continuously ten times like a sparrow (*Cāṭaka*). **19-20**

विदार्याः सुकृतं चूर्णं स्वरसेनैव भावितम्।
सर्पिर्मधुयुतं लीद्वा दश स्त्रीरधिगच्छति॥२१॥

एवमामलकं चूर्णं स्वरसेनैव भावितम्।
शर्करामधुसर्पिर्भिर्युक्तं लीद्वा पयः पिबेत्।
एतेनाशीतिवर्षोऽपि युवेव परिहृष्यति।। २२।।

Powdered *Vidāri* successively soaked in the expressed juice of the same and dried, should be licked with honey and clarified butter, whereby a man would be able to visit ten women sccessively (at a time). Similarly powders of (dried) *Āmalaka* successively soaked in its own expressed juice should be licked with honey, sugar[1] and clarified butter, after which a quantity of milk should be taken. This compound would make even an old man of eighty sexually as vigorous as a youth. **21-22**

पिप्पलीलवणोपेते बस्ताण्डे घृतसाधिते।
शिशुमारस्य वा खादेत् ते तु वाजीकरे भृशम्।। २३।।
कुलीरकूर्मनक्राणामण्डान्येवन्तु भक्षयेत्।
महिषर्षभबस्तानां पिबेच्छुक्राणि वा नरः।। २४।।

The testes of a he-goat or of a porpoise mixed with salt and powdered long-pepper, and fried in clarified butter should be taken for speedy and effective aphrodisiac purposes. The eggs of a tortoise, of an alligator, or of a crab,[2] or the semen[3] of a male buffalo, of a bull, or of a he-goat should be similarly taken for the same purpose. **23-24**

अश्वत्थफलमूलत्वक्-शुङ्गासिद्धं पयो नरः।
पीत्वा सशर्कराक्षौद्रं कुलिङ्ग इव हृष्यति।। २५।।
विदारिमूलकल्कन्तु घृतेन पयसा नरः।
उडुम्बरसमं पीत्वा वृद्धोऽपि तरुणायते।। २६।।
माषाणां पलमेकन्तु संयुक्तं क्षौद्रसर्पिषा।
अवलिह्य पयः पीत्वा तेन वाजीभवेन्नरः।। २७।।
क्षीरपक्वांस्तु गोधूमानात्मगुप्ताफलैः सह।
शीतान् घृतयुतान् खादेत् ततः पश्चात् पयः पिबेत्।। २८।।

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[1] According to *Śivadāsa* it may also be taken with honey and clarified butter only.

[2] Some explain "कुलीर" as house-sparrows.

[3] Here semen would mean the testes, the receptacle of the semen.

Milk boiled and cooked with the sprouts, bark, roots and fruit of an *Aśvattha* tree, should be sweetened with sugar and honey, and taken; this enables a man to enjoy sexual pleasures like a sparrow. The powdered bulbs of *Vidāri*, weighing an *Udumbara* (one *Tolā*), in measure, and taken with milk and clarified butter,[1] would make an old man young again. A *Pala* measure of the pulverised *Māṣa* pulse, mixed with honey and clarified butter should be licked and a potion of milk should then be taken; this would make a man sexually as strong as a horse. Wheat and *Ātmaguptā* seeds should be boiled in milk, and taken, when cold, with clarified butter, and a potion of milk should then be taken for the same purpose. **25-28**

नक्रमूषिकमण्डूक-चटकाण्डकृतं घृतम्।
पादाभ्यङ्गेन कुरुते बलं भूमिन्तु न स्पृशेत्।। २९।।
यावत् स्पृशति नो भूमिं तावद् गच्छेन्निरन्तरम्।। ३०।।

Clarified butter should be boiled with eggs or the testes (as the case might be) of alligators, mice, frogs and sparrows. By lubricating the soles of the feet with this *Ghṛta*, a man would be able to visit a woman with undiminished vigour so long as he would not touch the ground with his feet. **29-30**

स्वयंगुप्तेक्षुरकयोः फलचूर्णं सशर्करम्।
धारोष्णेन नरः पीत्वा पयसा न क्षयं व्रजेत्।। ३१।।
उच्चटाचूर्णमप्येवं क्षीरेणोत्तममिष्यते।। ३२।।
शतावर्युच्चटामूलं पेयमेवं बलार्थिना।
स्वयंगुप्ताफलैर्युक्तं माषसूपं पिबेन्नरः।। ३३।।
गुप्ताफलं गोक्षुरकाच्च बीजं तथोच्चटां गोपयसा विपाच्य।
खजाहतं शर्करया च युक्तं पीत्वा नरो हृष्यति सर्वरात्रम्।। ३४।।
माषान् विदारीमपि सोच्चटाञ्च क्षीरे गवां क्षौद्रघृतोपपन्नाम्।
पीत्वा नरः शर्करया सुयुक्तां कुलिङ्गवद्धृष्यति सर्वरात्रम्।। ३५।।

The use of pulverised *Ātma-guptā* and *Ikṣuraka* (*Kokilākṣa*) seeds mixed with sugar and taken with milk just milched enables a man to indulge in the pleasures of youth for the whole night without any sense of fatigue. The powders of the *Uccaṭā* should also be taken similarly (with milk and sugar). *Śatāvarī* and *Uccaṭā* roots should also be similarly taken by a man wishing to have (sexual) vigour. A soup of *Ātma-guptā* seeds and *Māṣa*-pulse (boiled together) should be taken. *Ātma-gupta*-seeds, *Gokṣura* seeds and *Uccaṭā* should be boiled with milk and constantly stirred with a ladle. The use of this preparation (with an adequate quantity of sugar) enables a man to enjoy the pleasures of love all the night long. Likewise the milk boiled with *Māṣa*-pulse, *Vidāri* or *Uccaṭā* should be taken with honey, clarified butter and sugar. By using this a man may indulge in the pleasures of the bed for the whole night like a sparrow. **31-35**

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[1] Some read "शृतेन" (boiled) in place of "घृतेन". In that case the boiled milk only should be taken and no clarified butter should be added thereto.

गृष्टीनां वृद्धवत्सानां माषपर्णभृतां गवाम्।
यत् क्षीरं तत् प्रशंसन्ति बलकामेषु जन्तुषु।। ३६।।
क्षीरमांसगणाः सर्वे काकोल्यादिश्च पूजितः।
वाजीकरणहेतोर्हि तस्मात् तत् तु प्रयोजयेत्।। ३७।।
एते वाजीकरा योगाः प्रीत्यपत्यबलप्रदाः।
सेव्या विशुद्धोपचित-देहैः कालाद्यपेक्षया।। ३८।।

The use of the milk of a *Gṛṣṭī* (a cow delivered only once) with a grown up calf (one year old) and exclusively fed on the (fresh) leaves of the *Māṣa-parṇa*, is recommended as a sexual tonic. All kinds of meat and milk, as well as the drugs of the *Kākolyādi* group should be regarded as being highly possessed of the virtue of imparting tone and vigour (to the male productive organs). The medicinal remedies and compounds described in the present chapter should be taken in sound health and proper seasons, as they are exhilarating and invigorating, and help the procreation of children. **36-38**

इति सुश्रुत-संहितायां चिकित्सितस्थाने क्षीणबलीय-वाजीकरणचिकित्सितं नाम षड्विंशोऽध्यायः ।। २६ ।।

Thus ends the Twenty-sixth Chapter of the *Cikitisita Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of the virile impotency.

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CIKITSĀ-STHĀNA

CHAPTER XXVII

सप्तविंशोऽध्यायः।

अथातः सर्वोपघातशमनीयं रसायनं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the recipes and modes of using elixirs and rejuvinators of the human organism which will make it invulnerable to the inroads of any disease or of decay (*Sarvopaghāta-Śamanīya-Rasāyana*). **1**

पूर्वे वयसि मध्ये वा मनुष्यस्य रसायनम्।
प्रयुञ्जीत भिषक् प्राज्ञः स्निग्धशुद्धतनोः सदा।।२।।
नाविशुद्धशरीरस्य युक्तो रासायनो विधिः।
न भाति वाससि क्लि(म्लि)ष्टे रङ्गयोग इवाहितः।।३।।

Metrical Texts : A wise physician should (invariably) prescribe some sort of tonic (*Rasāyana*) for his patients in their youth and middle age after having their systems (properly) cleansed by the applications of a *Sneha* and purifying remedies (emetics and purgatives). A person whose system has not been (previously) cleansed (*Śodhana*) with the proper purifying remedies (emetics and purgatives) should not, in any case, have recourse to such tonics inasmuch as they would fail to produce the wished result, just as the application of a dye to a piece of dirty cloth will prove non-effective. **2-3**

शरीरस्योपघाता ये दोषजा मानसास्तथा।
उपदिष्टाः प्रदेशेषु तेषां वक्ष्यामि वारणम्।।४।।
शीतोदकं पयः क्षौद्रं सर्पिरित्येकशो द्विशः।
त्रिशः समस्तमथवा प्राक् पीतं स्थापयेद् वयः ।।५।।

Now we shall describe the remedial measures and agents for the maladies due to the aggravated *Doṣas*[1], both mental and physical, which have already been described (in several places). Old age and senile decay would be arrested (lit. perpetual or life-long youth would be secured) by drinking milk, cold water, honey and clarified butter, either separatly or jointly (i.e., in any combination[2] taken one, two, three or four at a time), in early life (just on or just before the completion of the process of organic development). **4-5**

तत्र विडङ्गतण्डुलचूर्णमाहृत्य यष्टीमधुकमधुयुक्तं यथाबलं शीततोयेनोपयुञ्जीत, शीततोयञ्चानु पिबेत्, एवमहरहर्मासम्, तदेव मधुयुक्तं भल्लातकक्वाथेन वा, मधुद्राक्षाक्वाथयुक्तं वा, मध्वामलकरसाभ्यां वा, गुडूचीक्वाथेन वा, एवमेते पञ्च प्रयोगा भवन्ति। जीर्णे मुद्गामलकयूषेणालवणेनाल्पस्नेहेन घृतवन्तमोदनमश्नीयात्; एते खल्वर्शांसि क्षपयन्ति, क्रिमीनुपघ्नन्ति, ग्रहणधारणशक्तिं जनयन्ति, मासे मासे च प्रयोगे वर्षशतं वर्षशतमायुषोऽभिवृद्धिर्भवति।।६।।

***Viḍaṅga-Rasāyana* :** The powdered seeds of the *Viḍaṅga* (*Taṇḍula*) and pulverised *Yaṣṭi-madhu* and honey should be mixed together and taken with cold water in an adequate dose (according to the strength of the patient), and a potion of cold water should then be taken. This medicine should be regularly continued for a month. The same pulverised *Viḍaṅga* seeds should be similarly taken for a month through the vehicle of the decoction of *Bhallātaka* mixed with honey; or of the decoction of grapes mixed with honey; or with the expressed juice of *Āmalaka* sweetened with honey; or through the vehicle of the decoction of *Guḍūcī*. Thus there are these five ways (of taking pulverised *Viḍaṅga* seeds (*Taṇḍula*) as an elixir. A meal of boiled rice with a copious quantity of clarified butter should be taken with the soup of *Āmalaka* and *Mudga* pulse unseasoned with salt and cooked with only a small quantity of *Sneha* (clarified butter) after the medicine has been well digested. These (*Rasāyana*) remedies prove curative in cases of haemorrhoids and in complaints of worms. They improve memory and the power of comprehension and their use for every month increases the life-time of the user by one hundred years. **6**

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[1] The mental *Doṣas* are *Rajas* and *Tamas*, whereas the physical *Doṣas* are *Vāyu*, *Pitta* and *Kapha*.

[2] There would be four combinations of one each, six of two each, four of three each and one of four jointly; thus there would be fifteen combination in all.

विडङ्गतण्डुलानां द्रोणं पिष्टपचने पिष्टवदुपस्वेद्य विगतकषायं स्विन्नमवतार्य दृषदि पिष्टमायसे दृढे कुम्भे मधूदकोत्तरं प्रावृषि भस्मराशावन्तर्गृहे चतुरो मासान् निदध्यात्, वर्षाविगमे चोद्धृत्योपसंस्कृतशरीरः सहस्रसम्पाताभिहुतं कृत्वा प्रातःप्रातर्यथाबलमुपयुञ्जीत। जीर्णे मुद्गामलकयूषेणालवणेनाल्पस्नेहेन घृतवन्तमोदनमश्नीयात्, पांशुशय्यायां शयीत, तस्य मासादूर्ध्वं सर्वाङ्गेभ्यः क्रिमयो निष्क्रामन्ति, तानणुतैलेनाभ्यक्तस्य वंशविदलेनापहरेत्। द्वितीये पिपीलिकास्तृतीये यूकास्तथैवापहरेत्। चतुर्थे दन्तनखरोमाण्यवशीर्यन्ते। पञ्चमे प्रशस्तगुणलक्षणानि जायन्ते—अमानुषञ्चादित्यप्रकाशं वपुरधिगच्छति दूराच्छ्रवणानि दर्शनानि चास्य भवन्ति, रजस्तमसी चापोह्य सत्त्वमधितिष्ठति। श्रुतनिगाद्यपूर्वोत्पादी गजबलोऽश्वजवः पुनर्युवाष्टौ वर्षशतान्यायुरवाप्नोति। तस्याणुतैलमभ्यङ्गार्थे, अजकर्णकषायमुत्सादनार्थे, सोशीरं कूपोदकं स्नानार्थे, चन्दनमुपलेपनार्थे; भल्लातकविधानवदाहारः परिहारश्च।। ७।।

Viḍaṅga-Kalpa : One *Droṇa* measure of *Viḍaṅga* (seeds) should be boiled in the way of preparing cakes in an Indian cake-pan. When the watery portion (of the cakes) have been removed (evaporated) and the *Viḍaṅga*-grains well boiled, they should be taken down and well pasted on a stone-slab. They should then be kept in a strong iron pitcher after having been

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1. *Ḍalhaṇa explains the term Madhūkodakottara* to mean a large quantity of *Madhuka* and water, (and by water he means the decoction of *Viḍaṅga*).

mixed with a copious quantity of honey and water. The pitcher should be buried in a heap of ashes inside a closed room during the rainy season and preserved there during the four months of rain; after that period the pitcher should be taken out (of the ashes). Its contents should then be consecrated with (appropriate) *Mantras* by uttering them a thousand times and should be taken every morning in suitable quantities after the system has been thoroughly cleansed (by appropriate emetics and purgatives, etc.). The diet should consist of cooked rice and clarified butter mixed with a copious quantity of the soup of *Mudga* pulse and *Āmalaka* cooked with a small quantity of *Sneha* and salt; and should be taken after the digestion of the medicine. The patient should lie on the ground (and not on a bedding). Worms would be found to have been issuing out of the body after the regular and continuous use of the medicine for a month, which should be removed with the aid of bamboo leaves after the body had been anointed with the *Aṇu-taila* (described before) Ants would be coming out of the body during the second, and vermins (*Yūka*) in the third month of the use of the medicine which should also be removed as in the preceding manner. The hair, nails and teeth begin to fall of and become dilapidated in the fourth month of its use. In the fifth month the body beams with a divine glow, becomes resplendent as the midday sun, and exhibits features which specifically belong to the etherial being. The ears become capable of hearing the faintest and remotest sould (under its use), and the vision extends far into space and beholds objects at a great range (which is not usually given to mortal eyes to descry). The mind, becomes free of the qualities of *Rajas* (action) and *Tamas* (nescience), becomes possessed of *Sattva* (illuminating principles or true knowledge). Things are permanently and indelibly impressed upon his (user's) memory at a single hearing and the faculy of invention wonderfully expands. Old age and decay permanently vanish and youth returns to stay in him for good, bringing with it an elephantine strength and a horse-like speed, and he is enabled to live for eight hundred springs. The medicated oil known as *Aṇu-taila* should be used in anointing (the body at this stage of treatment); a decoction of

Aja-karṇa for *Utsādana* (washing) purposes, well-water saturated with *Uśīra* for bathing purposes, sandal paste in anointing (*Anulepana*) the body, and the regimen of diet and conduct as described in connection with the *Bhallātaka* treatment (*Vidhāna*) should be observed. **7**

काश्मर्याणां निष्कुलीकृतानामेष एव कल्पः पांशुशय्याभोजनवर्जम्। अत्र हि पयसा शृतेन भोक्तव्यम्, समानमन्यत् पूर्वेणा शिषश्च। शोणितपित्तनिमित्तेषु विकारेष्वेतेषामुपयोगः।। ८।।

Kāśmarya Kalpa **:** The use of huskless *Kāśmaryaja* seeds for rejuvinating purposes, is similar to the preceding one, except that it requires a separate kind of diet and does not require the use to lie on the ground. Under this treatment, the diet should consist of (boiled) rice and well-boiled milk and the beneficial effect that would result from its use, are identical with those of the foregoing one. These remedies should be employed in diseases originating through the vitiated blood and *Pitta* of the system. **8**

यथोक्तमागारं प्रविश्य बलामूलार्धपलं पलं वा पयसाऽऽलोड्य पिबेत्। जीर्णे पयः सर्पिरोदन इत्याहारः, एवं द्वादशरात्रमुपयुज्य द्वादश वर्षाणि वयस्तिष्ठति; एवं दिवसशतमुपयुज्य वर्षशतं वयस्तिष्ठति। एवमेवातिबलानागबलाविदारीशतावरीणामुपयोगः। विशेषतस्त्वतिबला-मुदकेन, नागबलाचूर्णं मधुना, विदारीचूर्णं क्षीरेण, शतावरीमप्येवम् , पूर्वेणान्यत् समानमाशिषश्च समाः। एतास्त्वौषधयो बलकामानां शोषिणां रक्तपित्तोपसृष्टानां शोणितं छर्दयतां विरिच्यमानानाञ्चोपदिश्यन्ते।। ९।।

Balā-Kalpa **:** A *Pala* or half a *Pala* weight of the (powdered) roots of the *Balā* should be well-stirred in cow's milk and taken (every day) and the patient or the user should not be allowed to sit out of his room as prescribed before (during the entire course of taking the medicine). He should be advised to take a meal consisting of boiled rice, milk and clarified butter after the medicine had been fully digested. Premature old age and senile decay would be arrested for a period of twelve years by taking this elixir continuously for twelve days in the foregoing manner, whereas an extension of its course to a hundred days would add a hundred summers to the duration of his youthful age. *Ati-balā, Nāga-balā, Vidāri, Śatāvarī* may be similarly taken for the same purpose, with this distinction that the (powders of) the *Ati-balā* should be taken with water, those of the *Nāga-balā*, with honey, whereas *Vidāri* and the *Śatāvarī* powders should be taken with milk. The regimen of diet and conduct as well as the beneficial results produced therefrom are the same (as from the use of *Balā*). The present remedies are recommended to persons seeking strength, to the consumption and to those who are suffering from haemorrhages. suffering from an attack of Haematemesis and diarrhoea.[1] **9**

वाराहीमूलतुलाचूर्णं कृत्वा ततो मात्रां मधुयुक्तां पयसाऽऽलोड्य पिबेत्, जीर्णे पयः सर्पिरोदन इत्याहारः; प्रतिषेधोऽत्र पूर्ववत्। प्रयोगमिममुपसेवमानो वर्षशतमायुरवाप्नोति स्त्रीषु चाक्षयताम्, एतेनैव चूर्णेन पयोऽवचूर्ण्य शृतशीतमभिमथ्याज्यमुत्पाद्य मधुयुतमुपयुञ्जीत सायंप्रातरेककालं वा, जीर्णे पयः सर्पिरोदन इत्याहारः, एवं मासमुपयुज्य वर्षशतायुर्भवति।। १०।।

Vārāhī Kalpa : A *Tulā* measures of the powders of *Vārāhī*-bulbs should be taken in an adequate dose (everyday) by mixing it with honey and stirring it with milk. A meal of boiled rice with clarified butter and milk should be taken after it had been digested and the patient should be advised to observe a regimen of diet and conduct (*Pratiṣedha*) as laid down before (in connection with the foregoing elixirs). By using it a man is enabled to witness a hundred summers and does not feel any fatigue after sexual excesses. A quantity of this powder should be mixed with milk and boiled (according to the rules of *Kṣīra-pāka*). When sufficiently cooled, the milk should be churned and the clarified butter produced therefrom should be taken every morning and evening or once a day after the medicine had been digested. A continuous use of the medicine for a month enables a man to live up to a good hundred years. **10**

चक्षुःकामः प्राणकामो वा बीजकसाराग्निमन्थमूलं निष्क्वाथ्य

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[1] Suffering from consumption and hoemoptysis. —D. R.

माषप्रस्थं साधयेत्, तस्मिन् सिध्यति चित्रकमूलानामक्षमात्रं कल्कं दद्यादामलकरसचतुर्थभागम्, ततः स्विन्नमवतार्य सहस्रसम्पाताभिहुतं कृत्वा शीतीभूतं मधुसर्पिर्भ्यां संसृज्योपयुञ्जीत यथाबलम्, यथासात्म्यञ्च लवणं परिहरन् भक्षयेत्। जीर्णे मुद्गामलकयूषेणालवणेन घृतवन्तमोदनमश्नीयात् पयसा वा मासत्रयमेवमाभ्यां प्रयोगाभ्यां चक्षुः सौपर्ण्यवद् भवति, अनल्पबलो स्त्रीषु चाक्षयो वर्षशतायुर्भवतीति ।। ११ ।।

Persons, seeking better eye sight and vitality should make a decoction of *Bījaka*[1] (*Pita Śāla*) and the roots of the *Agnimantha* with which a *Prastha* measure of *Māṣa*-pulse should be duly cooked. When the *Māṣa*-pulse is sufficiently boiled, an *Akṣa* measure of powdered *Citraka* roots and the expressed juice of the *Āmalaka* weighing one fourth part of the *Māṣa*-pulse should be added to it, and the whole compound should be removed (from the oven) at the close of the cooking. When cooled down this compound should be taken in adequate doses with honey and clarified butter according to the strength and personal advantageousness after consecrating it a thousand times with appropriate *Mantrās*. Persons seeking longevity and a stronger or improved range of vision should take this and they should be advised to take their meals without any salt. The meal, after the digestion of the medicine, should consist of boiled rice and a copious quantity of clarified butter and should be taken with unsalted *Mudga*, and *Āmalaka* soup or with milk alone. A continuous use of either of these two medicines for three consecutive months would make a man's eye-sight as keen and foresighted as that of a *Suparṇa*[2] and enable him to witness a hundred summers in the full vigour of health, strength and manhood.[3] **11**

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[1] *Ḍalhaṇa* recommends one *Pala* weight of *Bijaka Sāra* and *Agni-mantha* to be boiled in an *Āḍhaka* measure of water which should be reduced to one half for the preparation of the decoction.

[2] *Suparṇa* is the king of birds and is said to be the most keen-sighted.

[3] *Dalhaṇa* says that some commentators do not read this, since they do not consider it to be a part of the original text. *Jejjaṭa* also has not read this.

भवति चात्र-

पयसा सह सिद्धानि नरः शणफलानि यः।
भक्षयेत् पयसा सार्धं वयस्तस्य न शीर्यते।।१२।।

Memorable Verse : The use of *Śaṇa* (seeds) boiled with milk and taken also with milk guards against the loss of flesh and prevents the body from suffering any decay. **12**

इति सुश्रुत-संहितायां चिकित्सितस्थाने सर्वोपघातशमनीयं रसायनं नाम सप्तविंशोऽध्यायः ।। २७ ।।

Thus ends the Twenty-seventh Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with elixirs and rejuvenators.

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CIKITSĀ-STHĀNA

CHAPTER XXVIII

अष्टाविंशोऽध्यायः।

अथातो मेधायुष्कामीयं रसायनचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the elixirs and remedial agents which tend to improve the memory and invigerate the mental faculties as well as to increase the duration of human life (*Medhāyuṣkāmīya Rasāyana*). 1

मेधायुष्कामः श्वेतावल्गुजफलान्यातपपरिशुष्काण्यादाय सूक्ष्मचूर्णानि कृत्वा गुडेन सह समालोड्य स्नेहकुम्भे सप्तरात्रं धान्यराशौ निदध्यात्। सप्तरात्रादुद्धृत्य हृतदोषस्य यथाबलं पिण्डं प्रयच्छेदनुदिते सूर्ये, उष्णोदकञ्चानुपिबेत्। भल्लातकविधानवच्चागारप्रवेशः, जीर्णौषधश्चापराह्णे हिमाभिरद्भिः परिषिक्तगात्रः शालीनां षष्टिकानाञ्च पयसा शर्करामधुरेणौदनमश्नीयात्। एवं षण्मासानुपयुज्य विगतपाप्मा बलवर्णोपेतः श्रुतनिगादी स्मृतिमानरोगी वर्षशतायुर्भवति।।२।।

***Śvetāvalguja-Rasāyana*:** The fruit (seeds) of the white *Avalguja* should be dried in the sun and then reduced to a fine powder. This powder should be stirred with (an adequate quantity of) treacle and placed in an earthen pitcher which previously contained clarified butter (*Sneha-kumbha*). The pitcher should then be kept buried in a heap of paddy for seven days after which it should be taken out and its contents given in convenient doses according to his strength every morning before sunrise to a person, seeking improvement of intellectual sharpness and longevity, after his system has been throughly cleansed (with proper emetics and purgatives, etc.). Hot water should then be drunk. After taking the medicine, the patient should enter his room in accordance with the rules laid down in connection with the *Bhallātaka-Vidhāna*. After the digestion of the medicine, the patient should be advised to take a cold bath and to partake in the evening of a meal of well-cooked *Śāli* or *Ṣaṣṭika* rice with (boiled) milk sweetened with sugar. This medicine continuously taken in this manner for six months would make the life of its user sinless, and extend it in the full glow of health and vigour and in the sound enjoyment of a vigorous memory and of all his intellectual faculties to a hundred green summers. **2**

कुष्ठिनं पाण्डुरोगिणमुदरिणं वा कृष्णाया गोर्मूत्रेणालोड्यार्धपलिकं पिण्डं विगतलौहित्ये सवितरि पाययेत्, पराह्णे चालवणेनामलकयूषेण सर्पिष्मन्तमोदनमश्नीयात्, एवं मासमुपयुज्य स्मृतिमानरोगी वर्षशतायुर्भवति। एष एवोपयोगश्चित्रकमूलानां रजन्याश्च, चित्रकमूले विशेषो द्विपलिकं पिण्डं परं प्रमाणम्। शेषं पूर्ववत्।।३।।

In cases of *Kuṣṭha*, jaundice and abdominal dropsy (*Udara*), the medicine should be prepared by stirring (the powdered seeds of) the *Kṛṣṇā*[1] (black *Avalguja*) with the urine of a black cow (instead of with treacle) and given to the patient in doses of half a *Pala* weight every morning after the sun has ceased to look red.[2] In the afternoon the patient should be made to partake of a meal of boiled rice with clarified butter and unsalted *Āmalaka* soup. A continuous use of this medicine in the aforesaid manner for a month would improve the memory and intellectual faculties of the user, and enable him to witness a hundred summers on earth in the full enjoyment of sound health. *Citraka* roots[3] and *Rajanī* (turmeric) may be used in the same manner and for similar purposes with this distinction that the dose of the *Citraka*-root preparation should be two *Pala* measures (instead of half a *Pala* as laid down in regard to the foregoing compounds). The rest are identical with the above. **3**

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[1] *Jejjaṭa* explains "*Kṛṣṇā*" to mean *Pippalī*. But both *Gayi* and *Ḍalhaṇa* explain it to mean the black *Avagujā*. It should be mentioned, here, that *Ḍalhaṇa* recommends the roots of black *Avalguja*, but we think that its seeds should be taken. --Ed.

[2] Before sunrise. --D. R.

[3] The roots of the *Citraka* with black flowers should be taken. --*Dalhana*.

हृतदोष एव प्रतिसंसृष्टभक्तो यथाक्रममागारं प्रविश्य मण्डूकपर्णीस्वरसमादाय सहस्रसम्पाताभिहुतं कृत्वा यथाबलं पयसाऽलोड्य पिबेत् पयोऽनुपानं वा। तस्यां जीर्णायां यवान्नं पयसोपयुञ्जीत, तिलैर्वा सह भक्षयेत् त्रीन् मासान् पयोऽनुपानम्; जीर्णे पयः सर्पिरोदन इत्याहारः। एवमुपयुञ्जानो ब्रह्मवर्चसी श्रुतनिगादी भवति, वर्षशतमायुरवाप्नोति। त्रिरात्रोपोषितश्च त्रिरात्रमेनां भक्षयेत्, त्रिरात्रादूर्ध्वं पयः सर्पिरिति चोपयुञ्जीत। बिल्वमात्रं पिण्डं वा पयसाऽलोड्य पिबेत्। एवं दशरात्रमुपयुज्य मेधावी वर्षशतायुर्भवति।।४।।

Maṇḍūka-parṇī Rasāyana **:** The *Doṣas* of the system of a person should be first throughly cleansed (with the help of proper emetics and purgatives, etc.), and he should be advised to undergo the prescribed diet of (*Peyā*, *Yavāgu*, etc., in their proper order). He should be further advised to enter his chamber in the prescribed manner (and to remain there during the entire course of the treatment). An adequate dose of the expressed juice of the *Maṇḍūka-parṇī* should then be stirred with milk, and should be taken after consecrating it by reciting the proper *Mantrās* a thousand times. A potion of milk may then be taken immediately. After it had been fully digested a meal of cooked barley grains with milk should then be partaken of; or (the expressed juice of *Maṇḍuka-parṇī*) with an admixture of sesamum seeds followed by a potion of milk. A meal of boiled rice with milk and clarified butter should then be taken after the digestion of the medicine and should be continued for three months in succession. This would ensure a long life of a hundred years in the full vigour of retentive memory and intellectual faculties, and would impart a god-like effulgence to the complexion. As an alternative, the patient should fast three days and take only the expressed juice of *Maṇḍūka-parṇī* for these three days. After this period he should live on milk and clarified butter only, or he should be made to take a *Bilva* measure (of the paste of *Maṇḍūka-parṇī*) stirred with milk for ten consecutive days which would ensure a life of a hundred years in the full enjoyment of his intellectual faculties. **4**

हृतदोष एवागारं प्रविश्य प्रतिसंसृष्टभक्तो ब्राह्मीस्वरसमादाय सहस्रसम्पाताभिहुतं कृत्वा यथाबलमुपयुञ्जीत, जीर्णौषधश्चापराह्णे

यवागूमलवणां पिबेत्, क्षीरसात्म्यो वा पयसा भुञ्जीत, एवं सप्तरात्रमुपयुज्य ब्रह्मवर्चसी मेधावी भवति, द्वितीयं सप्तरात्रमुपयुज्य ग्रन्थमीप्सितमुत्पादयति नष्टञ्चास्य प्रादुर्भवति, तृतीयं सप्तरात्रमुपयुज्य द्विरुच्चारितं शतमप्यवधारयति। एवमेकविंशतिरात्रमुपयुज्यालक्ष्मीरपक्रामति, मूर्त्तिमती चैनं वाग्देव्यनुप्रविशति, सर्वाश्चैनं श्रुतय उपतिष्ठन्ति, श्रुतधरः पञ्चवर्षशतायुर्भवति।।५।।

Brāhmī Rasāyana : Having had the *Doṣas* of the system duly cleansed (with proper emetics and purgatives, etc.), a person (wishing to undergo a treatment of *Rasăyana*) should be advised to take the prescribed diet of (*Peyā, Yavāgu*, etc., in their proper order), and should be made to enter his room (*Agāra*). He should then take the expressed juice of the *Brāhmī* in an adequate dose according to his strength after consecrating the juice a thousand times with the proper *Mantras*. After the medicine had been fully digested he should be advised to take in the evening *Yavāgu* (gruel) without any salt; or with boiled milk in the event of his being habituated to its use. A continuous use of the medicine for a week improves the memory, leads to the expansion of the intellectual faculties and imparts a celestical glow to the complexion. In the second week of its course it revives old and forgotten memories in the user and adds to his proficiency in the writing out of any book to be written. In the third week it enables a man to reproduce from memory as many as one hundred words if twice heard or read (at a single sitting). In the same manner a (further) use of the drug for twenty-one days removes all inauspicious features whether of the body or of the mind, the goddess of learning appears in an embodied form to the (mind of the) user, and all kinds of knowledge come rushing into his memory. A single hearing is enough to make him reproduce (verbatim from memory a discourse however lengthy), and he is enable to live for five hundred years. **5**

ब्राह्मीस्वरसप्रस्थद्वये घृतप्रस्थं विडङ्गतण्डुलानां कुडवं द्वे द्वे पले वचात्रिवृतयोर्द्वादश हरीतक्यामलकबिभीतकानि श्लक्ष्णपिष्टान्यावाप्यैकध्यं साधयित्वा स्वनुगुप्तं निदध्यात्, ततः पूर्वविधानेन मात्रां यथाबलमुपयुञ्जीत, जीर्णे पयः सपिरोदन इत्याहारः, एतेनोर्ध्वमधस्तिर्यक् कृमयो निष्क्रामन्ति, अलक्ष्मीरपक्रामति, पुष्करवर्णः स्थिरवयाः

श्रुतनिगादी त्रिवर्षशतायुर्भवति। एतदेव कुष्ठविषमज्वरापस्मारोन्मादविषभूतग्रहेष्वन्येषु च महाव्याधिषु संशोधनमादिशन्ति।।६।।

Brāhmī Ghṛta **:** Two Prastha measures of the expressed juice of the *Brāhmī* and one *Prastha* measure of clarified butter should be cooked with one *Kuḍava* measure of *Viḍaṅga* seeds, two *Pala* weight of each of *Vaca* and *Trivṛt,* and twelve (in number) of each of *Harītakī*, *Āmalaka* and *Bibhītaka* well pounded and mixed together. When properly cooked, the (prepared) *Ghṛta* should be carefully preserved in a covered pitcher. It should then be taken in adequate doses according to his strength as in the preceding manner. The patient should be advised to take meals of boiled rice, clarified butter and milk, after the medicine had been fully digested. Under its use worms and vermin would be expelled (from their unsuspected seats in the organism) and creep out of the upper, lower and lateral parts of the body. This preparation would give a favourable turn to one's fortune, impart a lotus-like bloom (to the cheeks) with perpetual youth, unparalleled intellectual faculties and a life that would cover a period of three centuries of song and sunshine. This elixir or *Rasāyana* covers within its therapeutic range such affections of the body as cutaneous diseases (*Kuṣṭha*), chronic-fever, epilepsy, insanity, and the diseases due to the effect of poisons and to the evil influence of ghosts and malignant spirits, as well as of all other dangerous diseases. **6**

हृतदोष एवागारं प्रविश्य हैमवत्या वचायाः पिण्डमामलकमात्रमभिहुतं पयसाऽऽलोड्य पिबेत्, जीर्णे पयः सर्पिरोदन इत्याहारः, एवं द्वादशरात्रमुपयुञ्जीत। ततोऽस्य श्रोत्रं विव्रियते। द्विरभ्यासात् स्मृतिमान् भवति। त्रिरभ्यासाच्छ्रुतमादत्ते। चतुर्द्वादशरात्रमुपयुज्य सर्वं तरति किल्विषं, तार्क्ष्यदर्शनमुत्पद्यते, शतायुश्च भवति। द्वे द्वे पले इतरस्या वचाया निष्क्वाथ्य पिबेत् पयसा। समानं भोजनं, समाः पूर्वेणाशिषश्च।।७।।

Vacā Rasāyana **:** A paste of white *Vacā* to the size of an *Āmalaka* should be taken with (an adequate quantity of) milk, after consercrating it (in the proper manner). The medicine should be taken after cleansing the system (with emetics and purgatives, etc.) and after entering the *Agāra* (room). After the medicine had been digested, a meal of boiled rice with milk and clarified butter should be partaken of. A continuous use of this elixir for twelve days improves the power of hearing. It increases the power of memory if taken for the next twelve days. It enables the user to remember a hundred words at a time by a thrice repetition of the same (i.e., by taking it for a period of thirty-six days). A repetition of a twelve days' (i.e., forty-eight days) use of the medicine leads to the expiation of all sins; it imparts a keenness of sight like that of *Garuḍa* and enables the user to witness a hundred summers on earth. A decoction prepared with two *Pala* weight of any other species of *Vacā* should be taken with milk[1]. The benefits which would result from its use and the rules of diet and conduct to be observed (during its course) are identical with those of the preceding one. **7**

वचाशतपाकं वा सर्पिर्द्रोणमुपयुज्य पञ्चवर्षशतायुर्भवति, गलगण्डापचीश्लीपदस्वरभेदांश्चापहन्तीति ।।८ ।।

Śata-pāka Vacā-Ghṛta : Clarified butter should be cooked a hundred times in succession with an adequate quantity of *Vacā*. The use of a *Droṇa* measure of this medicated *Ghṛta* (taken every day in an adequate dose) extends the earthly career of its user to five centuries, and proves beneficial in cases of scrofula, goitre, elephantiasis and hoarseness. **8**

अत ऊर्ध्वं प्रवक्ष्यामि आयुष्कामरसायनम्।
मन्त्रौषधसमायुक्तं संवत्सरफलप्रदम्।।९।।
बिल्वस्य चूर्णं पुष्ये तु हुतं वारान् सहस्रशः।
श्रीसूक्तेन नरः कल्ये ससुवर्णं दिने दिने।
सर्पिर्मधुयुतं लिह्यादलक्ष्मीनाशनं परम्।।१०।।

Measures for prolonging life--M.T. : Now we shall discourse on life-prolonging measures and remedies including *mantras* and medicines which are effective in a year. The powder of *Bilva* (roots) taken in *Puṣya Nakṣatra* should be consecrated a thousand times by reciting and the *Śrī-Sūkta* (as mentioned in the *Ṛg-Veda*) and should then be mixed with (powdered) gold, honey and clarified butter (in the form of an electuary), and licked every morning. It is thus a combination of medicine and *Mantra*, and if used continuously for a year, would remove all inauspicious features (both of the body and of the mind). **9-10**

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[1] According to *Ḍalhaṇa*, this preparation of *Vacā* should be prepared by boiling it in the manner of *Kṣīra-pāka vidhi*.

त्वचं विहाय बिल्वस्य मूलक्वाथं दिने दिने।
प्राश्नीयात् पयसा सार्धं स्नात्वा हुत्वा समाहितः।
दशसाहस्त्रमायुष्यं स्मृतं युक्तरथं भवेत्।।११।।
हुत्वा बिसानां क्वाथन्तु मधुलाजैश्च संयुतम्।
अमोघं शतसाहस्त्रं युक्तं युक्तरथं स्मृतम्।।१२।।

Every morning after a bath, a man should offer ten thousand oblations in fire and take the powder and decoction of the roots and bark of the *Bilva* with milk in a spirit of self-control, whereby he would be able to acquire longevity. This remedy should be considered as a good *Rasāyana*. Similarly a decoction of *Mṛṇāla* mixed with honey and fried paddy and duly consecrated a hundred thousand times with oblatioins in fire would be considered an infallible *Rasāyana*. **11-12**

सुवर्णं पद्मबीजानि मधु लाजाः प्रियङ्गवः।
गव्येन पयसा पीतमलक्ष्मीं प्रतिषेधयेत्।।१३।।
नीलोत्पलदलक्वाथो गव्येन पयसा शृतः।
ससुवर्णतिलैः सार्धमलक्ष्मीनाशनः स्मृतः।।१४।।

The use (of a compound consisting of gold, *Padma*-seed, *Priyaṅgu* and fried paddy mixed with honey and taken in (an adequate quantity of) cow's milk gives a favourable turn to one's fortune. A potion of milk cooked with the decoction of the petals (*Dala*) of *Nilotpala* (in the manner of *Kṣīra-pāka Vidhi*) and mixed with gold and sesamum seeds, is attended with similar results. **13-14**

गव्यं पयः सुवर्णञ्च मधूच्छिष्टञ्च माक्षिकम्।
पीतं शतसहस्त्राभि-र्हुतं गुक्तरथं स्मृतम्।।१५।।
वचाघृतसुवर्णञ्च बिल्वचूर्णमिति त्रयम्।
मेध्यमायुष्यमारोग्य-पुष्टिसौभाग्यवर्धनम् ।।१६।।

Cow's milk with gold, wax and *Mākṣika* (honey), if (regularly) taken after having performed a Homa ceremony a hundred thousands times, should be considered the best *Rasāyana*. The use of the pulverised compound of the three things viz., *Vacā*, gold and *Bilva*, if taken with clarified butter, tends to improve the health, memory, intellectual powers and physical growth. It increases the duration of one's life and brings good luck in its train. **15-16**

वासामूलतुलाक्वाथे तैलमावाप्य साधितम्।
हुत्वा सहस्रमश्नीयात् मेध्यमायुष्यमुच्यते।।१७।।
यावकांस्तावकान् खादेद्दभिभूय यवांस्तथा।
पिप्पलीमधुसंयुक्तान् शिक्षाचरणवद् भवेत्।।१८।।

A (medicated) oil prepared by duly cooking it with the decoction of a *Tulā* weight of *Vāsā*-roots should be taken by a man after having performed a Homa ceremony with a thousand libations for the expansion of his intellectual faculty and the increase of the duration of his life on earth. A *Tulā* weight of barley grains should be powdered. The preparation of this barley powder (gradually) taken with honey and powdered *Pippalī* increases one's capacity for study. **17-18**

मध्वामलकचूर्णानि सुवर्णमिति च त्रयम्।
प्राश्यारिष्टगृहीतोऽपि मुच्यते प्राणसंशयात्।।१९।।
शतावरीघृतं सम्यगुपयुक्तं दिने दिने।
सक्षौद्रं ससुवर्णञ्च नरेन्द्रं स्थापयेद् वशे।।२०।।
गोचन्दना मोहनिका मधुकं माक्षिकं मधु।
सुवर्णमिति संयोगः पेयः सौभाग्यमिच्छता।।२१।।

The use of pulverised *Āmalaka* and gold with honey imparts vitality to a dying man. A regular use of the *Śatāvarī-ghṛta* mixed with honey and pulverised gold enables a man to subjugate even his king. A compound consisting of *Go-candanā*, *Mohanikā*, honey and gold should be taken by a man wishing a good turn to his destiny. **19-21**

पद्मनीलोत्पलक्वाथे यष्टीमधुकसंयुते।
सर्पिरासादितं गव्यं ससुवर्णं सदा पिबेत्।।२२।।
पयश्चानुपिबेत् सिद्धं तेषामेव समुद्भवे।
अलक्ष्मीघ्नं सदाऽऽयुष्यं राज्याय सुभगाय च।।२३।।

Clarified butter cooked with an admixture of the pasted *Yaṣṭi-madhu* and with the decoction of *Padma* and *Nilotpala* should be regularly taken with gold, and then a potion of milk cooked with the foregoing drugs should be taken. It invariably removes the evil features (of both mind and body), and gives a good turn to fortune. It increases longevity and makes the user (fortunate like) a king. **22-23**

यत्र नोदीरितो मन्त्रो योगेष्वेतेषु साधने।
शब्दिता तत्र सर्वत्र गायत्री त्रिपदा भवेत्।।२४।।
पाप्मानं नाशयेन्त्येता दद्युश्चौषधयः श्रियम्।
कुर्युर्नागबलञ्चापि मनुष्यममरोपमम्।।२५।।
सतताध्ययनं वादः परतन्त्रावलोकनम्।
तद्विद्या चार्यसेवा च बुद्धिमेधाकरो गणः।।२६।।
आयुष्यं भोजनं जीर्णे वेगानाञ्चाविधारणम्।
ब्रह्मचर्यमहिंसा च साहसानाञ्च वर्जनम्।।२७।।

The *Tri-padi* (lit. three-footed) *Gāyatrī* should be recited in connection with the use of any of these elixirs where no *Mantra* would be found to be specifically mentioned. The use of the foregoing medicinal compounds improves one's beauty, surrounds a man with the majesty and effulgence of the gods and makes him as strong as an elephant. Constant study, discussions (on philosophical and scientific topics), discussions in other subjects and residence with professors or men learned in the respective branches of knowledge, are the best means for improving memory and expanding one's intellect. Eating after the digestion of a previous meal, non-repression of any natural urgings of the body, annihilation of all killing propensities, perfect continence, self-control and refraining from rash and hazardous undertakings, should be deemed the keys to a long life. **24-27**

इति सुश्रुत-संहितायां चिकित्सितस्थाने मेधायुष्कामीयं रसायनचिकित्सितं
नामाष्टाविंशोऽध्यायः ।। २८ ।।

Thus ends the Twenty-eighth Chapter of the *Cikitsita-Sthāna* in the *Suśruta Saṁhitā* which deals with elixirs and remedial agents for improving the memory and intellect and increasing longevity.

⁂

CIKITSĀ-STHĀNA

CHAPTER XXIX

एकोनत्रिंशोऽध्यायः।

अथातः स्वभावव्याधिप्रतिषेधनीयं रसायनं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the restorative and on the constructive agents (*Rasāyana*) to arrest innate morbific tendencies and decay[1] (*Svābhāvika-Vyādhi Pratiṣedhanīya Rasāyana*). **1**

ब्रह्मादयोऽसृजन् पूर्वममृतं सोमसंज्ञितम्।
जरामृत्युविनाशाय विधानं तस्य वक्ष्यते।।२।।

Metrical Text : In the days of yore the gods such as *Brahmā*, etc. created a kind of *Amṛta* (ambrosia) which is known by the epithet of *Soma*, for the prevention of death[2] and decay of the body. We shall now deal with the mode of using this (ambrosia). **2**

एक एव खलु भगवान् सोमः स्थाननामाकृतिवीर्यविशेषैश्चतुर्विंशतिधा भिद्यते।।३।।

तद्यथा-

अंशुमान् मुञ्जवांश्चैव चन्द्रमा रजतप्रभः।
दूर्वासोमः कनीयांश्च श्वेताक्षः कनकप्रभः।।४।।
प्रतानवांस्तालवृन्तः करवीरोंऽशवानपि।

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[1] These are decrepitude, death, hunger, thirst, sleep, etc.

[2] Here death may mean, according to some authorities, the death of tissues as well.

स्वयम्प्रभो महासोमो यश्चापि गरुडाहृतः।।५।।
गायत्रस्त्रैष्टुभः पाङ्क्तो जागतः शाक्वरस्तथा।
अग्निष्टोमो रैवतश्च यथोक्त इति संज्ञितः।।६।।
गायत्र्या त्रिपदा युक्तो यश्चोडुपतिरुच्यते।
एते सोमाः समाख्याता वेदोक्तैर्नामभिः शुभैः।।७।।
सर्वेषामेव चैतेषामेको विधिरुपासने।
सर्वे तुल्यगुणाश्चैव विधानं तेषु वक्ष्यते।।८।।

The one and the same divine *Soma* plant may be classified into twenty four species according to the difference of their habitats, structures, epithets and potencies. They are as follows : *Aṁśumān, Muñjavān, Candramāh, Rajataprabha, Dūrvā-Soma, Kanīyān, Śvetākṣa, Kanakaprabha, Pratānavān, Tāla vṛnta, Karavīra, Aṁśavān, Svayam-prabha, Mahā-soma, Garuḍāhṛta, Gāyatrya, Traiṣṭubha, Pāṁkta, Jāgata, Śākkara, Agni-ṣṭoma, Raivata, Yathokta* and *Uḍupati*. All these kinds of *Soma* secure for the user a mastery of the *Gāyatrī* (and hence in the Vedas), and are known by the above auspicious names mentioned in the *Vedas*[1] Their virtues and methods of using them are idntical with each other and are described below. **3-8**

अतोऽन्यतमं सोममुपयुयुक्षुः सर्वोपकरणपरिचारकोपेतः प्रशस्तेदेशे

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1. The whole of the hymns in the 9th Book of the *Ṛg-veda*, besides a few in other places, are dedicated to the honour of *Soma*, but these twenty-four names do not occur there. The plant is there represented as a god, and his worship must at one time have allaired a remarkable popularity. The extraordinary properties of the exhilarating juice of the *Soma* are frequently mentioned in the *Ṛg-veda* and the language throughout in which it is behymned could not be more eulogistic. As an instance of this we might refer to *Ṛg-veda* VIII 48.3 which has been metrically translated by Muir as follows :

We've quaffed the *Soma* bright,
And are immortal grown;
We've entered into light,
And all the gods have known.
What morial now can harm,
Or foeman vex us more?
Through thee, beyond alarm,
Immorial god, we soar.

It should be mentioned, however, that as far as our knowledge goes, this *Soma* is now-a-days not within our reach. --Ed.

त्रिवृतमागारं कारयित्वा हृतदोषः प्रतिसंसृष्टभक्तः प्रशस्तेषु तिथिकरणमुहूर्त्तनक्षत्रेषु अंशुमन्तमादायाध्वरकल्पेनाहृतमभिषुतमभिहुतं चान्तरागारे कृतमङ्गलस्वस्तिवाचनः सोमकन्दं सुवर्णसूच्या विदार्य पयो गृह्णीयात् सौवर्णे पात्रेऽञ्जलिमात्रम्, ततः सकृदेवोपयुञ्जीत नास्वादयन्, तत उपस्पृश्य शेषमप्स्ववसाद्य यमनियमाभ्यामात्मानं संयोज्य वाग्यतोऽभ्यन्तरतः सुहृद्भिरुपास्यमानो विहरेत्।।५।।

Mode of using the *Soma* : A room or an inner chamber (*Āgāra*) at a commendable site protected with three walls on each side and provided with all kinds of accessories and attendants, should be first secured before taking (the expressed juice of) any of the aforesaid *Soma* plants. Then at an auspicious hour on an auspicious day marked by favourable astral combinations and lunar phase, the person desirous of using the *Soma* should have his Doṣas eliminated well and be given the diet according to *saṁsarjanakarma* should enter the inner or central Chamber after having had his ceremonious bath got done by the priests and having been pronounced *Mangal* and *Swasti* indicating words. A (whole plant of the *Aṁśumān* (or of any other kind of) *Soma* should be procured in the manner to be observed at the time of collecting the *Soma* for an (*Agni-sṭoma*) sacrifice and (all) the (preliminary) rites of *Homa* should be performed (in the usual orthodox way). After that the bulb (of the *Soma* plant) should be pricked with a golden needle and a quantity of the secreted milky exudation should be collected in a golden vessel. The patient (with the auspicious rites of protection, etc., done unto him) should drink of an *Āñjalī* (*Kuḍava*) measure of the secreted juice at a draught without tasting it, and the remainder, if any, should be cast into water. He should then wash and rinse his mouth with water in the manner of *Ācamana*. Then having controlled his mind and speech with the vows of *Yama* (paramount duties[1] and *Niyama* (minor duties)[2] should stay in the protected inner chamber surrounded by his friends. **5**

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1. *Patañjali*, the propounder of the *Yoga* system of Philosophy, enumerates the *Yamas* as follows : "अहिंसा" (harmlessness), "सत्य" (truthfulness), "अस्तेय" (abstinence from stealing), "ब्रह्मचर्य्य" (continence) and "अपरिग्रह" (non-acceptance of offering except in prescribed cases).
2. The *Niyamas*, according to the same authority, are : "शौच" (purity--external or internal), "सन्तोष" (contentment) "तपः" (penance), "स्वाध्याय" (religious study) and "ईश्वर-प्रणिधान" (mediation of the Divine Being).

रसायनं पीतवांस्तु निवाते तन्मनाः शुचिः।
आसीत तिष्ठेत् क्रामेच्च न कथञ्चन संविशेत्।।६।।

Metrical Text : After having drunk the *Rasāyana* (Elixir) one should reside in a windless (prescribed) chamber, spend his time in perfect control over his senses, sitting, standing or walking about in his chamber in a holy spirit and by no means indulging in sleep (which is injurious under the circumstances). **6**

सायं वा भुक्तवानुपश्रुतशान्तिः कुशशय्यायां कृष्णाजिनोत्तरायां सुहृद्भिरुपास्यमानः शयीत, तृषितो वा शीतोदकमात्रां पिबेत्। ततः प्रातरुत्थायोपश्रुतशान्तिः कृतमङ्गलो गां स्पृष्ट्वा तथैवासीत। तस्य जीर्णे सोमे छर्दिरुत्पद्यते, ततः शोणिताक्तं कृमिव्यामिश्रं छर्दितवते सायं शृतशीतं क्षीरं वितरेत्। ततस्तृतीयेऽहनि कृमिव्यामिश्रमतिसार्यते, स तेनानिष्टभोजन(प्रतिग्रह)प्रभृतिभिर्विशेषैर्मुक्तः शुद्धतनुर्भवति, ततः सायं स्नाताय पूर्ववदेव क्षीरं वितरेत्, क्षौमवस्त्रास्तृतायाञ्चैनं शय्यायां शाययेत्। ततश्चतुर्थेऽहनि तस्य श्वयथुः उत्पद्यते, ततः सर्वाङ्गेभ्यः कृमयो निष्क्रामन्ति, तदहश्च शय्यायां पांशुभिरवकीर्यमाणः शयीत। ततः सायं पूर्ववदेव क्षीरं वितरेत्। एवं पञ्चमषष्ठयोर्दिवसयोर्वर्त्तत, केवलमुभयकालमस्मै क्षीरं वितरेत्। ततः सप्तमेऽहनि निर्मांसस्त्वगस्थि- भूतः केवलं सोमपरिग्रहादेवोच्छ्वसिति। तदहश्च क्षीरेण सुखोष्णेन परिषिच्य तिलमधुकचन्दनानुलिप्तदेहं पयः पाययेत्।।७-अ।।

Or the patient may, after taking his meal in the evening and hearing the benedictory words, lie down on a mattress of *Kuśa*-grass covered with black-deer skin and thus pass the night among his friends and may take cold water when thirsty. Then having got out of his bed in the morning he should hear the benedictory words recited and have the benedictory rites performed unto him. He should then touch the body of a cow and sit down in the same manner (in his chamber). Vomitings mark the digestion of the *Soma*-juice and after vomiting the blood-streaked worm-infested matter, milk boiled and cooled should be given to him in the evening. Worm-infested stools follow on the third day (of its use) which help the system in purging off all filth and obnoxious matter (accumulated in the organism) through errors in diet and conduct, etc. The patient should in that case bathe in the evening and take cold boiled milk as before and lie down on a piece of *Kṣauma* cloth stretched over (the aforesaid mattress). Swellings appear on the body on the fourth day (of its use) and worms are found to creep out from all parts of the body. The patient should lie down that day on a bed strewn over with dust and in the evening, he should be made to drink a potion of milk as before. He should pass the fifth and sixth day in the same manner, but milk should be given to him in the morning and in the evening (instead of only in the evening). The muscles become withered by this time and on the seventh day the patient is found to be a mere skeleton covered with a skin only and left with bare animation, the vital spark being retained by the potency of *Soma*. The body should be washed with tepid milk on that day and plastered with a paste of sesamum, *Yaṣṭi-madhu* and sandal wood, and milk (only) should be given to him to drink. **7-A**

ततोऽष्टमेऽहनि प्रातरेव क्षीरपरिषिक्तं चन्दनप्रदिग्धगात्रं पयः पाययित्वा पांशुशय्यां समुत्सृज्य क्षौमास्तृतायां शाययेत्; ततो मांसमाप्याय्यते, त्वक् चावदलति, दन्तनखरोमाणि चास्य पतन्ति; तस्य नवमदिवसात् प्रभृत्यणुतैलाभ्यङ्गः सोमवल्ककषायपरिषेकः। ततो दशमेऽहन्येतदेव वितरेत्, ततोऽस्य त्वक् स्थिरतामुपैति। एवमेकादशद्वादशयोर्वर्त्तेत। ततस्त्रयोदशात् प्रभृति सोमवल्ककषायपरिषेकः, एवमा षोडशाद् वर्त्तेत। ततः सप्तदशाष्टादशयोर्दिवसयोर्दशना जायन्ते शिखरिणः स्निग्धवज्रवैदूर्यस्फटिकप्रकाशाः समाः स्थिराः सहिष्णवः, तदाप्रभृति चानवैः शालितण्डुलैः क्षीरयवागूमुपसेवेत यावत् पञ्चविंशतिरिति। ततोऽस्मै दद्याच्छाल्योदनं मृदूभयकालं पयसा, ततोऽस्य नखा जायन्ते विद्रुमेन्द्रगोपकतरुणादित्यप्रकाशाः, स्थिराः स्निग्धा लक्षणसम्पन्नाः केशाश्च सूक्ष्मा जायन्ते, त्वक् च नीलोत्पलातसीपुष्पवैदूर्यप्रकाशा। ऊर्ध्वञ्च मासात् केशान् वापयेत्, वापयित्वा चोशीरचन्दनकृष्णतिलकल्कैः शिरः प्रदिह्यात्, पयसा वा स्नापयेत्। ततोऽस्यानन्तरं सप्तरात्रात् केशा जायन्ते भ्रमराञ्जननिभाः कुञ्चिताः स्निग्धाः।।७-ब।।

On the morning of the eighth day, the body should be washed with milk, and plastered with sandal paste, and potions of milk should be prescribed for him after which the patient should be advised to leave his bed of dust and lie down on one covered with a piece of *Kṣauma* cloth. From now the muscles of the body begin to show signs of fresh and vigorous growth, the skin becomes cracked, and the teeth, nails and hair begin to fall off. On and from the ninth day the medicinal oil known as *Aṇu-Taila* should be used to anoint (the body) and the decoction of *Soma-valka* for bathing (*Pariṣeka*). The same should be prescribed on the tenth day, and from thence the skin becomes firm. The eleventh and twelfth day should be passed in the same way. From the thirteenth till the sixteenth day (both the days inclusive) the body should be washed with the decoction of *Soma-valka*. New teeth well-formed, symmetrical, strong, hard and as clear as a diamond or crystal or ruby would appear on the seventeenth and eighteenth days. Gruels (*Yavāgu*) prepared with old *Śāli*-rice and milk should form his diet till the twenty-fifth day. After that period well boiled *Śāli* rice should be taken in the morning and evening with milk. There upon fixed, glossy and coral coloured finger-nails resembling the new rising sun in lusture would grow. Stable, glossy, good-omened and fine hair will also grow. The skin would assume the soft hue of a blue lotus (*Nilotpala*), *Atasī* flower or of a ruby stone. After a month the hair should be shaved and a plaster composed of *Uśīra*, *Candana* and black sesamum applied to the scalp, and the patient should take a milk-bath. Seven days after that hairs as black as bee or collyrium, curly, stable and glossy would grow. **7-B**

ततस्त्रिरात्रात् प्रथमावसथपरिसरान्निष्क्रम्य मूहूर्त्तं स्थित्वा पुनरेवान्तः प्रविशेत्, ततोऽस्य बलातैलमभ्यङ्गार्थेऽवचार्यं, यवपिष्टमुद्वर्त्तनार्थे, सुखोष्णञ्च पयः परिषेकार्थे, अजकर्णकषायमुत्सादनार्थे, सोशीरं कूपोदकं स्नानार्थे, चन्दनमनुलेपनार्थे, आमलकरसविमिश्राश्चास्य यूषसूपविकल्पाः, क्षीरमधुकसिद्धञ्च कृष्णतिलमवचारणार्थे। एवं दशरात्रम्। ततोऽन्यद् दशरात्रं द्वितीये परिसरे वर्त्तेत। ततस्तृतीये परिसरे स्थिरीकुर्वन्नात्मानमन्यद्दशरात्रमासीत, किञ्चिदातप्पवनान् वा सेवेत, पुनश्चान्तः प्रविशेत्। न चात्मानमादर्शेऽप्सु वा निरीक्षेत रूपशालित्वात्, ततोऽन्यद्दशरात्रं क्रोधादीन् परिहरेत्। एवं सर्वेषामुपयोगविकल्पः। विशेषतस्तु वल्लीप्रतानक्षुपकादयः सोमा ब्राह्मणक्षत्रियवैश्यैर्भक्षयितव्याः। तेषान्तु प्रमाणमर्धचतुर्थमुष्टयः।।७।।

Then the patient should be allowed to come out from the innermost chamber only to re-enter in again after a stay of a *Muhūrta* (forty-eight minutes) in the outer chamber. Thenceforth *Balā taila* (described before) should be used in anointing (*Abhyaṅga*) his body; pasted barley in rubbing (*Udvartana*); tepid milk in washing (*Pariṣeka*) and a decoction of *Aja-karṇa* in rubbing (*Utsādana*). Similarly well water (scented) with *Uśīra* should be used for the purpose of bathing (*Snāna*); Sandal pastes as unguents (*Anulepana*) and the expressed juice of the *Āmalaka* should be invariably mixed with any kind of *Yūṣa* or supa (he may take). Soup and black sesamum seeds boiled with milk and *Yaṣṭi-madhu* should be used (in the preparation of the food). These rules of diet and conduct should be observed for ten consecutive days.

The patient should stay in the second (outer) chamber for a second ten days. Then he should be made to come out and enter the third (outer most) chamber *(verandah)* and to remain there for ten days with a quiet control over the mind and should be allowed to take a short exposure to the sun and wind during this period (of ten days). He should then be made to re-enter again the inner compartment.

The patient should not look himself in a mirror or in the water during this time owing to his enhanced personal beauty and renounce all passions and anger for a further period of ten days. This rule holds good in respect of all kinds of *Soma*; but there is this distinction that *Brāhmaṇas, Kṣhatriyas* and *Vaiśyas* should take some in the form of creepers, grass, plants and tubers etc. Their dose should be one eighth of *Pala*. 7

अंशुमन्तं सौवर्णे पात्रेऽभिषुणुयात्, चन्द्रमसं राजते चोपयुज्याष्टगुणमैश्वर्यमवाप्येशानं देवमनुप्रविशति, शेषांस्तु ताम्रमये मृन्मये वा रोहिते वा चर्मणि वितते। शूद्रवर्जं त्रिभिर्वर्णैः सोमा उपयोक्तव्याः। ततश्चतुर्थे मासे पौर्णमास्यां शुचौ देशे ब्राह्मणानर्चयित्वा कृतमङ्गलो निष्क्रम्य यथोक्तं व्रजेदिति ।। ८ ।।

The expressed juice of the *Aṁśumān* (*Soma*) should be pressed and taken in a golden pot and that of the *Candranmāḥ* (*Soma*) in a silver one. By its use a man is sure to develop the eight godly powers[2]

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[1] A *Muṣṭi* measures in equal to eight *Tolās*.

[2] The eight godly powers, according to some authorities, are :

अणिमा लघिमा व्याप्तिः प्राकाम्यं महिमा तथा।
ईशित्वञ्च वशित्वञ्च तथा कामावसायिता।।

and is thus able to imitate the god *Isāna*. The expressed juice of a *Soma* plant belonging to any other species should be taken in a copper or an earthen pot or in a (pot prepared of a) piece of red-coloured and stretched skin. A member of any of the three twice-born castes but none of the *Śūdra* class is privileged to drink this ambrosial elixir (*Soma*). In the fourth mouth (of taking it) and under the auspices of a full moon a *Soma*-drinker should be allowed to come out of his chamber with the auspicious rites done unto him and to resume the daily avocations of his life after he had worshipped the *Brāhmaṇās* in a holy place. **8**

ओषधीनां पतिं सोममुपयुज्य विचक्षणः।
दश वर्षसहस्राणि नवां धारयते तनुम्।।९।।
नाग्निर्न तोयं न विषं न शस्त्रं नास्त्रमेव च।
तस्यालमायुःक्षपणे समर्थानि भवन्ति हि।।१०।।
भद्राणां षष्टिवर्षाणां प्रस्रुतानामनेकधा।
कुञ्जराणां सहस्रस्य बलं समधिगच्छति।।११।।
क्षीरोदं शक्रसदनमुत्तरांश्च कुरूनपि।
यत्रेच्छति स गन्तुं वा तत्राप्रतिहता गतिः।।१२।।
कन्दर्प इव रूपेण कान्त्या चन्द्र इवापरः।
प्रह्लादयति भूतानां मनांसि स महाद्युतिः।।१३।।
साङ्गोपाङ्गांश्च निखिलान् वेदान् विन्दति तत्त्वतः।
चरत्यमोघसङ्कल्पो देववच्चाखिलं जगत्।।१४।।

Metrical Texts : The use of the (expressed juice of) *Soma* plant, the lord of all medicinal herbs is followed by rejuvenation of the system of its user and enables him to witness ten thousand summers on earth in the full enjoyment of a new (youthful) body. Such a person bears a charmed life against fire, water, poison and weapon and develops a muscular energy in his limbs which would be in no way inferior to the combined strength of a thousand excited (rutted) elephants, of the *Bhadrā* class (which are the most ferocious and irresistible) in their sixtieth year. Equipped with such an excellent physique, he can easily and without any opposition cross the *Kṣīroda* (ocean) and go up to the abode of *Śakra* (the king of the gods) and roam to the extreme confines of *Uttara* (northern) *Kurū* or to any other place he likes. He is invested with a beauty of frame which belongs to *Kandarpa* (the god of love) and his complexion (lustre) view with the beams of the full moon. The presence of such a beautiful man gladdens the hearts of all and the entire *Veda* with all their allied branches[1] of knowledge instinctively dawn upon his consciousness. Like the gods, he knows no failure in life and roams about in the world in the full glory of divine majesty. **9-14**

सर्वेषामेव सोमानां पत्राणि दश पञ्च च।
तानि शुक्ले च कृष्णे च जायन्ते निपतन्ति च।।१५।।
एकैकं जायते पत्रं सोमस्याहरहस्तदा।
शुक्लस्य पौर्णमास्यान्तु भवेत् पञ्चदशच्छदः।।१६।।
शीर्यते पत्रमेकैकं दिवसे दिवसे पुनः।
कृष्णपक्षक्षये चापि लता भवति केवला।।१७।।

Distinctive features of the *Soma* Plants : A *Soma* plant of whatever species is furnished with fifteen leaves which wax and wane with the waxing and the waning of the moon. Thus one leaf grows every day in the lighted fortnight attaining the greatest number (fifteen) in the night of the full moon and then the leaves begin to decrease in number dropping one by one every day till the bare stem of the creeper is left on the night of the new moon. **15-17**

अंशुमानाज्यगन्धस्तु कन्दवान् रजतप्रभः।
कदल्याकारकन्दस्तु मुञ्जवान् लशुनच्छदः।।१८।।
चन्द्रमाः कनकाभासो जले चरति सर्वदा।
गरुडाहृतनामा च श्वेताक्षश्चापि पाण्डुरौ।
सर्पनिर्म्मोकसदृशौ तौ वृक्षाग्रवलम्बिनौ।।१९।।
तथाऽन्येमण्डलैश्चित्रैश्चित्रिता इव भान्ति ते।
सर्व एव तु विज्ञेयाः सोमाः पञ्चदशच्छदाः।
क्षीरकन्दलतावन्तः पत्रैर्नानाविधैः स्मृताः।।२०।।

Their description : The *Aṁśumān* species of the *Soma* is characterised by a smell like that of clarified butter and has a bulb, while the *Rajata-prabha* is possessed of a bulb resembling a plantain in shape. The *Muñjavān* puts forth leaves like those of a garlic while the *Candramāḥ* species is possessed of a golden colour and is aquatic in its habitat. The *Garuḍāhṛta* and *Śvetākṣa* species are yellowish (*Pāṇḍura*) and look like the cast-off skins of a snake and are usually found to be pendent from the boughs of trees.

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[1] The allied branches of the study of the Vedas are six in number. They are :

शिक्षा कल्पी व्याकरणं निरुक्तं छन्दसां चयः।
ज्योतिषामयनञ्चैव वेदाङ्गानि षड़ेव तु।।

All other species are marked with parti-coloured circular rings. Possession of fiteen leaves of variegated colours, a bulb, a creeper-like appearance, and secretion of milky juice are the general characteristics of all the *Soma* plants. **18-20**

हिमवत्यर्बुदे सह्ये महेन्द्रे मलये तथा।
श्रीपर्वते देवगिरौ गिरौ देवसहे तथा।
पारिपात्रे च विन्ध्ये च देवसुन्दे ह्रदे तथा।।२१।।
उत्तरेण वितस्तायाः प्रवृद्धा ये महीधराः।
पञ्च तेषामधो मध्ये सिन्धुनामा महानदः।।२२।।
हठवत् प्लवते तत्र चन्द्रमाः सोमसत्तमः।
तस्योद्देशेषु चाप्यस्ति मुञ्जवानंशुमानपि।।२३।।
काश्मीरेषु सरो दिव्यं नाम्ना क्षुद्रकमानसम्।
गायत्रस्त्रैष्टुभः पाङ्क्तो जागतः शाक्करस्तथा।
अत्र सन्त्यपरे चापि सोमाः सोमसमप्रभाः।।२४।।
न तान् पश्यन्त्यधर्म्मिष्ठाः कृतघ्नाश्चापि मानवाः।
भेषजद्वेषिणश्चापि ब्राह्मणद्वेषिणस्तथा।।२५।।

Their habitats : The *Himālayas*, the *Arbuda*, the *Sahya*, the *Mahendra*, the *Malaya*, the *Śrī-Parvata*, the *Deva-giri*, the *Deva-saha*, the *Pāripātra*, the *Vindhya* mountains and lake *Devasunda* are the habitats of the *Soma* plants. *Somās*, of the *Candramas* species are often found to be floating like *Haṭha (Jala-kuṁbhi)* here and there on the mighty stream of the river *Sindhu* (*Indus*) which flows down at the foot of five large mountains lying to the north bank beyond the *Vitastā* (river). The *Muñjavān* and the *Aṁśumān* species may also be likewise found in the same locality while those known as the *Gāyatrī*, *Traiṣṭubha*, *Pāṁkta, Jāgata, Śākkara* and others looking as beautiful as the moon are found to float on the surface of the divine lake known as the little *Mānasa* in *Kaśmīr*.

The *Soma* plants are invisible to the impious or to the ungrateful as well to the unbeliever in the curative virtues of medicine and to those spiteful to the *Brāhmaṇās*. **21-25**

इति सुश्रुत-संहितायां चिकित्सिस्थाने स्वभावव्याधिप्रतिषेधनीयं रसायनं चिकित्सितं नामैकोनत्रिंशोऽध्यायः ।। २९ ।।

Thus ends the Twenty-ninth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the Prophylactic elixirs for the innate maladies.

⁂

CIKITSĀ-STHĀNA

CHAPTER XXX

त्रिंशोऽध्यायः।

अथातो निवृत्तसन्तापीयं रसायनचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।। १।।

Now we shall discourse on the tonic remedies which remove mental and physical distress (*Nivṛtta-saṁtāpīya-Rasāyana*). 1

यथा निवृत्तसन्तापा मोदन्ते दिवि देवताः।
तथौषधीरिमाः प्राप्य मोदन्ते भुवि मानवाः।। २।।

Metrical Text : Even in this world mortals may live happily, free from disease and care like the gods in heaven if they (mortals) can secure the after-mentioned drugs (of all-healing potency). 2

अथ खलु सप्त पुरुषा रसायनं नोपयुञ्जीरन्। तद्यथा—अनात्मवानलसो दरिद्रः प्रमादी व्यसनी पापकृद् भेषजावमानी चेति। सप्तभिरेव कारणैर्न सम्पद्यते; तद्यथा—अज्ञानादनारम्भादस्थिरचित्तत्वाद् दारिद्र्यादनायत्तत्वादधर्मादौषधालाभाच्चेति।। ३।।

Persons unfit for the use of *Rasāyana* : The (following seven classes of persons, viz, the intemperate, the lazy, the indigent, the careless, the immoral (*Vyasani*),[1] the sinful and the triflers of medicine, are unfit to take these ambrosial (*Rasāyana*) drugs on account of their respective ignorance, inactivity, poverty, vascillation, intemperance, impiety and inability to secure the genuine medicines. **3**

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[1] व्यसन is a technical term and is divided into two classes, viz., कामज (i.e., produced by passion or desire) and क्रोधज (i.e., originated from anger). The first group comprises hunting, dice-playing, day-sleep, censuring, addiction to woman,

अथौषधीर्व्याख्यास्यामः—श्वेतकापोती, कृष्णकापोती, गोनसी, अजगरी, वाराही, कन्या, छत्रा, अतिच्छत्रा, करेणुः, अजा, चक्रका, आदित्यपर्णिनी, ब्रह्मसुवर्चला, महाश्रावणी, श्रावणी, गोलोमी, चाजलोमी, महावेगवती, चेत्याष्टदाश सोमसमवीर्या महौषधयो व्याख्याताः। तासां सोमवत् क्रियाशीःस्तुतयः शास्त्रेऽभिहिताः। तासामागारेऽभिहुतानां याः क्षीरवत्यस्तासां क्षीरकुडवं सकृदेवोपयुञ्जीत।। ४।।

Names of all-healing drugs : Now we shall discourse on these drugs. They are *Śveta-kāpotī*, *Kṛṣṇa-kāpotī*, *Gonasī*, *Ajagarī*, *Vārāhī*, *Kanyā*, *Chatrā*, *Ati-cchatrā*, *Kareṇu*, *Ajā*, *Cakrakā*, *Aditya-parṇī*, *Brahma-suvarcalā*, *Śrāvaṇī*, *Mahā-śrāvaṇī*, *Golomī*, *Aja-lomī* and *Mahā-Vegavatī*. These are the names of the eighteen different kinds of drugs of mighty potency. The mode of their use, their therapeutical effects and the religious rites to be observed in their connection, have been described in the *Śāstras* and are identical with those of the *Soma* plants. In order to use them a man should enter the (prescribed) chamber (*Āgāra*) and perform the (prescribed) *Homa* ceremonies. A *Kuḍava* measure of the milky juice of the secreting species of the plants should be taken once for all after entering the chamber. **4**

यास्त्वक्षीरा मूलवत्यस्तासां प्रदेशिनीप्रमाणानि त्रीणि काण्डानि प्रमाणमुपयोगे। श्वेतकापोती समूलपत्रा भक्षयितव्या। गोनस्यजगरीकृष्णकापोतीनां सनखमुष्टिं खण्डशः कल्पयित्वा क्षीरेण विपाच्य परिस्त्रावितमभिघारितमभिहुतञ्च सकृदेवोपयुञ्जीत। चक्रकायाः पयः सकृदेव। ब्रह्मसुवर्चला सप्तरात्रमुपयोक्तव्या भक्ष्यकल्पेन।।५।।

Three twigs or branches, however, to the length of a fore-finger of those of the non-secreting species having roots should

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intoxication, singing, dancing, playing on musical instruments and idle wanderings. The second class comprises wickedness, violence, malice, jealousy, envy, extravagance, roughness in language and assault. See *Manu*, Ch. 7-47,48.

be taken for a single dose. The (whole of) *Śveta-kāpotī* with its leaves and roots should be used. One handful measure full up to the nails *(Saṅkha muṣṭika*[1]*)* of the severed pieces of the *Gonasī, Ajagarī (Suvarcalā)* and *Kṛṣṇa-kāpotī* species should be boiled with (an adequate quantity of) milk (and water). The milk thus cooked and prepared should be passed through a piece of cloth and taken only once duly consecrated. The milk cooked and prepared with one of the *Cakrakā*[2] species also should be taken with milk only once, whereas (that of one of) the *Brahma-suvarcalā* species should be taken for seven days in succession. **5**

शेषाणां पञ्च पञ्च पलानि क्षीराढकक्वथितानि प्रस्थेऽवशिष्टेऽवतार्य परिस्राव्य सकृदेवोपयुञ्जीत। सोमवदाहारविहारौ व्याख्यातौ, केवलं नवनीतमभ्यङ्गार्थे, शेषं सोमवदानिर्गमादिति।। ६।।

Five *Palas* of each of the remaining species should be boiled with an *Āḍhaka* measure of milk till only one *Prastha* remains. This should then be strained and the milk thus cooked should be taken in a single dose and once only. The regimen of diet and conduct is the same as in the case of *Soma*, until the patient comes out of his prescribed chamber, with this difference that his body should be anointed with butter (*Nava-nīta*). **6**

भवन्ति चात्र-

युवानं सिंहविक्रान्तं कान्तं श्रुतनिगादिनम्।
कुर्युरिताः क्रमेणैव द्विसहस्रायुषं नरम्।। ७।।
अङ्गदी कुण्डली मौली दिव्यस्रक्चन्दनाम्बरः।
चरत्यमोघसङ्कल्पो नभस्यम्बुददुर्गमे।। ८।।
व्रजन्ति पक्षिणो येन जललम्बाश्च तोयदाः।
गतिः सौषधिसिद्धस्य सोमसिद्धे गतिः परा।। ९।।

Memorable Verses : The use of the aforesaid drugs

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1. Some explain "*Sanakha muṣṭika*" as what would be contained in the hollow of a palm, with the finger nails (i.e., the fingers) extended. But "*Nakha*" seems to refer to the thorns of the plants and "*Muṣṭi*" a *Pala* weight (i.e., eight *Tolās*).
2. *Gayi* reads "कन्धकायाः पायसम्" in place of "चक्राकायाः पयः" and explains it as a preparation of one part of the powders of the fruit of *Kanyakā* and two parts of rice cooked with milk.

rejuvenate the system, fill it with the strength of a lion, invest it with a beautiful shape, bless the user with such powerful memory that he can commit to memory anything once heard, and ultimately extends his career to two thousand earthly years. Crowned with diadems of celestial beauty, the user decorated, with *Aṅgadas* (bracelets), *Kuṇḍalas* (ear-rings), crowns and heavenly wreathes (of flowers), Sandal paste and dress, the users are enabled to traverse, like the gods, the cloud-sapngled high ways of heaven, unflinchingly in their pursuits. Persons who have taken successfully these medicinal herbs (*Oṣadhis*), move (unrestricted) in the same way as birds and the clouds of full of water do. The walking power of the some treated persons is still superior. **7-9**

अथ वक्ष्यामि विज्ञानमौषधीनां पृथक् पृथक्।
मण्डलैः कपिलैश्चित्रैः सर्पाभा पञ्चपर्णिनी।
पञ्चारत्निप्रमाणा वा विज्ञेयाऽजगरी बुधैः।।१०।।
निष्पत्रा कनकाभासा मूले द्व्यङ्गुलसम्मिता।
सर्पाकारा लोहितान्ता श्वेतकापोतिरुच्यते।।११।।
द्विपर्षिर्नीं मूलभवामरुणां कृष्णमण्डलाम्।
द्व्यरत्निमात्रां जानीयात् गोनसीं गोनसाकृतिम्।।१२।।
सक्षीरां रोमशां मृद्वीं रसेनेक्षुरसोपमाम्।
एवंरूपरसाञ्चापि कृष्णकापोतिमादिशेत्।।१३।।
कृष्णसर्पस्वरूपेण वाराही कन्दसम्भवा।
एकपत्रा महावीर्या भिन्नाञ्जनसमप्रभा।।१४।।

Differentiating Traits : Now we shall describe the different traits of these (all-healling) *Oṣadhis*. The *Ajagarī*[1] *Oṣadhi* is found to put forth five leaves which have a brown colour and are marked with variegated ring-like patches. It looks like a snake and measures five *Aratnis* (a cubit of the middle length from the elbow to the tip of the little finger) in length. The *Śveta-kāpitī* is a leafless, gold-coloured, snake-shaped plant with a root two fingers in length and is red at the extremities. The *Gonasī* is a bulbous plant possessed of two leaflets, red-coloured and is marked with black rings. It measures two *Aratnis* in height and resembles a *Gonasa* (boa) snake in shape. The *Kṛṣṇa-kāpotī* is a soft, hairy, milk-secreting plant and its juice is possessed of a colour and a taste like that of sugar-cane juice. The *Vārāhī* is bulbous and puts forth a single leaflet; it is resplendent like broken pieces of black antimony. It resembles a black lance hooded *Kobrā* (*Kṛṣṇa* Sarpa) in shape and is possessed of mighty potency. **10-14**

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[1] There is no mention of "*Ajagarī*" in the list (para 2) and there is no mention of "*Suvarcalā*" in this descriptive list. It seems, therefore, probable that "*Ajagarī*" and "*Suvarcalā*" are identical.

छत्रातिच्छत्रके विद्याद्रक्षोघ्ने कन्दसम्भवे।
जरामृत्युनिवारिण्यौ श्वेतकापोतिसंस्थिते।। १५।।
कान्तैर्द्वादशभिः पत्रैर्मयूराङ्गरुहोपमैः।
कन्दजा काञ्चनक्षीरी कन्या नाम महौषधी।। १६।।
करेणुः सुबहुक्षीरा कन्देन गजरूपिणी।
हस्तिकर्णपलाशस्य तुल्यपर्णा द्विपर्णिनी।। १७।।
अजास्तनाभकन्दा तु सक्षीरा क्षुपरूपिणी।
अजा महौषधी ज्ञेया शङ्खकुन्देन्दुपाण्डुरा।। १८।।
श्वेतां विचित्रकुसुमां काकादन्या समां क्षुपाम्।
चक्रकामोषधीं विद्याज्जरामृत्युनिवारिणीम्।। १९।।
मूलिनी पञ्चभिः पत्रैः सुरक्तांशुककोमलैः।
आदित्यपर्णिनी ज्ञेया सदादित्यानुवर्त्तिनी।। २०।।
कनकाभा जलान्तेषु सर्वतः परिसर्पति।
सक्षीरा पद्मिनीप्रख्या देवी ब्रह्मसुवर्चला।। २१।।
अरत्निमात्रक्षुपका पत्रैर्व्यङ्गुलसम्मितैः।
पुष्पैर्नीलोत्पलाकारैः फलैश्चाञ्जनसन्निभैः।
श्रावणी महती ज्ञेया कनकाभा पयस्विनी।। २२।।
श्रावणी पाण्डुराभासा महाश्रावणिलक्षणा।। २३।।
गोलोमी चाजलोमी च रोमशे कन्दसम्भवे।
हंसपादीव विच्छिन्नैः पत्रैर्मूलसमुद्भवैः।
अथवा शङ्खपुष्प्या च समाना सर्वरूपतः।। २४।।

वेगेन महताविष्टा सर्पनिर्म्मोकसन्निभा।
एषा वेगवती नाम जायते साम्बुदक्षये।।२५।।

The *Chatrā* and the *Ati-cchatrā* are bulbous in their origin and are found to be attached to a plant of the *Sveta-kāpotī* species. Both of them are possessed of the virtue of arresting death and decay and act as prophylactic against the *Rakṣas* as (malignant spirits). A plant of the *Kanyā* species is found to put forth a dozen leaflets beautifully coloured like the breast-feathers of a peacock. It is bulbous in its origin and exudes a gold-coloured juice. An *Oshadhi* plant of the *Kareṇu* species abounds in milky juice and its bulb resembles an elephant. It puts forth two leaves which look like those of a *Hasti-karṇa-palāśa* tree. An *Oṣadhi* plant of the *Ajā* species abounds in milky juice, grows like a *Kṣupa* or bushy plant and is white-coloured like the moon, a conch, shell, or a *Kuṇda* flower; its bulb resembles the udder of a she-goat. An *Oṣadhi* plant of the *Cakrakā* species is white-coloured, puts forth flowers of variegated colours, grows in bushes, resembles a *Kākādani* plant in shape and size and is possessed of the efficacy in warding off death and decay. An *Oṣadhi* plant of the *Āditya-parṇī* species grows from roots (and has no bulb) and is furnished with five red-coloured leaflets as soft as a piece of linen and which always point towards the sun (change their direction with the progress of that luminary in heavens). An *Oṣadhi* plant of the *Brahma-Suvarcalā* species, is gold-coloured, abounds in milky juice, resembles a lotus plant in appearance, grows by the side of water (i.e., in marshy lands) and spreads in all direction. An *Oshadhi* plant of the *Mahā-Śrāvaṇī* species bears flowers like a *Nilotpala* and collyrium coloured fruit. The stem of the *Kṣupa* (bushy) plant measures an *Aratni* and the leaf two fingers in length. It is gold-coloured and abounds in milky juice. An *Oṣadhi* plant of the *Śrāvaṇī* species, possesses all the preceding features, (of the *Mahā śrāvaṇī*) but is tinged with a yellow colour. The *Oṣadhi* known as the *Golomī* and the *Ajalomī* are hairy and bulbous (in their origin). A *Vagavatī Oṣadhi* plant puts forth leaves from its roots; its leaves are severed like those of a *Haṁsapādī* creeper, and move about violently (even in the absence of any wind), or it resembles a *Saṁkha-puṣpī* creeper in all its features, looks like the cast off skin of a snake and grows at the end of the rainy season (i.e., in autumn). **15-25**

सप्तादौ सर्वरूपिण्यो या ह्यौषध्यः प्रकीर्त्तिताः।
तासामुद्धरणं कार्यं मन्त्रेणानेन सर्वदा।। २६।।
महेन्द्ररामकृष्णानां ब्राह्मणानां गवामपि।
तपसा तेजसा वाऽपि प्रशाम्यध्वं शिवाय वै।
मन्त्रेणानेन मतिमान् सर्वा एवाभिमन्त्रयेत्।। २७।।
अश्रद्दधानैरलसैः कृतघ्नैः पापकर्मभिः।
नैवासादयितुं शक्याः सोमाः सोमसमास्तथा।। २८।।
पीतावशेषममृतं देवैर्ब्रह्मपुरोगमैः।
निहितं सोमवीर्यासु सोमे चाप्योषधीपतौ।। २९।।

Mode of culling the above drugs : The first seven of the ail-healing *Oṣadhi* plants enumerated above should be culled by reciting the following *Mantra* :- "We appease thee with the holy energy and dignity of *Mahendra, Rāma, Kṛṣṇa* and of the *Brāhmaṇas* and of cows. Exert your beneficial virtues for the good of mankind." The intelligent one should consecrate all these *Oṣadhis* with this *Mantra*. The lazy, the impious, the ungrateful and the unbelieving invariably fail to see and secure the *Soma* plants, or the drugs possessed of similar virtues. The gods after having drunk the celestial ambrosia to their fill cast the residue to the *Somas* and kindred plants as well as to the moon, the lord of the *Oṣadhis*. **26-29**

देवसुन्दे ह्रदवरे तथा सिन्धौ महानदे।
दृश्यते च जलान्तेषु मेघ्या ब्रह्मसुवर्चला।। ३०।।
आदित्यपर्णिनी ज्ञेया तथैव हि हिमसंक्षये।
दृश्यतेऽजगरी नित्यं गोनसी चाम्बुदागमे।। ३१।।
काश्मीरेषु सरो दिव्यं नाम्ना क्षुद्रकमानसम्।
करेणुस्तत्र कन्या च छत्रातिच्छत्रके तथा।। ३२।।
गोलोमी चाजलोमी च महती श्रावणी तथा।

वसन्ते कृष्णसर्पाख्या गोनसी च प्रदृश्यते।। ३३।।
कौशिकीं सरितं तीर्त्वा सञ्जयन्त्यास्तु पूर्वतः।
क्षितिप्रदेशो वल्मीकैराचितो योजनत्रयम्।। ३४।।
विज्ञेया तत्र कापोती श्वेता वल्मीकमूर्धसु।
मलये नलसेतौ च वेगवत्यौषधी ध्रुवा।। ३५।।

Their habitats : The *Brahma-suvarcalā* species (of the *Oṣadhis*) is found to grow in and about the waters of the great river Indus and the lake *Deva-sunda*. The *Āditya-parṇī* species may be had in those two regions at the end of winter, and *Gonasī* and *Ajagarī* at the beginning of the rains. The *Kareṇu*, the *Kanyā*, the *Chatrā*, the *Ati-cchatrā*, the *Golomī*, the *Aja-lomī,* and the *Mahā-śrāvanī* varieties of the *Oṣadhis* are found (in spring) in the lake of *Kṣudraka-Mānasa* in *Kaśmir*. The *Kṛṣṇa-sarpākhyā* and the *Gonasī* species also are found in that locality during the spring. The *Śveta-kāpotī* species is white coloured and is found to grow on the ant-hills which cover a space of three *Yojanas* on the other (viz., the western) side of the river *Kauśikī* and to the east of the *Sañjayantī*. The *Oṣadhi* of the *Vegavatī* species grows on the *Malaya* hills and on the *Nala-setu*. **30-35**

कार्त्तिक्यां पौर्णमास्याञ्च भक्षयेत् तामुपोषितः।
सोमवच्चात्र वर्त्तेत फलं तावच्च कीर्त्तितम्।। ३६।।

Any one of these *Oṣadhis* should be taken after a fast under the auspices of the full-moon in the month of *Kārtika*. The regimen of diet and conduct is the same as laid down in connection with *Soma-Rasāyana* and the results have been already described to be the same. **36**

सर्वा विचेयास्त्वोषध्यः सोमाश्चाप्यर्बुदे गिरौ।
स शृङ्गैर्देवचरितैरम्बुदानीकभेदिभिः।
व्याप्तस्तीर्थैश्च विख्यातैः सिद्धर्षिसुरसेवितैः।। ३७।।
गुहाभिर्भीमरूपाभिः सिंहोन्नादितकुक्षिभिः।
गजालोडिततोयाभिरापगाभिः समन्ततः।
विधिधैर्धातुभिश्चित्रैः सर्वत्रैवोपशोभितः।। ३८।।

The common habitats of all the *Oṣadhis* : The *Soma* as well as all the other *Oṣadhi* plants may be had on (the summits of) the *Arbuda* mountains whose cloud-rending summits are the favourite haunts of the gods and which abound in holy pools and fountains frequented by the gods, the *Siddhas* and the holy *Ṛṣis*, and whose large hollow caves are reverberated with the thundering roars of lion and which are moated on all sides by swift coursing rivers, whose waters are perpetually tossed by sportive elephants of the forests and whose brows are effulgent with the lustres of various brilliant metals imbedded in their hearts. **37-38**

नदीषु शैलेषु सरःसु चापि पुण्येष्वरण्येषु तथाश्रमेषु।
सर्वत्र सर्वाः परिमार्गितव्याः सर्वत्र भूमिर्हि वसूनि धत्ते।। ३९।।

These ambrosial plants (as well as other drugs) are to be sought in the rivers, the holy forests and hermitages, as well as in lakes and on hills, since this world is a bed of gems and is known to hold priceless treasures in all places. **39**

इति सुश्रुत-संहितायां चिकित्सितस्थाने निवृत्तसन्तापीयं रसायनचिकित्सितं नाम
त्रिंशोऽध्यायः।।३०।।

Thus ends the Thirtieth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the tonic remedies which have the power of removing the mental and physical distresses.

⁂

CIKITSĀ-STHĀNA

CHAPTER XXXI

एकत्रिंशोऽध्यायः ।

अथातः स्नेहोपयौगिकं चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।। १ ।।

Now we shall discourse on the medicinal uses (both internal and external) of the *Snehas*[1], i.e., oleaginous substances (*Snehopayaugika-Cikitsita*). 1

स्नेहसारोऽयं पुरुषः, प्राणाश्च स्नेहभूयिष्ठाः स्नेहसाध्याश्च भवन्ति। स्नेहो हि पानानुवासनमस्तिष्कशिरोबस्त्युत्तरबस्तिनस्यकर्णपूरणगात्राभ्यङ्गभोजनेषूपयोज्यः ।। २ ।।

A *Sneha* or an oleaginous substance forms the essential factor of the physical organism, and the self-conscious animated element (which contributes directly to its vitality and makes life possible) abounds in oleaginous principles; both are consequently in constant want of a *Sneha*. *Snehas* or oleaginous substances are enjoined to be administered in food and drinks as well as in *Anuvāsana, Mastiṣkya-śiro-basti* and *Uttara-basti* (urethral or vaginal enemas), errhines (*Nasya*). ear-drops (*Karṇa-pūraṇa*) and unguents (*Abhyaṅga*). 2

तत्र द्वियोनिश्चतुर्विकल्पोऽभिहितः स्नेहः स्नेहगुणाश्च। तत्र जङ्गमेभ्यो गव्यं घृतं प्रधानं, स्थावरेभ्यस्तिलतैलं प्रधानमिति ।। ३ ।।

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[1] The *Sneha* is of four kinds, viz., clarified butter, oil, lard and marrow, of which clarified butter and oil are generally used.

There are four kinds of *Snehas* which, however, are divided into two classes according to their origin : viz., vegetable and animal. Accordingly, their properties vary. Clarified butter prepared from cow's milk is the best of the animal *Snehas*, while Sesamum oil is the best of the vegetable ones. **3**

अत ऊर्ध्वं यथाप्रयोजनं यथाप्रधानञ्च स्थावरस्नेहानुपदेक्ष्यामः ।। ४ ।।

Now we shall describe the ends for which the different vegetable oils should be used as well as the modes in which they should be prepared and employed. **4**

तत्र तिल्वकैरण्डकोशाम्रदन्तीद्रवन्तीसप्तलाशङ्खिनीपलाशविषाणिकागवाक्षीकम्पिल्लकशम्पाकनीलिनीस्नेहा विरेचयन्ति। जीमूतककुटजकृतवेधनेक्ष्वाकुधामार्गवमदनस्नेहा वामयन्ति। विडङ्गखरमञ्जरीमधुशिग्रुसूर्यवल्लीपीलुसिद्धार्थकज्योतिष्मतीस्नेहाः शिरो विरेचयन्ति।। ५।।

The expressed oils prepared from (the seeds of) *Lodhra, Eraṇḍa, Kośāmra, Dantī, Dravantī, Saptalā, Śaṁkhinī, Palāśa, Viṣāṇikā, Gavākṣī, Kampillaka, Śampāka* and of *Nīlinī* act as purgatives. The oils prepared from (the seeds of) *Jīmūtaka, Kuṭaja, Kṛtavedhana, Ikṣvāku* (bitter gourd), *Dhāmārgava* and of *Madana* act as emetics. The expressed oils prepared from (the seeds of) *Viḍaṅga, Khara mañjarī, Madhu-śigru, Sūryavallī, Pīlu, Siddhārthaka* and of *Jyotiṣmatī* act as errhines (*Śirovirecana*). **5**

करञ्जपूतिककृतमालमातुलुङ्गेङ्गुदीकिराततिक्तकस्नेहा दुष्टव्रणेषूपयुज्यन्ते। तुवरककपित्थकम्पिल्लकभल्लातकपटोलस्नेहा महाव्याधिषु, त्रपुसैर्वारुककर्कारुकतुम्बीकूष्माण्डस्नेहा मूत्रसङ्गेषु, कपोतवङ्कावल्गुजहरीतकीस्नेहाः शर्कराश्मरीषु, कुसुम्भसर्षपातसी-पिचुमर्दातिमुक्तकभाण्डीकटुतुम्बीकटभीस्नेहाः प्रमेहेषु, तालनारिकेलपनसमोचप्रियालबिल्वमधूकश्लेष्मातकाम्रातकफलस्नेहाः पित्तसंसृष्टे वायौ, बिभीतकभल्लातकपिण्डीतकस्नेहाः कृष्णीकरणे, श्रवणकङ्गुकटुण्टुकस्नेहाः पाण्डूकरणे, शिंशपागुरुसारस्नेहा दद्रुकुष्ठकिटिमेषु। सर्व एव स्नेहा वातमुपघ्नन्ति। तैलगुणाश्च समासेन व्याख्याताः ।। ६-८ ।।

The expressed oil prepared from (the seeds of) *Karañja,* *Pūtīka, Kṛtamāla, Mātuluṅga, Iṅgudī* and of *Kirāta-tikta* are used in cases of *Duṣṭa-vraṇa* (malignant ulcers). The expressed oils of *Tuvaraka, Kapittha, Kampillaka, Bhallātaka* and of *Paṭola* are used in cases of *Mahā-vyādhi* (*Kuṣṭa*, etc.). The expressed oils of *Trapuṣa, Ervāruka, Karkāruka, Tumbī* and of *Kūṣmāṇḍa* are used in cases of *Mūtra-saṅga* (for diuretic purposes). The expressed oils of *Kapota-vaṁka, Aval-guja* and of *Harītakī* are used in cases of *Śarkarā-śmarī* (gravels, stones, etc.). The expressed oils of *Kusumbha, Sarṣapa, Atasī, Picumarda, Atimuktaka Bhāṇḍī, Kaṭu-tumbī* and of *Kaṭabhī* are used in cases of *Prameha* (urinary complaints). The expressed oils of the fruits of *Tāla, Nārikela, Panasa, Moca, Priyāla, Bilva, Madhuka, Śleṣmātaka* and of *Āmrātaka* are used in diseases due to the deranged *Vāyu* acting in concert with the deranged Pitta. The expressed oils of *Bibhītaka, Bhallātaka* and of *Piṇḍītaka* are used in *Kṛṣṇā-karma* (blackening the cicatrix of a healed ulcer, etc.). The expressed oils of *Śravaṇa, Kaṅguka* and of *Tuṇṭuka* are used in imparting a yellow colour (to a cicatrix). The expressed oils of the pith of *Śiṁśapā* and of the *Aguru* are used in cases of *Kuṣṭha* known as *Dadru* (ring-worm) and *Kiṭima*.

The primary action of all kinds of *Sneha* (oil, clarified butter, etc.) is to subdue the aggravation of the deranged *Vāyu* of the body, and the general virtues of all kinds of (vegetable) oil have been described above. **6-8**

अत ऊर्ध्वं कषायस्नेहपाकक्रममुपदेक्ष्यामः। तत्र केचिदाहुस्त्वक्पत्रमूलादीनां भागस्तच्चतुर्गुणजलमावाप्य चतुर्भागावशेषं निष्क्वाथ्यापहरेदित्येष कषायपाककल्पः। स्नेहप्रसृतेषु षट्सु चतुर्गुणं द्रवमावाप्य चतुरश्चाक्षसमान् भेषजपिण्डानित्येष स्नेहपाककल्पः। एतत् तु न सम्यक्, कस्मात् ? आगमासिद्धत्वात्।। ९-१०।।

Now we shall describe the process of preparing drug-decoctions and of medicating oils (therewith). According to several authorities, the bark, roots and leaves, etc., of the drugs to be used should be boiled with water weighing four times of their combined weight, and should be taken down with three-fourths of the original water evaporated by boiling. This is the rule of preparing drug-decoctions (*Kaṣāya*). Six *Prasṛta* (one *Prasṛta* being equal to sixteen *Tolās*) weight of oil, twenty-four *Prasṛta* weights of the liquid (decoction prepared before) and four *Akṣa* measures (one *Akṣa* being equal two to *Tolās*) or pasted drugs (as *Kalka*) are the proportions to be observed in cooking a medicated oil. But this is not correct. Why? Because it is not in conformity with the injunctions of the Scriptures (officinal standard). **9-10**

पलकुडवादीनामतो मानन्तु व्याख्यास्यामः। तत्र द्वादश धान्यमाषा मध्यमाः सुवर्णमाषकः, ते षोड़श सुवर्णम्। अथवा मध्यमनिष्पावा एकोनविंशतिर्धरणम्। तान्यर्धतृतीयानि कर्षः। ततश्चोर्ध्वं चतुर्गुणमभिवर्धयन्तः पलकुडवप्रस्थाढकद्रोणा इत्यभिनिष्पद्यन्ते। तुला पलशतं, ताः पुनर्विंशतिर्भारः। शुष्काणामिदं मानमार्द्रद्रवाणाञ्च द्विगुणमिति।। ११।।

We shall now proceed to explain the different measures of *Pala*, *Kuḍava*, etc.

Measures of Drugs : The weight of twelve middle-sized *Dhānya-māṣas* (corns of paddy) make one *Suvarṇa-māṣaka*. Sixteen *Suvarṇa-māṣakas* make one *Suvarṇa*. The weight of nineteen middle-sized *Niṣpāvas* (pulse) make one *Dharaṇa*. Three *Dharaṇas* and a half make one *Karṣa*. Four *Karṣas* make one *Kuḍava*. Four *Kuḍavas* make one *Prastha*.[1] Four *Prasthas* make one *Āḍhaka*. Four *Āḍhakas* make one *Droṇa*. Hundred *Palas* make one *Tulā*, Twenty *Tulās* make one *Bhāra*. This is the measure in respect of dried substances. The quantity should be doubled in cases of fresh vegetables and fluid.[2] **11**

तत्रान्यतमपरिमाणसम्मितानां यथायोगं त्वक्पत्रफलमूलादीनामात-

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[1] Thirty-two *Palas* make one *Prastha* in respect of water; but in respect of non-oily substances a *Prastha* is equal to twenty *Palas*, where-as in respect of fresh drugs it is equal to only sixteen *Palas*.

[2] Some drugs, viz : *Vāsa, Kuṭaja, Kuṣmāṇḍa, Prasāraṇī Balā, Amṛta* and *Nimba*, etc., are invariably employed in their fresh state and the practice is not to take them in double measures in spite of their freshness. Two different kinds of measure have been adopted in the *Āyurvedic* Pharmacopoeia. One is called the *Kāliṅga* and the other the *Māgadha* measure. *Maharṣi Caraka* has adopted the first, but that adopted by *Suśruta* is the second one.

पपरिशोषितानां छेद्यानि खण्डशश्छेदयित्वा भेद्यान्यणुशो भेदयित्वावकुट्याष्टगुणेन षोडशगुणेन वाऽम्भसाभिषिच्य स्थाल्यां चतुर्भागावशिष्टं क्वाथयित्वापहरेदित्येष कषायपाककल्पः। स्नेहाच्चतुर्गुणो द्रवः स्नेहचतुर्थांशो भेषजकल्कः, तदैकध्यं संसृज्य विपचेदित्येष स्नेहपाककल्कः।। १२-१३।।

The *Kaṣāya-Pāka Kalpa* : The bark, roots and leaves, etc., of medicinal drugs should be dried in the sun and taken in any of the aforesaid measures, should be cut in small pieces, or pounded, as the case may be, and soaked in a quantity of water[1] weighing eight or sixteen times their combined weight. They should then be boiled over a fire and the decoction should be taken down from the oven with only a quarter part of the water left. This is the general rule for preparing a decoction (*Kasāya*).

The *Sneha-Pāka Kalpa* : One part of the *Sneha* (oil, clarified butter, etc.), four parts of (any one or more) liquid[2] substances, one fourth part of the medicinal pastes (*Kalka*) should be boiled together. This is the general rule for the preparation of a medicated *Snehā* (oil, clarified butter, etc.). **12-13**

अथवा तत्रोदकद्रोणे त्वक्पत्रफलमूलादीनां तुलामावाप्य चतुर्भागावशिष्टं निष्क्वाथ्यापहरेदित्येष कषायपाककल्पः। स्नेहकुडवे भेषजपलं पिष्टं कल्कं चतुर्गुणं द्रवमावाप्य विपचेदिप्येष स्नेहपाककल्पः।। १४।।

Alternative Methods : As an alternative, a *Tulā* measure of the bark roots and leaves etc. (as the case mya be) of the drugs to be decocted, should be boiled with a *Droṇa* measure of water. The water in the preparation should be boiled down to a quarter part of its original quantity and then considered as cooked and prepared. A *Kuḍava* measure of oil should be boiled and cooked with four times as much of the liquid and a *Pala* measure of pasted drugs (*Kalka*). This is another process of cooking medicated *Snehas* (oil, etc.). **14**

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[1] Water weighing four times as much as the drugs when the drugs are of a soft consistency and eight times as much when they are hard and sixteen times as much when they are very hard.

[2] When there are more liquids to be used than one, the general rule is that the total weight of all the liquids would be four times that of the *Sneha*, if not otherwise directed. All this liquid part should, however, be boiled away and the *Sneha* part should be left before the *Sneha* is removed from the fire and before it can be fit for use. It should be noted that the cooking of a *Sneha* should not be completed in one day. —Ed.

भवतश्चात्र-

स्नेहभेषजतोयानां प्रमाणं यत्र नेरितम्।
तत्रायं विधिरास्थेयो निर्दिष्टे तद्वदेव तु।।१५।।
अनुक्ते द्रवकार्ये तु सर्वत्र सलिलं मतम्।
कल्कक्वाथावनिर्देशे गणात् तस्मात् प्रयोजयेत्।।१६।।

Memorable Verses : The foregoing rules should be adopted where no measures would be found to have been specifically given of the *Sneha,* the liquid and of the drugs, whereas in cases of specification, the specific quantities should be taken. Water should be used as the liquid, where no other liquid would be mentioned by name (in connection with medicating a *Sneha,* viz., oil, clarified butter, etc., by cooking). Both for the decoction and paste (*Kalka*), the drugs mentioned in the respective list should be used in preparing a medicated *Sneha* in the absence of any explicit and specific injunction to that effect. **15-16**

अत ऊर्ध्वं स्नेहपाकक्रममुपदेक्ष्यामः। स तु त्रिविधः। तद्यथा- मृदुर्मध्यमः खर इति। तत्र स्नेहौषधिविवेकमात्रं यत्र भेषजं, स मृदुरिति। मधूच्छिष्टमिव विशदमविलेपि यत्र भेषजं, स मध्यमः। कृष्णमवसन्नमीषद्विशदं चिक्कणञ्च यत्र भेषजं, स खर इति। अत ऊर्ध्वं दग्धस्नेहो भवति, तं पुनः साधु साधयेत्। तत्र पानाभ्यवहारयोर्मृदुः, नस्याभ्यङ्गयोर्मध्यमः, बस्तिकर्णपूरणयोस्तु खर इति।।१७।।

Now we shall discuss the degrees of medically cooking a *Sneha* (oil or *Ghṛta*). Mild (*Mṛdu*), middling or intermediate (*Madhyama*) and hard (*Khara*) are the three degrees which the boiling process undergoes in medically cooking a *Sneha*. A cooking is said to be mild (*Mṛdu-Pāka*) when the oil is found of drop off entirely from its drug-paste (*Kalka*) leaving it dry and sapless; whereas in an act of middle-cooking (*Madhyama-Pāka*) the paste would be found to have become pellucid and non-sticky like wax; a cooking done until the paste (in the *Sneha*) assumes a little clear, glossy, frothless, black colour is termed strong (*Khara-Pāka*). A *Sneha* cooked beyond the last-named degree is called a burnt *Sneha*. A *Sneha* should, therefore, be properly cooked. A mildly cooked *Sneha* should be administered in food and drinks. A middling-cooked one for the purposes of errhines and anointments, while a strongly cooked one should be used for the purposes of *Basti-Karma* and as ear-drops.[1] **17**

भवतश्चात्र-

शब्दस्योपशमे प्राप्ते फेनस्योपरमे तथा।
गन्धवर्णरसादीनां सम्पत्तौ सिद्धिमादिशेत्।।१८।।
घृतस्यैवं विपक्वस्य जानीयात् कुशलो भिषक्।
फेनोऽतिमात्रं तैलस्य शेषं घृतवदादिशेत्।।१९।।

Memorable Verses : The cooking of a *Ghṛta* should be considered medically complete as soon as the froth and the sound would vanish and the peculiar smell, colour and taste of preparation would be manifest. The medically cooking of an oil resembles in all respects that of a *Ghṛta* with this exception that an abundance of froth appears on the surface of the oil at the completion of the cooking. **18-19**

अत ऊर्ध्वं स्नेहपानक्रममुपदेक्ष्यामः। अथ खलु लघुकोष्ठायातुराय कृतमङ्गलस्वस्तिवाचनायोदयगिरिशिखरसंस्थिते प्रतप्तकनकनिकर-पीतलोहिते सवितरि यथाबलं तैलस्य घृतस्य वा मात्रां पातुं प्रयच्छेत्। पीतमात्रे चोष्णोदकेनोपस्पृश्य सोपानत्को यथासुखं विहरेत्।। २०।।

The process of taking a *Sneha* internally : Now we shall describe the process of taking a *Sneha* internally. A man with an empty stomach should be made to take a draught of a medicinal or medicated oil or *Ghṛta*, just as the god of day (sun) would appear on the summit of the hill at drawn and lighten up the horizon with the first shoots of his vermiliontinted golden rays. Rites of benediction should be first done unto the patient before administering to him the oil or the *Ghṛta* in an adequate dose according to his strength. After that he should wash his mouth with warm water and quietly stroll about with his shoes on. **20**

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[1] *Caraka*, on the contrary, holds that a *Khara* (strongly cooked) *Sneha* should be used in anointing the body, a middling-cooked one for the purposes of drinks and *Basti-karma* and mildly cooked (*Mṛdu*) one for the purposes of errhines.

रुक्षक्षतविषार्तानां वातपित्तविकारिणाम्।
हीनमेधास्मृतीनाञ्च सर्पिःपानं प्रशस्यते।। २१।।
क्रिमिकोष्ठानिलविष्टाः प्रवृद्धकफमेदसः।
पिबेयुस्तैलसात्म्याश्च तैलं दार्ढ्यार्थिनश्च ये।। २२।।
व्यायामकर्शिताः शुष्करेतोरक्ता महारुजः।
महाग्निमारुतप्राणा वसायोग्या नराः स्मृताः।। २३।।
क्रूराशयाः क्लेशसहा वातार्ता दीप्तवह्नयः।
मज्जानमाप्नुयुः सर्वे सर्पिर्वा स्वौषधान्वितम्।। २४।।
केवलं पैत्तिके सर्पिर्वातिके लवणान्वितम्।
देयं बहुकफे चापि व्योषक्षारसमायुतम्।। २५।।
दोषाणामल्पभूयस्त्वं संसर्ग समवेक्ष्य च।
युञ्ज्यात् त्रिषष्टिधाभिन्नैः समासव्यासतो रसैः।। २६।।

Metrical Texts : The use of a potion of a (medicated) *Ghṛta* is recommended to patients suffering from an extremely parched or dry condition of the organism, or from ulcers, or from the effects of a poison, or from those due to the actions of the deranged *Vāyu* and *Pitta*, as well as to persons of weak memory and intellect. Potions of (medicated) oils should be prescribed in aggravations of the *Kapha* and of fat, as well as in cases of worms (in the intesines) and incarcerated flatus (wind in the abdomen), or when the patient is found to be habituated to the internal use of any oil, or seeks the firmness of his body (muscles). The use of lard is recommended to persons emaciated with over-fatiguing physical labour, or to persons whose blood and semen are greatly diminished or to those suffering from an attack of *Mahā-vyādhi* (due to the vitiated condition of the blood), or to persons of a voracious appetite (*Mahāgni*), or of *Vātaja* (nervous) temperament, as well as to those possessed of great physical strength. The use of marrow or of medicated *Ghṛtas* mixed with appropriate drugs is beneficial to men of strong digestive capacity (*Dipta-vahni*) or to those afflicted with a deranged *Vāyu,* or to those whose bowels are not easily moved, or who are capable to undergoing a large amount of physical hardship. Clarified butter, without any other thing added thereto, should be administered in the affections of the deranged *Pitta;* whereas it should be mixed with salt before use in the diseases due to the action of the deranged *Vāyu* and with the admixture of *Yava-kṣāra* and powdered *Trikaṭu* in the affections of the aggravated and deranged *Kapha*. Oil or clarified butter should be administered through the medium of one, two or more of the sixty three different combinations[1] of the (six different *Rasas* flavour) according to the nature and intensity of the aggravated *Doṣa* or *Doṣas* involved in each case. **21-26**

स्नेहसात्म्यः क्लेशसहः काले नात्युष्णशीतले।
अच्छमेव पिबेत् स्नेहमच्छपानं हि पूजितम्।। २७।।
शीतकाले दिवा स्नेहमुष्णकाले पिबेन्निशि।
वातपित्ताधिको रात्रौ वातश्लेष्माधिको दिवा।। २८।।
वातपित्ताधिकस्योष्णे तृण्मूर्च्छोन्मादकारकः।
शीते वातकफार्तस्य गौरवारुचिशूलकृत्।। २९।।
स्नेहपीतस्य चेत् तृष्णा पिबेदुष्णोदकं नरः।
एवञ्चानुपशाम्यन्त्यां स्नेहमुष्णाम्बुना वमेत्।
दिह्याच्छीतैः शिरः शीतं तोयञ्चाप्यवगाहयेत्।। ३०।।

Clear (filtered) oil, clarified butter, etc., should be taken by a man habituated to its use and capable of enduring physical hardships during the months of the year which are neither too hot nor too cold[2] in-as much as the use of clear or transparent oil or *Ghṛta* is above being commendable. A *Sneha* should be taken in the morning (lit. day-time) during the cold months of the year and in the night during the hot season, in case of the joint aggravation of the bodily *Vāyu* and *Pitta Sneha* should be taken at night whereas it should be taken in the day time in cases of the joint aggravation of the bodily *Vāyu*

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1. Vide *Uttara-Tantra*, Chapter LXIII.
2. Both *Vrnda* and *Cakrapāṇi* read this but with little difference. Both of them reading "काले नात्युष्णशीतले," as in the text, to be a variant. We have the authority reading "काले नात्युणशीतले," as in the text, to be a variant. We have the authority of *Caraka,* however, to accept the reading of the text.

and *Kapha*. Potions of oil or clarified butter taken in summer by a person suffering from an aggravation of the bodily *Vāyu* and *Pitta* may bring on thirst, epileptic fits and insanity. In the same manner draughts of oil or clarified butter taken in winter by a person suffering from an aggravation of the bodily *Vāyu* of *Kapha* may be followed by a heaviness of the limbs, aversion to food and colic (*Śūla*). If a patient feels thirsty after taking a *Sneha*, he should take warm water, and be made to vomit the *Sneha* with (further) draughts of hot water in the event of the thirst still not subsiding. Cooling plasters should be applied to his head and a cold water bath should be prescribed. **27-30**

या मात्रा परिजीर्येत चतुर्भागगतेऽहनि।
सा मात्रा दीपयत्यग्निमल्पदोषे च पूजिता।। ३१।।
या मात्रा परिजीर्येत तथार्धदिवसे गते।
सा वृष्या बृंहणी चैव मध्यदोषे च पूजिता।। ३२।।
या मात्रा परिजीर्येत चतुर्भागावशेषिते।
स्नेहनीया च सा मात्रा बहुदोषे च पूजिता।। ३३।।
या मात्रा परिजीर्येत् तु तथा परिणतेऽहनि।
ग्लानिमूर्च्छामदान् हित्वा सा मात्रा पूजिता भवेत्।। ३४।।
अहोरात्रादसन्दुष्टा या मात्रा परिजीर्यति।
सा तु कुष्ठविषोन्माद ग्रहापस्मारनाशिनी।। ३५।।

The Dosage : The Dosage of *Sneha* which requires the quarter part of a day (i.e., three hours) to be digested, should be deemed appetising and beneficial in slight aggravations of the bodily *Doṣas*, that which requires half a day to be digested should be regarded as invigorating, spermatopoietic, constructive and beneficial in moderate aggravations of the bodily *Doṣas*. The dosage of a *Sneha* which takes three-quarter parts of a day to be digested, acts as a bodily emollient and should be prescribed in cases of extreme aggravation of the bodily *Doṣas,* while the quantity which can only be digested in the course of an entire day (twelve hours) should be considered efficacious in all affections of the body and does not produce physical lassitude, fainting fits and delirious conditions. The measure of quantity of a *Sneha* which takes a whole day and night to be digested without undergoing any kind of vitiation (reactionary acidity) in the stomach, proves curative even in cases of *Kuṣṭha* (cutaneous affections), insanity, poisoning (effects of poison) and *Apasmāra* (hysteric convulsions), ascribed to the baneful influences of the malignant stars. **31-35**

यथाग्नि प्रथमां मात्रां पाययेत विचक्षणः।
पीतो ह्यतिबहुस्नेहो जनयेत् प्राणसंशयम्।। ३६।।
मिथ्याचाराद् बहुत्वाद् वा यस्य स्नेहो न जीर्यति।
विष्टभ्य चापि जीर्येत् तं वारिणोष्णेन वामयेत्।। ३७।।
जीर्णाजीर्णविशङ्कायां स्नेहस्योष्णोदकं पिबेत्।
तेनोद्गारो भवेच्छुद्धो भक्तं प्रति रुचिस्तथा।। ३८।।

The evil effects of Over-dosage : A patient should be made to take as much of the *Sneha* as he would be able to easily digest inasmuch as an excessive over-dose may prove fatal. The patient should be made to vomit with draughts of hot water in a case of over-dose or abuse of a *Sneha* and in the event of its continuing in an undigested or partially digested state in the stomach. In cases of doubtful digestion, similar potions of hot water should be administered which would produce good eructations and bring on a fresh relish for food. **36-38**

स्युः पच्यमाने तृड्दाह-भ्रमसादारतिक्लमाः।
परिषिच्याद्भिरुष्णाभिर्जीर्णस्नेहं ततो नरम्।
यवागूं पाययेच्चोष्णां कामं क्लिन्नाल्पतण्डुलाम्।। ३९।।
देयौ यूषरसौ वाऽपि सुगन्धी स्नेहवर्ज्जितौ।
कृतौ वाऽत्यल्पसर्पिष्कौ यवागूर्वा विधीयते।। ४०।।

When the *Sneha* begins to be digested, it is attended with thirst, vertigo, lassitude, weariness, a disturbed state of the mind and a burning sensation the patient should be sprinkled over with water. When the *Sneha* appears to have been fully digested a gruel prepared with only a small quantity of rice should be given lukewarm to the patient as a drink as he desires. As an alternative, a well-aromated soup (of *Mudga*, etc.) of meat-juice cooked without the addition of any *Sneha* (oil or *Ghṛta*) or with only a small admixture of clarified butter should be given, or he may take *Yavāgū* (pure and simple). **39-40**

पिबेत् त्र्यहं चतुराहं पञ्चाहं षडहं तथा।
सप्तरात्रात् परं स्नेहः सात्म्यीभवति सेवितः।। ४१।।
सुकुमारं कृशं वृद्धं शिशुं स्नेहद्विषं तथा।
तृष्णार्तमुष्णकाले च सह भक्तेन पाययेत्।। ४२।।

A *Sneha* should be taken three, four, five or six days consecutively; used (continually) for more than a week it becomes habituated to the user. A *Sneha* should be taken with food (at the time of mid-day meal) by a weak, or an old man, or an infant, or a thirsty person, or one of a delicate constitution, or one avarse to its use in summer. **41-42**

पिप्पल्यो लवणं स्नेहाश्चत्वारो दधिमस्तुकः।
पीतमैकध्यमेतद्धि सद्यःस्नेहनमुच्यते।। ४३।।
भृष्टासांसरसे स्निग्धा यवागूः सूपकल्पिता।
सक्षुद्रा पीयमाना तु सद्यःस्नेहनमुच्यते।। ४४।।
सर्पिष्मती पयःसिद्धा यवागूः स्वल्पतण्डुला।
सुखोष्णा सेव्यमाना तु सद्यःस्नेहनमुच्यते।। ४५।।
शर्कराचूर्णसंसृष्टे दोहनस्थे घृते तु गाम्।
दुग्ध्वा क्षीरं पिबेद्रूक्षः सद्यःस्नेहनमुच्यते।। ४६।।
यवकोलकुलत्थानां क्वाथो मागधिकान्वितः।
पयो दधि सुरा चेति घृतमप्यष्टमं भवेत्।। ४७।।
सिद्धमेतैर्घृतं पीतं सद्यःस्नेहनमुत्तमम्।
राज्ञे राजसमेभ्यो वा देयमेतद् घृतोत्तमम्।। ४८।।
बलहीनेषु वृद्धेषु मृद्वग्निस्त्रीहतात्मसु।
अल्पदोषेषु योज्याः स्युर्ये योगाः सम्यगीरिताः।। ४९।।

***Sadyaḥ-Snehana* :** The administration of a potion composed of powdered *Pipplī* and (*Saindhava*) salt mixed with curd and the four kinds of oleaginous substances (*Sneha*) constitute what is known as the *Sadyaḥ-Snehana* (i.e., it produces the effects of the

Sneha within a very short time). The use of a *Yavāgū* well-cooked[1] with the soup of half-fried meat (instead of water) and a *Sneha* (clarified butter), and mixed with honey acts as a *Sadyaḥ-Snehana*. A *Yavāgū* prepared with milk[2] and a small quantity of rice and taken lukewarm with clarified butter produces the same result. The use of cow's milk milched into a pot containing clarified butter and sugar produces an instantaneous emulsive effect (*Sadyaḥ-snehana*), if taken by a man with a parched state of the organism. Clarified butter cooked with three parts of the decoction of *Yava*, *Kola* and *Kulattha* pulse (taken together) along with the powder of long pepper and one part each of milk, curd, wine and clarified butter churned from milk should be boiled to make a (medicated *ghṛta*). It acts as an instantaneous demulcent (*Sadyaḥ-snehana*) and is hence recommended to kings and king like personages. These potent emulsive measures (*Sadyaḥ snehana*) should be prescribed for the persons of weak physique, old, the imbecile to females and to persons of sluggish appetite, as well as to sensitive persons and in diseases due to a slight aggravation of the bodily *Doṣas*. **43-49**

विवर्जयेत् स्नेहपानमजीर्णी तरुणज्वरी।
दुर्बलोऽरोचकी स्थूलो मूर्च्छार्त्तो मदपीडितः।।५०।।
छर्द्यर्दितः पिपासार्तः श्रान्तः पानक्लमान्वितः।
दत्तबस्तिर्विरिक्तश्च वान्तो यश्चापि मानवः।।५१।।
अकाले दुर्दिने चैव न च स्नेहं पिबेन्नरः।
अकाले च प्रसूता स्त्री स्नेहपानं विवर्जयेत्।।५२।।
स्नेहपानाद् भवन्त्येषां नृणां नानाविधा गदाः।
गदा वा कृच्छ्रतां यान्ति न सिध्यन्त्यथवा पुनः।।५३।।
गर्भाशयेऽवशेषाः स्यु रक्तक्लेदमलास्ततः।
स्नेहं जह्यान्निषेवेत पाचनं रुक्षमेव च।
दशरात्रात् ततः स्नेहं यथावदवचारयेत्।।५४।।

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[1] In place of "सपकल्पिता" (well-cooked). *Cakradatta* reads 'स्वल्प-तण्डुला' (prepared with a small quantity of rice).

[2] In place of "पयःसिद्धा" (prepared with milk), *Cakradatta* reads 'बहुतिला' (prepared with an abundance of sesamum which, according to *Śivadāsa*, would constitute three parts with only one part of rice).

Forbidden cases of *Sneha-pāna* : The internal use of a *Snẹha* is forbidden to persons suffering from indigestion, acute fever, delirium, alcoholism, aversion to food and vomiting, as well as to weak, corpulent, thirsty, fatigued, or intoxicated persons. It is forbidden on a cloudy day, in an improper season of the year, after the application of *Basti-measures,* purgatives and emetics and after premature parturition. The internal use of a *Sneha* (oil or *Ghṛta*) gives rise to a host of maladies in the foregoing cases, or the diseases become more serious or may even become incurable. It cases of premature parturition, there remains a quantity of blood mucus and vitiated lochia in the womb; therefore one should avoid *Sneha.* Stomachic (*Pācana*) and parching (*Rūkṣa*) drugs should be administered to females after child-birth. After a period of ten days, however draughts of oil or clarified butter should be given according to requirements. **50-54**

पुरीषं ग्रथितं रुक्षं कृच्छ्रादन्नं विपच्यते।
उरो विदहते वायुः कोष्ठादुपरि धावति।
दुर्वर्णो दुर्बलश्चैव रुक्षो भवति मानवः।।५५।।
सुस्निग्धा त्वग्विट्शैथिल्यं दीप्तोऽग्निर्मृदुगात्रता।
ग्लानिर्लाघवमङ्गानामधस्तात् स्नेहदर्शनम्।
सम्यक्स्निग्धस्य लिङ्गानि स्नेहद्वेषस्तथैव च।।५६।।
भक्तद्वेषो मुखस्त्रावो गुददाहः प्रवाहिका।
पुरीषातिप्रवृत्तिश्च भृशस्निग्धस्य लक्षणम्।।५७।।
रुक्षस्य स्नेहनं स्नेहैरतिस्निग्धस्य रुक्षणम्।
श्यामाककोरदूषान्न-तक्रपिण्याकशक्तुभिः ।।५८।।

A dry or parched condition of the organism should be inferred from a general dryness of the body, the hard and knotty character of foecal matter (stools), a sluggish digestion with a burning sensation on the epigastrium (*Uras*) and un upward coursing of the *Vāyu* from the abdomen (*Koṣṭha*) as well as from the weakness and discoloration of the body. Lassitude, a sense of heaviness in the limbs, the oozing out of the *Sneha* through the lower orifices of the body and an aversion to any kind of oleaginous substance are the indications which mark the satisfactory action of an emulsive remedy in a human organism, while its abrupt excess or abuse is followed by aversion to food, salivation a burning sensation about the anus, dysentery and diarrhoea and such like symptoms. A condition of dryness in the organism should be remedied with a *Sneha*, while an excess of the latter should be corrected with meals of *Śyāmāka* or *Kora-dūṣa* grains, as well as with milk-curd (*Takra*), levigated sesamum paste (*Piṇyāka*) and powdered barley (*Śaktu*). **55-58**

दीप्तान्तरग्निः परिशुद्धकोष्ठः प्रत्यग्रधातुर्बलवर्णयुक्त।
दृढेन्द्रियो मन्दजरः शतायुः स्नेहोपयोगी पुरुषो भवेत् तु।।५९।।
स्नेहो हितो दुर्बलवह्निदेह-सन्धुक्षणे व्याधिनिपीडितस्य।
बलान्वितौ भोजनदोषजातैः प्रमर्दितुं तौ सहसा न साध्यौ।।६०।।

The good effects of *Sneha-pāna* : The blessings which attend a person who has duly taken a *Sneha* are improved digestive capacity, regular and satisfactory motions of the bowels, a growth of all the vital principles of the body, strength and firmness of the organs, improvement of complexion, a delayed old age and the enjoyment of a hundred summers on earth. The application of a *Sneha* is potent enough to increase the strength and the digestive capacity of a weak person suffering from impaired digestion, and a person having his health and digestive capacity recouped (by the use of a *Sneha*) does not yield to the evil effects of errors of diet. **59-60**

इति सुश्रुत-संहितायां चिकित्सितस्थाने स्नेहौपयौगिकचिकित्सितं
नामैकत्रिंशोऽध्यायः।।३१।।

Thus ends the Thirty-first Chapter in the *Cikitsita Sthāna* of the *Suśruta Saṁhitā* which deals with the treatment of the diseases where oleaginous medicines are useful.

⁂

CIKITSĀ-STHĀNA

CHAPTER XXXII

द्वात्रिंशोऽध्यायः।

अथातः स्वेदावचारणीयं चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the medical treatment by measures of fomentations, diaphoretic measures, etc. (*Svedā-vacāraṇīya*). 1

चतुर्विधः स्वेदः; तद्यथा —तापस्वेद, उष्मस्वेद, उपनाहस्वेदो, द्रवस्वेद इति। अत्र सर्वस्वेदविकल्पावरोधः।।२।।

Sveda[1] (calorification, fomentation, diaphoretic measures, etc.) may be divided into four groups such as, the application of direct heat (*Tāpa-sveda*), fomentation (*Uṣma-sveda*), poulticing (*Upanāh sveda*) and the application of heated fluids (*Drava-sveda*). All kinds of diaphoretic measures (*Sveda*) belong to one or the other of these groups. 2

तत्र तापस्वेदः पाणिकांस्यकन्दुककपालवालुकावस्त्रैः प्रयुज्यते, शयानस्य चाङ्गतापो बहुशः खादिराङ्गारैरिति।।३।।

***Tāpa-sveda* :** Of these the *Tāpa-sveda* consists in repeatedly applying heat to (any affected part of the body of) a patient made to lie down (on a bed) with the help of the palm of the hand, a piece of brass, an Indian saucer, a piece of baked clay or sand, or a piece of cloth after heating them over a fire of *Khadira* wood, etc. **3**

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[1] The *Sanskṛt* term "*Sveda*" is not properly rendered by the terms fomentations, diaphoretic measures or any other such word or phrase. *Sveda* is used to mean the application of heat in any possible way—it may be to cause or not to cause perspiration. Vapour baths, hot water baths, applications of warm poultices, etc., are also included in the meaning of the term *Sveda*. We have however, for convenience sake, used the term fomentation as a synonym of *Sveda* in general.

उष्मस्वेदस्तु कपालपाषाणेष्टकालोहपिण्डानग्निवर्णानद्भिरासिञ्चेदम्लद्रव्यैर्वा, तैरार्द्रालक्तकपरिवेष्टितैरङ्गप्रदेशं स्वेदयेत्। मांसरसपयोदधिस्नेहधान्याम्लवातहरपत्रभङ्गक्वाथपूर्णां वा कुम्भीमनुतप्तां प्रावृत्योष्माणं गृह्णीयात्। पार्श्वच्छिद्रेण वा कुम्भेनाधोमुखेन तस्या मुखमभिसन्धाय तस्मिञ्छिद्रे हस्तिशुण्डाकारां नाडीं प्रणिधाय तं स्वेदयेत्।। ४।।

***Uṣma-sveda* :** A piece of stone, brick, iron, or baked clay should be made red-hot and sprinkled over with water or with sour gruel (*Kāñjika*). The affected part of the body should be covered with (cotton plugs soaked in) *Alaktaka*[1] and then fomented with the above-named (heated) articles. As an alternative, a metal saucer containing milk, curd, *Dhānyāmla*, meat-soup and a decoction of the tender leaves of the *Vāyu*-subduing plants (jointly or separately) should be heated over a fire. The mouth of the saucer should be covered (with a piece of blanket or such other cloth)[2] and the affected part of the body should be fomented with the vapours rising therefrom. As an alternative, another pitcher should be placed with its mouth downward over the mouth of the above pitcher (containing the above-named heated articles). Then an aperture should be made in the side of the upper pitcher and a pipe to the shape of an elephant's trunk should be inserted into it. The affected part of the body should then be fomented with the vapour escaping through that pipe. **4**

सुखोपविष्टं स्वभ्यक्तं गुरुप्रावरणावृतम्।
हस्तिशुण्डिकया नाड्या स्वेदयेद् वातरोगिणम्।। ५।।
सुखा सर्वाङ्गगा ह्येषा न च क्लिश्नाति मानवम्।
व्यामार्धमात्रा त्रिर्वक्रा हस्तिहस्तसमाकृतिः।
स्वेदनार्थे हिता नाडी कैलिञ्जी हस्तिशुण्डिका।। ६।।

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[1] *Jejjaṭa* reads "तैरार्द्रैरलक्तकपरिवेष्टित" instead of "तैरार्द्रालक्तकपरिवेष्टित" and explains that the cotton plug soaked in *Alaktaka* should be made wet and placed over the affected part before applying the fomentation.

[2] The mouth of the pitcher should be covered only to mitigate and regulate the heat.

Metrical Texts : The mode of applying heat to a patient suffering from any disease or affection of the bodily *Vāyu* (disease of the nervous system, etc.,) is as follows :- He should be first anointed with oil, etc.,) and wrapped up in a thick cloth. He should then be made to sit in an easy posture. Then the heat should be applied through a pipe shaped as an elephant's trunk. The advantage of this mode of fomentation is that the entire body of the patient may be easily fomented without causing him any serious trouble. The pipe should be made half a *Vyāma*[1] in length with three bends or turns[2] in its body to resemble the trunk of an elephant.[3] The use of a pipe made of the materials (such as *Kuśa, Kāśa*, etc.) used in the making of a *Kailiñjī* (basket) and resembling the trunk of an elephant in shape is only recommended for the purposes of *Sveda* (heat-application). **5-6**

पुरुषायाममात्राञ्च भूमिमुत्कीर्य खादिरैः।
काष्ठैर्दग्ध्वा तथाभ्युक्ष्य क्षीरधान्याम्लवारिभिः।। ७।।
पत्रभङ्गैरवच्छाद्य शयानं स्वेदयेत् ततः।
पूर्ववत् स्वेदयेद् दग्ध्वा भस्मापोह्यापि वा शिलाम्।। ८।।

A plot of ground commensurate with the length of the patient's body should be dug and heated with fire of *Khadira* wood and then sprinkled over with milk, water and *Dhānyāmla*. The heated ground should be then covered with a layer of leaves (of the *Vāyu*-subduing plants) and the patient should be made to lie down full stretched upon the (bed of) leaves and thereby fomented.[4] As an alternative, a stone slab should be heated and the fomentation (*Sveda*) should be applied similarly to the patient by making him lie down upon it after the ashes have been removed.[5] **7-8**

पूर्ववत् कुटीं वा चतुर्द्वारां कृत्वा तस्यामुपविष्टस्यान्तश्चतुद्वरि-ऽङ्गारानुपसन्धाय तं स्वेदयेत्। कोशधान्यानि वा सम्यगुपस्वेद्यास्तीर्य-

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[1] A *Vyāma* is the length measured by the outstretched hands of a man.

[2] The reasons for bending the tube are to make the fomentation delightful in consequence of the vapour not passing in a straight course.

[3] This is called the "*Nāḍī-sveda*".

[4] This is called the "*Karṣu-sveda*".

[5] This is called the "*Aśma-ghana-sveda*".

किलिञ्जेऽन्यस्मिन् वा तत्प्रतिरूपके शयानं प्रावृत्य स्वेदयेत्। एवं पांशुगोशकृत्तुषबुसपलालोष्मादिभिः स्वेदयेत्।। ९।।

As an alternative, the patient should be seated inside a chamber with four doors (one on each side) and fomented by lighting up a good blazing fire (of *Khadira* wood) at all the doors (simultaneously).[1] Another alternative is that the patient should be laid on a mattress (made of *Kuśa, Kāśa,* etc.) or on a similar bed as before and fomented with the fumes of duly boiled paddy (and *Māṣa*-pulse, etc.) kept under the same mattress. In the same manner, *Sveda* (fomentation) might be applied with the help of heated cow-dung, sand, husks of paddy, weeds, etc. **9**

उपनाहस्वेदस्तु वातहरमूलकल्कैरम्लपिष्टैर्लवणप्रगाढैः सुस्निग्धैः सुखोष्णैः प्रदिह्य स्वेदयेत्। एवं काकोल्यादिभिरेलादिभिः सुरसादिभि-स्तिलातसीसर्षपकल्कैः कृशरापायसोत्कारिकाभिर्वेशवारैः साल्वणैर्वा तनुवस्त्रावनद्धैः स्वेदयेत्।। १०।।

Upanāha-Sveda : (Poulticing) : The roots of the *Vāyu*-subduing drugs should be pasted together with *Amla* (*Kāñjika*) and mixed with an abundant quantity of rock-salt and of *Sneha* (clarified butter, etc.). The paste should be heated and applied lukewarm to the affected part. The pastes of the drugs included within the *Kākolyādi*, the *Elādi* or the *Surasādi* groups as well as a paste of mustard seed, sesamum or linseed, or *Kṛśarā*, *Pāyasa* (porridge) *Utkārikā*, or *Veśavāra*, or the drugs of *Sālvaṇa*[2] (as described) under the treatment of *Vāta-Vyādhi*) should be similarly applied (lukewarm to the affected locality) folded in a piece of thin linen. This is called the *Upanāha-Sveda*. **10**

द्रवस्वेदस्तु वातहरद्रव्यक्वाथपूर्णे कोष्णकटाहे द्रोण्यां वाऽवगाह्य स्वेदयेत्। एवं पयोमांसरसयूषतैलधान्याम्लघृतवसामूत्रेष्ववगाहेत। एतैरेव सुखोष्णैः कषायैश्च परिषिञ्चेदिति।। ११।।

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[1] This is called the "*Kuṭī-Sveda*".

[2] Drugs of the *Kākolyādi* group should be used in cases of the dominant deranged *pitta* acting in concert with the deranged *Vāyu*; those of *Elādi* group in cases of the dominant deranged *Kapha* acting in concert with the deranged *Vāyu* and the *Sālvaṇa,* or sesamum, linseed, etc., in cases of a simple or complicated deranged *Vāyu*.

Drava-Sveda (Diaphoresis with fluids) : A jar or a cauldron should be filled with a lukewarm decoction of any of the *Vāyu*-subduing drugs and the patient should get himself immersed therein. In the same way, the patient should be immersed in tubful of warm milk, meat-soup, soup (of *Mudga* or *Māṣa* pulse), oil, *Dhānyāmla* (fermented or sour gruel), clarified butter, lard, cow's urine, etc.[1] The patient may also be sprinkled over or washed with a tepid decoction (of the above-mentioned drugs.)[2] This is called the *Drava-Sveda*. **11**

तत्र तापोष्मस्वेदौ विशेषतः श्लेष्मघ्नौ। उपनाहस्वेदो वातघ्नः। अन्यतरस्मिन् पित्तसंसृष्टे द्रवस्वेद इति।।१२।।

Of the four forms of *Sveda* described above those known as the *Tāpa-Sveda* and *Ūṣma-Sveda* pre-eminently destroy the deranged *Kapha*, while the *Upanāha-Sveda* subdues the deranged *Vāyu* of the body; the *Drava-Sveda*, however, is beneficial in cases due to the concerted action of the deranged *Pitta* with either of the other two *Doṣas* (viz., *Vāyu* and *Kapha*). **12**

कफमेदोऽन्विते वायौ निवातातपगुरुप्रावरणनियुद्धाध्वव्यायामभारहरणामर्षैः स्वेदमुत्पादयेदिति।।१३।।

The patient should be diaphorised by making him put on warm clothing or exposing himself to the sun or by becoming fatigued after a long walk, or by wrestling, or some other physical exercise, load-carrying, etc., or by arousing his anger in a case where the deranged *Vāyu* would be found to be subcharged with the deranged fat or *Kapha*. **13**

भवन्ति चात्र-

चतुर्विधो योऽभिहितो द्विधा स्वेदः प्रयुज्यते।
सर्वस्मिन्नेव देहे तु देहस्यावयवे तथा।।१४।।
येषां नस्यं विधातव्यं बस्तिश्चैव हि देहिनाम्।
शोधनीयाश्च ये केचित् पूर्वं स्वेद्यास्तु ते मताः।।१५।।

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[1] This is called the *Avagāha-Sveda*.

[2] This is called the "*Pariṣeka-Sveda*."

पश्चात् स्वेद्या हृते शल्ये मूढगर्भानुपद्रवा।
सम्यक् प्रजाता काले या पश्चात् स्वेद्या विजानता।। १६।।
स्वेद्यः पूर्वञ्च पश्चाच्च भगन्दर्यर्शसस्तथा।
अश्मर्या चातुरो जन्तुः शेषान् शास्त्रे प्रचक्ष्महे।। १७।।

Memorable Verses : The four forms of *Sveda* mentioned above may be employed in two ways, viz. : either to the whole body or to any particular part of it. *Sveda* should be first employed in cases of patients fit to be treated with errhines (*Nasya*), purgatives, emetics or with *Basti*-measures. It should be applied to the enciente in cases of obstructed foetus (*Muḍha-garbha*) unattended with any other supervening distresses (i.e., excessive discharge of blood, etc.) after the extraction of the *Śalya* (the obstructed foetus) from the womb, and after parturition, and in cases where pregnancy runs to its full and natural term. *Sveda* should similarly be applied both before and after the surgical operation in cases of fistula-in-ano and stones, gravel, etc., (in the bladder) and of haemorrhoids. Specific modes of applying *Sveda* in other diseases should be duly described under their respective heads. **14-17**

नानभ्यक्ते नापि चास्निग्धदेहे स्वेदो योज्यः स्वेदविद्भिः कथञ्चित्।
दृष्टं लोके काष्ठमस्निग्धमाशु गच्छेद् भङ्गं स्वेदयोगैर्गृहीतम्।। १८।।

Men conversant with the rules of *Sveda* (fomentations, etc.) should, under no circumstances, employ it before rubbing or softening the body or the limb with a *Sneha* (oil, etc.) inasmuch as a piece of wood is found to break or burst immediately under the application of heat if not previously rubbed with a *Sneha*. **18**

स्नेहक्लिन्ना धातुसंस्थाश्च दोषाः स्वस्थानस्था ये च मार्गेषु लीनाः।
सम्यक् स्वेदैर्योजितैस्ते द्रवत्वं प्राप्ताः कोष्ठं यान्ति देहादशेषात्।। १९।।
अग्नेर्दीप्तिं मार्दवं त्वक्प्रसादं भक्तश्रद्धां स्त्रोतसां निर्मलत्वम्।
कुर्यात् स्वेदो हन्ति निद्रां सतन्द्रां सन्धीन् स्तब्धांश्चेष्टयेदाशु युक्तः।। २०।।

Effects of *Sveda* : Improved digestive capacity (*Agni-dīpti*), softness of the limbs, smoothness and clearness of the skin, relish for food, clearness of the bodily ducts or channels, absence of somnolence and drowsiness and restored functions (free movements) of the numbed bone-joints are the benefits which result from an application of *Sveda*. The *Doṣas* (morbific principles) having been moistened with a *Sneha* and lying inherent in the root principles (*Dhātus*) of the body or imbedded in its ducts or channels or located in their specific seats within the system, become liquefied and carried down into the bowels (*Koṣṭha*) by and after an application of *Sveda* and are eventually totally eliminated from the system (by means of correcting measures—D.R.). **19-20**

स्वेदास्रावो व्याधिहानिर्लघुत्वं शीतार्थित्वं मार्दवञ्चातुरस्य।
सम्यक्स्विन्ने लक्षणं प्राहुरेतन्मिथ्यास्विन्ने व्यत्ययेनैतदेव।। २१।।
स्विन्नेऽत्यर्थं सन्धिपीडा विदाहः स्फोटोत्पत्तिः पित्तरक्तप्रकोपः।
मूर्च्छाभ्रान्तिर्दाहतृष्णे क्लमश्च कुर्यात् तूर्णं तत्र शीतं विधानम्।। २२।।

A perfect or satisfactory application of *Sveda* is marked by a copious flow of perspiration, an abatement or amelioration of the disease, a lightness of the body and a desire for cool things and the softening of the patient's limbs, while the contrary effects result from an imperfect or unsatisfactory application of the same. An excessive application of *Sveda* would produce pain in the joints, and heart-burn. It produces blisters, an aggravation of the *Pitta*, an excited condition of the blood, epileptic fits, delusion, burning sensation thirst, and fatigue. In such a case the evils should be speedily remedied with cooling measures. **21-22**

पाण्डुर्मेही पित्तरक्ती क्षयार्तः क्षामोऽजीर्णी चोदरार्तो विषार्तः।
तृट्च्छर्द्यार्तो गर्भिणी पीतमद्यो नैते स्वेद्या यश्च मर्त्योऽतिसारी।। २३।।
स्वेदादेषां यान्ति देहा विनाशंनोसाध्यत्वं यान्ति चैषां विकाराः।
स्वेदैः साध्यो दुर्बलोऽजीर्णभक्तः, स्यातां चेद्द्वौ स्वेदनीयौ ततस्तौ।। २४।।

Prohibited cases of *Sveda* : Applications of *Sveda* should not be resorted to in cases of persons suffering from anaemia, urinary complaints, haemorrhage, pulmonary consumption (*Kṣaya*), emaciation, indigestion, ascites (*Udara*),[1] thirst, vomiting, diarrhoea, and from diseases due to the effects of poison. It is also prohibited in respect of pregnant women and intoxicated persons, inasmuch as an application of *Sveda* proves fatal in these cases or tends to impart an incurable character to the disease (inflicting an irreparable injury to the whole organism). If the patient is suffering from a disease curable by sudation therapy and even though he may be week or suffering from indigestion, sudation therapy should be given to him. **23-24**

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[1] *Vṛnda* evidently quotes this verse from *Suśruta Saṁhitā* but by a little change in the versification he excludes cases of vomiting and poisoning from the list and mentions only the cases of *Dakodara* (instead of *Udara* in general) as unfit for *Sveda* and this is consistent with the treatment prescribed by *Suśruta* himself in Chapter XIV, *Cikitsita Sthāna*.

एतेषां स्वेदसाध्या ये व्याधयस्तेषु बुद्धिमान्।
मृदून् स्वेदान् प्रयुञ्जीत तथा हृन्मुष्कदृष्टिषु।।२५।।

Mild *Sveda* may be applied (and that only in cases of emergency) to the aforesaid persons suffering from diseases amenable only to an application of *Sveda* as well as to the regions of the eyes, the heart (*Hṛdaya*) and the scrotum. **25**

सर्वान् स्वेदान् निवाते च जीर्णान्नस्यावचारयेत्।
स्नेहाभ्यक्तशरीरस्य शीतैराच्छाद्य चक्षुषी।
स्विद्यमानस्य च मुहुर्हृदयं शीतलैः स्पृशेत्।।२६।।

Sveda should be applied unto a patient in a covered and windless place and after the complete digestion of his ingested food, and after having anointed his body with a *Sneha*. During the application of *Sveda* (to the eyes and to the heart) the eyes of the patient should be (first) covered with something cold (e.g., lotus leaves etc.) and the heart should be constantly touched with something cold (e.g., cold palms of the hand, etc.) **26**

सम्यक्स्विन्नं विमृदितं स्नानमुष्णाम्बुभिः शनैः।
स्वभ्यक्तं प्रावृताङ्गञ्च निवातशरणस्थितम्।
भोजयेदभिष्यन्दि सर्वं चाचारमादिशेत्।।२७।।

After a full and complete application of *Sveda*, the (body of the) patient should be well rubbed with a *Sneha* (oil, etc.) and a hot bath should be prescribed. The patient should then be made to keep his body well covered (with warm clothes) and be removed to a windless chamber (immediately afterwards). The diet should consist of such articles as would not produce any internal secretion (in the channels of the system) and he should observe, if necessary, the other rules of conduct (enjoined in such cases). **27**

इति सुश्रुत-संहितायां चिकित्सास्थाने स्वेदावचारणीयं चिकित्सितं नाम
द्वात्रिंशोऽध्यायः।।३२।।

Thus ends the Thirty-second Chapter in the *Cikitsā Sthāna* of the *Suśruta Saṁhitā* which treats of the applications of *Sveda*.

* * *

CIKITSĀ-STHĀNA

CHAPTER XXXIII

त्रयस्त्रिंशोऽध्यायः ।

अथातो वमनविरेचनसाध्योपद्रवचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।।१।।

Now we shall discourse on the treatment of the distresses which prove amenable to the use of purgatives and emetics (*Vamana-Virecana-Sādhyopadrava*). 1

दोषाः क्षीणा बृंहयितव्याः, कुपिताः प्रशमयितव्याः, वृद्धा निहर्तव्याः, समाः परिपाल्या इति सिद्धान्तः। प्राधान्येन वमनविरेचने वर्तते निर्हरणे दोषाणाम्। तस्मात् तयोर्विधानमुच्यमानमुपधारय।।२।।

The principal maxims to be followed are to augment the loss or deficiency, to pacify the aggravation and reduce the increment of the *Doṣas* and maintain them in a state of healthy equilibrium. Emetics and purgatives are the principal remedies in cleansing the system of all the *Doṣas* (morbific principles). Now hear me, therefore, discourse on the mode of their administration. 2

अथातुरं स्निग्धं स्विन्नमभिष्यन्दिभिराहारैरनवबद्धदोषमवलोक्य श्वो वमनं पाययिताऽस्मीति सम्भोजयेत् तीक्ष्णाग्निं बलवन्तं बहुदोषं महाव्याधिपरीतं वमनसात्म्यञ्च।।३।।

The body of the patient should be first anointed with a *Sneha* (oil, etc.) and *Sveda* should then be applied thereto. He should then be made to partake of meals which would produce internal secretions from the system, so that all the *Doṣas* (morbific diathesis, etc.) accumulated in the organism would be loosened and dislodged from their seats. Thus having observed the liquefaction and dislodgement of the *Doṣas* (morbific diathesis) from their locations, the physician should feed the patient to his satisfaction, if he be found to be sufficiently strong with a strong digestive capacity and habituated to the use of emetics, but troubled with a plethora of *Doṣas* and subject to serious diseases (*Mahā-vyādhi*), telling him at the same time that an emetic medicine will be given to him on the day following. **3**

भवति चात्र-

पेशलैर्विविधैरन्नैर्दोषानुत्क्लेश्य देहिनः।
स्निग्धस्विन्नाय वमनं दत्तं सम्यक् प्रवर्तते।।४।।

Memorable Verse : An emetic medicine does its fullest action, when given to a man after having applied a *Sneha* and *Sveda* (to him) and after having stirred up the *Doṣas* of his body with the help of a soft mucilaginous (*Kapha*-producing)[1] fluid and emollient food so as to accelerate their easy expulsion from the system. **4**

अथापरेद्युः पूर्वाह्ने साधारणे काल वमनद्रव्यकषायकल्कचूर्ण-स्नेहानामन्यतमस्य मात्रां पाययित्वा वामयेद् यथायोगं कोष्ठविशेषमवेक्ष्य असात्म्यवीभत्सदुर्गन्धदुर्दर्शनानि च वमनानि विदध्यात्। अतो विपरीतानि विरेचनानि।।५।।

On the next morning, when it is neither too hot nor too cold[2] the patient should be made to vomit with an adequate dose of an emetic in any of the following forms, viz., powder, paste, decoction, (medicated) oil or *Ghṛta* as the case may be. Such things as have a unpalatable, repulsive form, fetid or an obnoxious smell or sight should be used for emetic purposes having regard to the characteristic nature of the patient's stomach (*Koṣṭha*). The contrary being the rule in respect of the use of purgatives. **5**

तत्र सुकुमारं कृशं बालं वृद्धं भीरुं वा वमनसाध्येषु विकारेषु क्षीरदधितक्रयवागूनामन्यतममाकण्ठं पाययेत्। पीतौषधञ्च पाणि-

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[1] *Vṛnda* reads "श्लैष्मलैः" in place of "पेशलैः" but they would ultimately mean almost the same thing.

[2] *Ḍalhaṇa* says that some explain "साधारणे काले" to mean "in the proper seasons, viz., the rainy season, the Autumn and the Spring."

भिरग्नितप्तैः प्रताप्यमानं मुहूर्त्तमुपेक्षेत। तस्य च स्वेदप्रादुर्भाविण शिथिलतामापन्नं स्वेभ्यः स्थानेभ्यः प्रचलितं कुक्षिमनुसृतं जानीयात्, ततः प्रवृत्तहृल्लासं ज्ञात्वा जानुमात्रासनोपविष्टमाप्तैर्ललाटे पृष्ठे पार्श्वयोः कण्ठे च पाणिभिः सुपरिगृहीतमङ्गुलीगन्धर्वहस्तोत्पलनालानामन्यतमेन कण्ठमभिस्पृशन्तं वामयेत् तावत् यावद् सम्यग्वान्तलिङ्गानीति।।६।।

Infants, old men, weak and timid persons as well as those who are of a delicate constitution should be first made to drink their full capacity milk, curd, milk-curd (*Takra*) or a gruel (*Yavāgū*)[1] in diseases amenable to emetics and in such quantities that the patient feels it rising up to the throat. After the emetic has been administred, the patient should wait for one *Muhūrta,* while the body of the patient should be (gently) fomented for a short time with the heated palms of the hands and the effect (of the emetic) observed). The dislodgment and passing of the *Doṣas* from their respective seats into the *Kukṣi* (stomach ?) should be inferred from the flow of perspiration (*Sveda*) that would ensue. The patient should then be made to sit on a seat as high as his knees and as soon as he would feel the least tendency to vomit, the attendants should be told to catch hold of his waist, sides, back, throat and forehead. Then a finger or the stem of (a leaf of) a castor plant or of a lotus should be inserted down his throat and the patient should be made to fully eject the contents of his stomach until the symptoms of satisfactory vomiting would fully appear. **6**

भवतश्चात्र-

कफप्रसेकं हृदयाविशुद्धिं कण्डूञ्च दुश्छर्द्दितलिङ्गमाहुः।
पित्तातियोगञ्च विसंज्ञताञ्च हृत्कण्ठपीडामपि चातिवान्ते।।७।।
पित्ते कफस्यानु सुखं प्रवृत्ते शुद्धेषु हृत्कण्ठशिरःसु चापि।
लघौ च देहे कफसंस्रवे च स्थिते सुवान्तं पुरुषं व्यवस्येत्।।८।।

Memorable Verses : The symptoms of an imperfect emesis are water-brash (*Kaphapraṣeka*), sticking secretion or sensation of impurity in the regions of the *Hṛdaya* (heart) and itching sensations. An excessive discharge of the *Pitta*, the loss of consciousness, pains in the throat and in the region of the heart are the features which mark excessive or over-vomiting. The indications which characterise the perfect and satisfactory action of an emetic remedy are the free emission of *Pitta* after that of *Kapha*, a light and pleasing sensation in the heart, the throat and the head, a lightness of the body and the complete cessation of the emission of *Kapha* (mucus). **7-8**

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[1] The milk, the curd, the milk-curd and the gruel prescribed to be taken in this case should, according to *Ḍalhaṇa* be either medicated with emetic drugs or should be taken alone as an-after-potion.

सम्यग् वान्तञ्चैनमभिसमीक्ष्य स्नेहनविरेचनशमनानां धूमानामन्यतमं सामर्थ्यतः पाययित्वाऽऽचारिकमादिशेत्।।९।।

Thus having observed the symptoms of a satisfactory emesis, the patient should be advised to inhale the fumes (*Dhūma*) of a (burning) drug of either the *Snehana, Virecana* or *Sāmana* (soothing) virtues in such doses as he could conveniently take and to observe the proper regimen of diet and conduct. **9**

भवन्ति चात्र-

ततोऽपराह्णे शुचिशुद्धदेहमुष्णाभिरद्भिः परिषिक्तगात्रम्।
कुलत्थमुद्गाढकिजाङ्गलानां यूषै रसैर्वाऽप्युपभोजयेत् तु।।१०।।
कासोपलेपस्वरभेदनिद्रा-तन्द्रास्यदौर्गन्ध्यविषोपसर्गाः ।
कफप्रसेकग्रहणीप्रदोषा न सन्ति जन्तोर्वमतः कदाचित्।।११।।
छिन्ने तरौ पुष्पफलप्ररोहा यथा विनाशं सहसा व्रजन्ति।
तथा हृते श्लेष्मणि शोधनेन तज्जा विकाराः प्रशमं प्रयान्ति।।१२।।

Memorable Verses : Then having washed his body with tepid water and having perceived him to be in a pure state of mind and body the patient should be advised to take his evening meal with the soup of *Kulattha* or of *Mudga* or of *Āḍhaki* or with the soup of the flesh of any *Jāṅgala* animal.[1] A person treated with emetics (at regular intervals) does not suffer by cough, accumulation of *Kapha* in the throat, hoarseness of voice, somnolence, drowsiness, fetid smell in the mouth, evil effects of poisoning (other supervening distresses of *Kapha*--D.R.), water-brash and sprue syndrome (*Grahaṇī*). The (accumulated) *Kapha* of the system having been ejected by vomiting under a course of emetic treatment the possibility of all *Kapha*-origined affections are removed, just as a fallen tree soon dries up together with all its twigs, fruits and flowers. **10-12**

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[1] The diet of the patient who has taken an emetic should be very carefully prescribed inasmuch as his digestive capacity is liable to become very weak in such cases.

न वामयेत् तैमिरिकोर्ध्ववात-गुल्मोदरप्लीहक्रिमिश्रमार्त्तान्।
स्थूलक्षतक्षीणकृशातिवृद्ध-मूत्रातुरान् केवलवातरोगान्।। १३।।
स्वरोपघाताध्ययनप्रसक्त दुश्छर्द्दिदुःकोष्ठतृडार्त्तबालान्।
ऊर्ध्वास्त्रपित्तिक्षुधितातिरूक्ष-गर्भिण्युदावर्त्तिनिरूहितांश्च ।।१४।।

Cases where emesis is forbidden : Emesis or the exhibition of emetics is forbidden in cases of *Timira* (cataract, upward traversing of the *Vāyu* in the body (*Urdhva-vāta*), *Gulma*, *Udāvarta*, abdominal dropsy, enlargement of the spleen, worms (in the intestines), those suffering from exertion, urinary complaints, or those suffering only from *Vātik* disorders, as well as corpulent; thirsty, hungry, emaciated, too old persons and of infants, *Kṣata-kṣīṇa* patients and those suffering from a loss of voice and in respect of those also who are of studious habits or are capable of being treated with a strong emetic only with the greatest difficulty. It should be never resorted to in cases of Hoemoptysis and obstinate constipation of the bowels and in the case of an enciente and after the application of a *Nirūha-basti*. It should not be applied in an extremely dry or parched condition of the organism[1]. **13-14**

अवम्यवमनाद् रोगाः कृच्छ्रतां यान्ति देहिनाम्।
असाध्यतां वा गच्छन्ति नैते वाम्यास्ततः स्मृताः।। १५।।
एतेऽप्यजीर्णव्यथिता वाम्या ये च विषातुराः।
अतीव चोल्बणकफास्ते च स्युर्मधुकाम्बुना।। १६।।

To induce vomiting with an emetic medicine in the (aforesaid) diseases in which it ought not to have been resorted to is likely to give an irrecoverable turn to those diseases. Emetics should not, therefore, be applied in such cases. To induce vomiting, however, with the help of the decoction of *Madhuka* (*Yaṣṭi-madhu*)[2] is not forbidden even in

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1. Persons afflicted with cataract or blindness, *Gulma*, facial paralysis, convulsion (*Ākṣepaka*), jāundice, ascites, haemorrhoids and corpulency as well as extremely old men and *Kṣata-kṣīṇa* patients should not be treated with emetics (lit. should not be caused to vomit). --D. R.
2. *Jejjaṭa* explains *Madhuka* to mean honey. He means to say that vomiting should be induced with honey and water.

these cases, if the patient be suffering from indigestion or from an extremely aggravated condition of the deranged *Kapha* as well as from poisoning symptoms. **15-16**

वाम्यास्तु-विषशोषस्तन्यदोषविषममन्दाग्न्युन्मादापस्मारश्लीपदार्बुदविदारिकामेदोमेह-गरज्वरारुच्यपच्यामातीसार-हृद्रोगचित्तविभ्रमविसर्पविद्रध्यजीर्णमुखप्रसेकहृल्लासश्वासकासपीनसपूतिनासकण्ठौष्ठवक्त्रपाक-कर्णस्त्रावाधिजिह्वोपजिह्विकागलशुण्डिकाऽधःशोणितपित्तिनः कफस्थानजेषु विकारेष्वन्ये च कफव्याधिपरीता इति।।१७।।

Cases where emesis is recommended : On the other hand, vomiting or the exhibition of an emetic is recommended in cases of poisoning, in wasting diseases (*Śoṣa*), in the derangements of the breast-milk, in precarious or sluggish (*Viṣama*) appetite, in insanity, in *Apasmāra* (hysteric convulsions), in Elephantiasis (*Ślīpada*), in *Vidārikā* in tumours (*Arbuda*), in obesity, in *Meha* (urinary complaints), in cases of slow chemical poisoning (*Gara-doṣa*) in the system in fever, in aversion to food, in scropfula (*Apacī*), in mucous dysentery, in heart-disease, in distraction of the mind, in erysipelas, in inflammatory abscesses (*Vidradhi*), in indigestion, in water-brash, in nausea, in asthama, in cough, in *Pīnasa* (catarrh), in fetid smell of the nostrils (*Putī-nāsa*), in inflammations of the lips, throat and mouth[1] in (fetid) discharges from the ears, in *Adhi-jihvikā*, *Upa-jihvikā* and *Gala-śuṇḍikā* (affections of the glottis and the thorax), in haemorrhage from the lower channels, in the derangements due to the bodily *Kapha* and in all affections of the location of *Kapha*[2]. **17**

विरेचनमपि स्निग्धस्विन्नाय वान्ताय च देयम्। अवान्तस्य हि सम्यग्विरिक्तस्यापि सतोऽधःस्त्रस्तः श्लेष्मा ग्रहणीं छादयति, गौरवमापादयति प्रवाहिकां वा जनयति। अथातुरं श्वो विरेचनं पाययिताऽस्मीति पूर्वाह्ले लघु भोजयेत्, फलाम्लमुष्णोदकञ्चैनमनुपाययेत्। अथापरेऽहनि विगतश्लेष्मधातुमातुरोपक्रमणीयादवेक्ष्यातुरमथास्मै औषधमात्रां पातुं प्रयच्छेत्।।१८।।

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[1] Some read here "*Kuṣtha, Galagaṇḍa, Prameha* and *Śopha* (swelling)" but as *Meha* is mentioned above separately it seems to us that reading is not a good one. --Ed.

[2] *Ḍalhaṇa* says that some commentators do not read this part, but they say that the necessity of applying emetics is mentioned in each particular case where required.

Mode of administering purgatives : Purgatives should also be administered to a patient after the due application of *Sneha* (oil, etc.) and *Sveda* (for a second time) after the administration of an emetic. However, even if the purgation treatment is properly done but without taking emesis treatment, the *Kapha* oozes down to cover the *Grahaṇi* region and produces heaviness (of the body) or dysentry. On the day before the administration of the purgative, the paient should be told that a purgative would be given to him on the next morning. He should at this time be provided with a light repast followed by potions of hot water and (the expressed juice of) acid fruits. On the next morning an adequate dose of the (purgative) medicine should be administered after clearly ascertaining that the patient's body has been cleansed of all mucous (*Śleṣmā*) accumulations and in the manner laid down in the *Āturopakramaṇīya* chapter (Chapter XXXV. of the *Sūtra-sthāna*). **18**

तत्र मृदुः क्रूरो मध्यम इति त्रिविधः कोष्ठो भवति। तत्र बहुपित्तो मृदुः, स दुग्धेनापि विरिच्यते। बहुवातश्लेष्मा क्रूरः, स दुर्विरिच्यः। समदोषो मध्यमः, स साधारण इति। तत्र मृदौ मात्रा मृद्वी, तीक्ष्णा क्रूरे, मध्ये मध्या कर्त्तव्येति। पीतौषधश्च तन्मनाः शय्याभ्यासे विरिच्यते।। १९।।

Classification of *Koṣṭha* : *Koṣṭha* (bowels) may be grouped under three heads as mild or easily movable (*Mṛdu*), middling moderately constipated (*Madhya*) and hard or constipated (*Krūra*). The first kind (*Mṛdu*) of the *Koṣṭha* should be ascribed to the abundance of *Pitta* therein and can be moved even with milk only; the last (*Krūra*) is ascribable to the action of an abundance of *Vāyu* and *Kapha* and can be moved only with the greatest difficulty; while the second, *Madhyama*, should be held as the product of a condition of equilibrium among the (three) *Doṣas* and this is the most general type. Purgatives should be adminisered in small doses to persons of lax bowels (*Mṛdu Koṣṭha*), in moderate doses to those of moderately constipated bowels (*Madhyama Koṣṭha*), and in large doses to persons of extremely constipated bowels (*Krūra Koṣṭha*). After having taken a purgative the patient should think of nothing else but purging and when passing his stool he should not go far from his bed-side. **19**

विरेचनं पीतवांस्तु न वेगान् धारयेद् बुधः।
निवातशायी शीताम्बु न स्पृशेन्न प्रवाहयेत्।। २०।।

यथा च वमने प्रसेकौषधकफपित्तानिलाः क्रमेण गच्छन्ति, एवं विरेचने मूत्रपुरीषपित्तौषधकफा इति।। २१।।

Metrical Texts : After taking the purgation treatment the prudent patient should at this time lie in a windless chamber, foregoing the use of cold water and exposure to cold wind, and should not repress any urging (towards stool) nor should he strain. Emission of urine, stool, *Pitta*, the (purgative) medicine and lastly of *Kapha* consecutively follow under a course of purgative, in the same manner as an emission of saliva, the (emetic) drug, *Kapha, Pitta* and lastly of *Vāyu* are consecutively ejected under the course of an emetic. **20-21**

भवन्ति चात्र

(स्याद् दुर्विरिक्ते कफपित्त कोपो दाहोऽरुचिगौखिमग्निासादः)
हृत्कुक्ष्यशुद्धिः परिदाहकण्डू-विण्मूत्रसङ्गाश्च न सद्भिरिक्ते।
मूर्च्छागुदभ्रंशकफातियोगाः शूलोद्गमश्चातिविरिक्तलिङ्गम्।। २२।।
गतेषु दोषेषु कफान्वितेषु नाभ्या लघुत्वे मनसश्च तुष्टौ।
गतेऽनिले चाप्यनुलोमभावं सम्यग्विरिक्तं मनुजं व्यवस्येत्।। २३।।

Memorable Verses : If the purgation treatment is improperly done, it produces vitiation of *Kapha* and *Pitta* and patient suffers from burning sensation, aversion to food heaviness (in the body) and poor digestion. Heaviness of the *Kukṣi* and of the heart, itching and burning sensation, and the retention of stool and urine are the symptoms which follow in the wake of a purgative medicine which has failed to satisfactorily open and cleanse the bowels. Loss of consciousness, prolapse of the anus, aggravation of the bodily *Kapha* and *Śūla* colic pian in the (intestines) result from an act of over-purging. A sense of lightness about the region of the umbilicus[1] and hilarity of the wind due to the discharge of the distempers connected with the *Kapha* (mucus, stool, etc. and restoration of the bodily *Vāyu* to its normal condition due to the discharge of the (deranged) *Vāyu* (from the system) are the symptoms which mark the satisfactory action of a purgative medicine. **22-23**

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[1] In place of "नाभ्या लघुत्वे" some read "ग्लान्धां लघुत्वे" which means "a sense of lightness and lassitude''.

मन्दाग्निमक्षीणमंसद्विरिक्तं न पाययेताहनि तत्र पेयाम् ।
क्षीणं तृषार्त्तं सुविरेचितञ्च तन्वीमशीतां लघु पाययेच्च ।। २४ ।।

Diet : No liquid food of *Peyā* should be given to the patient on the day in the event of his not being properly purged and not being feebled (with purging) and in the event of his impaired digestion (after the use of a purgative). A light and lukewarm *Peyā* should, however, be given to him in small doses, whenever he would feel weak and thirsty after the proper exhibition of a purgative medicine. **24**

बुद्धेः प्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं बलमग्निदीप्तिम् ।
चिराच्च पाकं वयसः करोति विरेचनं सम्यगुपास्यमानम् ।। २५ ।।
यथौदकानामुदकेऽपनीते चरस्थिराणां भवति प्रणाशः ।
पित्ते हृते त्वेवमुपद्रवाणां पित्तात्मकानां भवति प्रणाशः ।। २६ ।।

Benefits of proper purgation : Clearness and expansion (*Prasāda*) of the intellect, firmness of the organs and of the *Dhātus* (root-principles) of the body, increase of energy (*Bala*)[1], improved digestive capacity and a late or delayed old age are the blessings which follow a proper administration of purgative remedies. The deranged *Pitta* of the system, having been fully removed (with the help of a purgative), precludes the possibility of the existence of any *Pitta*-origined complaint, just as the waters of a tank or any other reservoir of water, having been fully baled out, bar against the possibility of the existence of all aquatic animals and plants living therein. **25-26**

मन्दाग्न्यतिस्नेहितबालवृद्ध-स्थूलाः क्षतक्षीणभयोपतप्ताः ।
श्रान्तस्तृषार्त्तोऽपरिजीर्णभक्तो गर्भिण्यथो गच्छति यस्य चासृक् ।। २७ ।।
नवप्रतिश्यायमदात्ययी च नवज्वरी या च नवप्रसूता ।
शल्यार्दिताश्चाप्यविरेचनीयाः स्नेहादिभिर्ये त्वनुपस्कृताश्च ।। २८ ।।
अत्यर्थपित्ताभिपरीतदेहान् विरेचयेत् तानपि मन्दमन्दम् ।
विरेचनैर्यान्ति नरा विनाशमज्ञप्रयुक्तैरविरेचनीयाः ।। २९ ।।

Persons who should not be purged : Exhibition of purgatives are prohibited in respect of persons of impaired digestion, or of those treated with an excessive application of any emulsive remedy (*Sneha*-

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[1] *Vṛnda* does not include "*Bala*" (energy) in the list.

Karma), or of those who are exceedingly corpulent, too old, fatigued, thirsty or intoxicated, or of those suffering from any ulcer. They are similarly prohibited in respect of frightened persons and *Kṣata-kṣīṇa* patients or of those afflicted with haemorrhage from the downward orifices of the body or of persons with any dart or foreign matter (*śalya*) lying imbedded in the organism as well as in respect of infants and enciente. A purgative medicine should not be administered before the digestion of a meal previously taken, neither in the diseases due to an abuse of wine, nor in acute catarrh and acute fever or to a newly parturient woman and persons not previously treated with a *Sneha* (oil or *Ghṛta*). A mild purgative may, however, be administered (in cases of emergency) to a person of extremely *Pitta*-predominant temperament. Purgatives administered by ignorant physicians to persons who ought not to be purged (often) prove fatal. **27-29**

**विरेच्यास्तु-ज्वरगरारुच्यर्शोऽर्व्वुदोदरग्रन्थिविद्रधिपाण्डुरोगापस्मा-
रहृद्रोगवातरक्त-भगन्दरच्छर्द्दियोनिरोग विसर्पगुल्म-पक्वाशयरुग्विबन्ध-
विसूचिकालसकमूत्राघातकुष्ठविस्फोटकप्रमेहानाहप्लीहशोफवृद्धिशस्त्र-
क्षतक्षाराग्निदग्ध-दुष्टव्रणाक्षिपाककाचतिमिराभिष्यन्द शिरःकर्णाक्षि-
नासास्यगुदमेढ्रदाहोर्ध्व-रक्तपित्त-क्रिमिकोष्ठिनः पित्तस्थानजेष्वन्येषु
च विकारेष्वन्ये च पैत्तिकव्याधिपरीता इति।। ३०।।**

Persons who should be purged : The distempers of the body in which a purgative should be exhibited with good results are - fever, effects of slow chemical poison (retained in the system), an aversion to food, haemorrhoids, tumours (*Arbuda*), ascites (*Udara*), glandular swellings (*Granthi*), abscess (*Vidradhi*), jaundice, hysteric convulsions (*Apasmāra*), heart-disease, *Vāta-rakta,* vaginal or uterine diseases, fistula-in-ano, vomiting, erysipelas (*Visarpa*), *Gulma*, pain in the *Pakvāśaya* (intestines), retention of stool, *Visūcikā, Alasaka,* strangury (*Mūtrāghāta*), cutaneous affections (*Kuṣṭha*), *Visphoṭaka* (carbuncle, etc.), *Prameha,* distension of the abdomen with the suppression of stool and urine (*Ānāha*), enlargement of the spleen, oedematous swellings (*Śopha*), *Vṛddhi* (enlargement of the scrotum, etc.) and kindred complaints, ulcers inflicted by weapons, alkaline scalds and burns, malignant ulcers, (*Duṣṭa-vraṇa*), inflammation of the eyes (*Akṣi-pāka*), *Kāca, Timira*, conjunctivitis (*Abhiṣyanda*), burning sensations in the head, ears, eyes, nose, mouths, anus and the penis, haemorrhage from the upper channels (*Urdhva-Rakta-pitta*), worms, diseases of the *Pittāśaya* (bowels) i.e., the diseases which are similar to the seats of the *Pitta* in the organism as well as any other disease due to an aggravation of the *Pitta*. **30**

सरत्वसौक्ष्म्यतैक्ष्ण्यौष्ण्य-विकाशित्वैर्विरेचनम्।
वमनन्तु हरेद् दोषं प्रकृत्या गतमन्यथा।। ३१।।
यात्यधो दोषमादाय पच्यमानं विरेचनम्।
गुणोत्कर्षाद् व्रजत्यूर्ध्वमपक्वं वमनं पुनः।।३२।।

Metrical Texts : Purgatives eliminate the *Doṣas* (from below) due to their properties, viz. laxation, fireness strong potency, hotness and dispersibility. The emetics eliminate the *Doṣas* (from above) due to their specific effects themselves.[1]. A purgative, in the course of its digestion, carries down with it all the *Doṣas* from the system (loosened and dislodged by virtue of its own specific (properties). An emetic, on the other hand, is not digested, owing to (its lightness due to) its inherent extraordinary qualities[2] but it soon forces its way up with the *Doṣas* (to be) removed. **31-32**

मृदुकौष्ठस्य दीप्ताग्नेरतितीक्ष्णं विरेचनम्।
न सम्यङ् निर्हरेद् दोषानतिवेगप्रधावितम्(तान्) ।। ३३।।

A strong purgative given to a man of loose or lax bowels (*Mṛdu-Koṣṭha*) or of strong digestive capacity, cannot remove all the *Doṣas* fully owing to their being suddenly and forcibly purged off. **33**

पीतं यदौषधं प्रातर्भुक्तपाकसमे क्षणे।
पक्तिं गच्छति दोषांश्च निर्हरेत् तत् प्रशस्यते।। ३४।।

A purgative medicine, which is capable of being digested and of expelling the *Doṣas* from the body in the time which a morning meal ordinarily takes to be digested, should be regarded as pre-eminently the best. **34**

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[1] *Dalhana* quotes a different reading which means that emetic and purgative remedies produce the wished-for result, if properly administered, otherwise not.

[2] The extraordinary qualities of an emetic are those of the *Vāyu* and of the *Agni*.

दुर्बलस्य चलान् दोषानल्पानल्पान् पुनःपुनः।
हरेत् प्रभूतानल्पांस्तु शमयेत् प्रच्युतानपि।। ३५।।
हरेद् दोषांश्चलान् पक्वान् बलिनो दुर्बलस्य च।
चला ह्युपेक्षिता दोषाः क्लेशयेयुश्चिरं नरम्।। ३६।।

The (aggravated) *Doṣas* accumulated in a large quantity in the organism of a weak patient and found to be dislodged from their seats should be gradually expelled from the system, while soothing (*Śamana*) remedies should be used in cases of the *Doṣas* being very slight, even if they be found to have been dislodged from their seats. The aggravated *Doṣas* matured and spontaneously dislodged (from their seat or place of accumulation in the system) should be purged off, whether the patient be strong or weak, inasmuch as, if neglected (and not expelled from the system), they (*Doṣas*) tend to produce lasting troubles. **35-36**

मन्दाग्निं क्रूरकोष्ठञ्च सक्षारलवणैर्घृतैः।
सन्धुक्षिताग्निं स्निग्धञ्च स्विन्नञ्चैव विरेचयेत्।। ३७।।
स्निग्धस्विन्नस्य भैषज्यैर्दोषस्तूत्क्लेशितो बलात्।
विलीयते न मार्गेषु स्निग्धे भाण्ड इवोदकम्।। ३८।।
न चातिस्नेहपीतस्तु पिबेत् स्नेहविरेचनम्।
दोषाः प्रचलिताः स्थानाद् भूयः श्लिष्यन्ति वर्त्मसु।। ३९।।

A purgative should be administered to a patient of impaired digestive capacity and extreme habitual constipation of the bowels (*Krūra-koṣṭha*) after having improved his digestion with the admixture of rock-salt, *Yava-kṣāra* and clarified butter and after applying *Sneha* and *Sveda* (as usual). A purgative remedy used after a due application of *Sneha* and *Sveda* to the body, leads to the looseness and dislodgment per force of the aggravated *Doṣas* from their seats, since they do not adhere to the internal channels and passages just as a drop of water does not adhere to a pot or vessel saturated with a *Sneha*. An oleaginous purgative should not be given to persons who have already taken internally[1] an abundant quantity of *Sneha*, as it would tend to make the aggravated *Doṣas* of the body dislodge from their seats and again adhere to the internal channels and passages. **37-39**

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[1] *Vṛnda* reads "अतिस्निग्धकायस्य" in place of "अतिस्नेहपीतस्य". This means that the *Sneha* might have been used both internally and externally.

विषाभिघातपिडका-शोफपाण्डुविसर्पिणः ।
नातिस्निग्धा विशोध्याः स्युस्तथा कुष्ठिप्रमेहिणः ।। ४० ।।
विरुक्ष्य स्नेहसात्म्यन्तु भूयः संस्नेह्य शोधयेत् ।
तेन दोषा हृतास्तस्य भवन्ति बलवर्धनाः ।। ४१ ।।

The purgation treatment should be used in cases of poisoning, trauma, pustural eruptions (*Piḍakā*), oedema and cutaneous affections anaemia, cellutis, diseases of urinary system and those who have not been excessively oleated. The body of a patient, habituated to the use of oleaginous articles (*Sneha*), should be first made dry (*Rukṣa*). *Sneha* should then be used again as usual and purgatives or emetics applied. The aggravated *Doṣas* would be thereby expelled from the system and the patient would grow stronger.[1] **40-41**

प्रागपीतं नरं शोध्यं पाययेतौषधं मृदु ।
ततो विज्ञातकोष्ठस्य कार्यं संशोधनं पुनः ।। ४२ ।।
सुखं दृष्टफलं हृद्यमल्पमात्रं महागुणम् ।
व्यापत्स्वल्पात्ययञ्चापि पिबेन्नृपतिरौषधम् ।। ४३ ।।

Mild emetics and purgatives should be given at the outset to a person to be treated with such medicines, who had never taken any purgative or emetic before. Emetics and purgatives should then again be administered to him, after thus finding out the state and nature of his *Koṣṭha* (bowels). An emetic or purgative medicine of tested efficacy and which is pleasant, aromatic, agreeable and small in dose but of mighty potency should be given to a king; (in addition to these qualities) the medicine should be such as would not produce any serious injury. **42-43**

स्नेहस्वेदावनभ्यस्य यस्तु संशोधनं पिबेत् ।
दारु शुष्कमिवानामे देहस्तस्य विशीर्यते ।। ४४ ।।
स्नेहस्वेदप्रचलिता रसैः स्निग्धैरुदीरिताः ।
दोषाः कोष्ठगता जन्तोः सुखा हर्त्तुं विशोधनैः ।। ४५ ।।

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[1] *Vṛnda* reads "स्नेहबन्धना" in place of "बलवर्धना". This means that the *Doṣas*, so long obstructed by *Sneha*, are thereby expelled.

The body (health) of a patient to whom a purgative or emetic medicine is administered without first applying *Sneha* and *Sveda* thereto breaks up like a piece of sapless wood at the time of bending it. The aggravated *Doṣas* dislodged from their seats in the organism through the effects of *Sneha* and *Sveda* and stirred by emollient food[1] are easily expelled by emetics and purgatives. **44-45**

इति सुश्रुत-संहितायां चिकित्सास्थाने वमनविरेचनसाध्योपद्रवचिकित्सितं नाम त्रयस्त्रिंशोऽध्यायः ।। ३३ ।।

Thus ends the Thirty-third Chapter of the *Cikitsā Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of diseases amenable to the use of emetics and purgatives.

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[1] Some explain "रसैः स्निग्धैः" to mean "with emollient meat-soup".

CIKITSĀ-STHĀNA

CHAPTER XXXIV

चतुस्त्रिंशोऽध्यायः।

अथातो वमनविरेचनव्यापच्चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the treatment of the disorders resulting from an injudicious use of emetics or purgatives (*Vamana-Virecana-Vyāpac-cikitsita*). 1

वैद्यातुरनिमित्तं वमनं विरेचनञ्च पञ्चदशधा व्यापद्यते। तत्र वमनस्याधोगतिरूर्ध्वं विरेचनस्येति पृथक्। सामान्यमुभयोः-सावशेषौषधत्वं, जीर्णौषधत्वं, हीनदोषापहृतत्वं, वातशूलम्, अयोगः, अतियोगः, जीवादानम्, आध्मानं, परिकर्त्तिका, परिस्त्रावः, प्रवाहिका, हृदयोपसरणं, विबन्ध अङ्गप्रग्रह इति।।२।।

Their Classes : Fifteen different kinds of disorders may result from an injudicious use of emetics and purgatives owing to the ignorance of the physician or of the patient. Of these (fifteen), the upward coursing in cases of purgatives and the downward coursing in cases of emetics are peculiar to each of them respectively. The fourteen other remaining disorders (*Vyāpat*) are common to both. They are *Sāvaśeṣauṣadhatva* (continuance of the drug in the stomach), *Jirṇauṣadhatva* (complete digestion of the medicine), *Hīna-doṣāpahṛtatva* (insufficient elimination of the *Doṣas* from the system) *Adhika-doṣāpahṛtatva* (excessive elimination of the *Doṣas* from the system), *Vāta-sūla* (*Vātaja* colic), *Ayoga* (insufficient dosage), *Ati-yoga* (over dosage), *Jīvādāna* (haemorrhage), *Ādhmāna* (tympanitis), *Pari-kartikā* (cutting pain in the anus, etc.), *Parisrāva* (oozing out of stools), *Pravāhikā*) (dysentry), *Hṛdayopasaraṇa* (rising of the *Doṣas* towards the heart), *Vibandha* (suppression of stool and urine) and stiffness of the limbs. **2**

तत्र बुभुक्षापीडितस्यातितीक्ष्णाग्नेर्मृदुकोष्ठस्य चावतिष्ठमानं दुर्बलस्य वा गुणसामान्यभावाद् वमनमधो गच्छति। तत्रेप्सितानवाप्तिर्दोषोत्क्लेशश्च। तमाशु स्नेहयित्वा भूयस्तीक्ष्णतरैर्वामयेत्।। ३।।

Causes and Treatment : An emetic taken by a hungry or a weak person or by one possessed of a very keen digestive capacity (*Tikṣṇāgni*) or of lax bowels (*Mṛdu koṣṭha*), naturally dropped down into the intestines in virtue of the identical nature and intensity of their attributes, in the event of its being retained in the stomach, even for a short while. A failure of the medicine to produce the wished-for result and a further stirred or agitated condition of the aggravated *Doṣas* are the effects thereof. In such a case *Sneha* (and *Sveda*) should be again applied and a stronger emeic administered. **3**

अपरिशुद्धामाशयस्योत्कृष्टश्लेष्मणः सशेषान्नस्य वाऽहृद्यमतिप्रभूतं वा विरेचनं पीतमूर्ध्वं गच्छति। तत्रेप्सितानवाप्तिर्दोषोत्क्लेशश्च। तत्राशुद्धामाशयमुल्बणश्लेष्माणमाशु वामयित्वा भूयस्तीक्ष्णतरैर्विरेचयेत्। आमान्वये दोषे त्वामवत् संविधानम्। अहृद्येऽतिप्रभूते च हृद्यं प्रमाणयुक्तञ्च, अत ऊर्ध्वमुत्तिष्ठत्यौषधे न तृतीयं पाययेत्। ततस्त्वेनं मधुघृतफाणितयुक्तैर्लेहैर्विरेचयेत्।। ४।।

An obnoxious and large-dosed purgative taken by a person with a residue of a previous meal remaining undigested (in the stomach) or wih an aggravated *Kapha* or with a disordered stomach (*Āmāśaya*), is forced upward and is ejected through the mouth. In a person of disordered stomach the accumulation (*Kapha*) in the stomach should be first speedily ejected with an emetic and a stronger purgative should then be administered. A case where the food remains still undigested (in the intestines) should be treated (with fastings and digestants) as in a case of mucous diarrhoea. A pleasant or tasteful purgative should be given in a moderate dose in the event of a previous one having been ejected on account of its obnoxious taste and abnormal dosage. A third dose should not be given in the event of the second also being not retained in the stomach. At this stage, purging should be effected with the help of a lambaive (*Leha*) prepared with honey, clarified butter and treacle. **4**

दोषविग्रथितमल्पमौषधमवस्थितमूर्ध्वभागिकमधोभागिकं वा न स्त्रंसयति दोषान्। तत्र तृष्णा पार्श्वशूलं छर्दिर्मूर्च्छा पर्वभेदो हृल्लासोऽरतिरुद्गाराविशुद्धिश्च भवति। तमुष्णाभिरद्भिराशु वामयेदूर्ध्वभागिके, अधोभागिकेऽपि च सावशेषौषधमतिप्रधावितदोषमतिबलमसम्यग्विरिक्तमप्येवं वामयेत्।। ५।।

Sāvaśeṣaudhatva (Evil of an unpurged residue of a purgative or emetic) : A small dose of medicine, whether an emetic or a purgative, if it is absorbed by the deranged *Doṣas* of the body and retained in the system, cannot produce the wished-for result of cleansing the system. In such a case, it gives rise to thirst, pain in the sides, vomiting, fainting, nausea, piercing or breaking pain in the joints, uneasiness, impure eructations, and such like symptoms. The patient in such a case should be made to vomit the contents of his stomach immediately with draughts of hot water. When a least residue of a purgative medicine previously administered would be found to have been retained in the stomach of a strong patient and with extremely aggravated *Doṣas* of the body, the paient, if there be an insufficient purging, should be similarly made to vomit. **5**

क्रूरकोष्ठस्यातितीक्ष्णाग्नेरल्पमौषधमल्पगुणं वा भक्तवत् पाकमुपैति; तत्र समुदीर्णा दोषा यथाकालमनिर्ह्रियमाणा व्याधिविभ्रमं बलविभ्रंशञ्चापादयन्ति। तमनल्पममन्दमौषधञ्च पाययेत्।। ६।।

Jirṇauṣadhatva (Evils of a digested purgative, etc.) : A mild purgative or emetic or a medicine administered in a small dose to a man of extremely constipated bowels (*Krūra-koṣṭha*) or of an extremely keen digestive capacity (*Tikṣṇāgni*), is like food easily digested in the stomach (and therefore fails to produce the wished-for results). The aggravated *Doṣas*, being thus unexpelled by the (purgative or emetic) medicine from the body, brings on fresh distempers and loss of strength (*Bala*)[1] of the body. Under the circumstances a stronger medicine in a larger dose should be administered to the patient. **6**

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[1] For the meaning of "*Bala*" here see Chapter XV *Sūtra-Sthāna*.

अस्निग्धस्विन्नेनाल्पगुणं वा भेषजमुपयुक्तमल्पान् दोषान् हन्ति। तत्र वमने दोषशेषो गौरवमुत्क्लेशं हृदयाविशुद्धिं व्याधिवृद्धिञ्च करोति। तत्र तं यथायोगं पाययित्वा वामयेद् दृढतरम्। विरेचने तु गुदपरिकर्त्तनमाध्मानं शिरोगौरवमनिःसरणं वा वायोर्व्याधिवृद्धिञ्च करोति। तमुपपाद्य भूयः स्नेहस्वेदाभ्यां विरेचयेद् दृढतरम्। दृढं बहु-प्रचलितदोषं वा तृतीये दिवसेऽल्पगुणञ्चेति।। ७।।

Evils of insufficient expulsion of the *Doṣas* : A mild medicine as well as a medicine administered wihout a previous application of *Sneha* and *Sveda* subdues only a slight aggravation of the *Doṣas*. A nausea, a sense of heaviness in the limbs, a sticky sensation in the chest and aggravation of the (existing) disease are the evils which attend an insufficient ejection of any bodily *Doṣa* from the system after the administraion of an emetic. More satisfactory vomitings should be induced in such cases with the help of an appropriate (and stronger) medicine. Tympanitis, heaviness of the head, suppression or incarceration of *Vāyu* (flatus), a cutting pain (*Pari-kartana*) in the anus and aggravation of the (existing) disease, are the evils which result from an imperfect or partial expulsion of the *Doṣas* from the system under the administration of a purgative remedy. The remedy in such cases should consist in inducing stronger purgings after a further application of *Sneha* and *Sveda* to the patient. A mild medicine should be administered on the third day to a strong-limbed patient, if there be a large quantity of dislodged agitated *Doṣa* in his system. **7**

अस्निग्धस्विन्नेन रुक्षमौषधमुपयुक्तमब्रह्मचारिणा वा वायुं कोपयति। तत्र वायुः प्रकुपितः पार्श्वपृष्ठश्रोणिमन्यामर्मशूलं मूर्च्छां भ्रमं संज्ञा-नाशञ्च करोति, तं वातशूलमित्याचक्षते, तमभ्यज्य धान्यस्वेदेन स्वेदयित्वा यष्टीमधुकविपक्वेन तैलेनानुवासयेत्।। ८-अ।।

Vāta-śūla (Flatulent colic) : The bodily *Vāyu* become enraged or agitated by the use of parching (*Rukṣa*) medicines by a person who has not been treated with a previous application of *Sneha* and *Sveda* or by one who does not observe a total abstinence in sexual matters. The *Vāyu* thus enraged tends to produce a kind of pain (*Śūla*) in the sides, waist (*Śroṇi*), back, vugular-region and the *Marma* (heart) and brings on vertigo, fainting and loss of consciousness. This condition is known as *Vāta Śūla*. The remedy under such circumstances consists in anointing the patient's body with oil or clarified butter, fomenting it with (hot and half-boiled) paddy (*Dhānya-Sveda*). An oil cooked with *Yaṣṭi-madhu* should then be employed as an *Anuvāsana-basti*. **8-A**

स्नेहस्वेदाभ्यामविभावितशरीरेणाल्पमौषधमल्पगुणं वा पीतमूर्ध्वमधो वा नाभ्येति दोषांश्चोत्क्लेश्य तैः सह बलक्षयमापादयति। तत्राध्मानं हृदयग्रहस्तृष्णा मूर्च्छा दाहश्च भवति। तमयोगमित्याचक्षते। तमाशु वामयेन्मदनफललवणाम्बुभिर्विरेचयेत् तीक्ष्णतरैः कषायैश्च।। ८-ब।।

Ayoga (Partial and deficient medicaion) : A mild or an insufficient dose of an emetic or purgative, administered without a previous application of *Sneha* and *Sveda* to the patient, fails to find an outlet either through the upper or the lower orfices of the body and hence brings about an aggravation of the *Doṣas* incarcerated in the organism and produces a loss of strength (*Bala*), as well as flatulence with a catching pain in the chest (*Hṛdaya-graha*), thirst, fainting and a burning sensation in the body. This is called *Ayoga*. The remedy in such cases should consist in inducing, without any delay, vomitng with powered *Madana* fruit dissolved in a saline solution, or in moving the bowels with a stronger purgative in the shape of decoctions. **8-B**

दुर्वान्तस्य तु समुत्क्लिष्टा दोषा व्याप्य शरीरं कण्डूश्वयथुकुष्ठ-पिडकाज्वराङ्गमर्दनिस्तोदनानि कुर्वन्ति। ततस्तानवशेषान् महौषधेना-पहरेत्। अस्निग्धस्विन्नस्य मृदुविरिक्तस्याधो नाभेः स्तब्धपूर्णोदरता शूलं वातपुरीषसङ्गः कण्डूमण्डलप्रादुर्भावो वा भवति; तमास्थाप्य पुनः संस्नेह्य विरेचयेत् तीक्ष्णेन। नातिप्रवर्त्तमाने तिष्ठति वा दुष्टसंशोधने तत्सन्तेजनार्थमुष्णोदकं पाययेत्, पाणितापैश्च पार्श्वोदरमुपस्वेदयेत्। ततः प्रवर्त्तन्ते दोषाः। अनुप्रवृत्ते चाल्पदोषे जीर्णौषधं बहुदोषमहः-शेषं बलञ्चावेक्ष्य भूयो मात्रां विदध्यात्। अप्रवृत्तदोषं दशरात्रादूर्ध्वमुप-संस्कृतदेहं स्नेहस्वेदाभ्यां भूयः शोधयेत्। दुर्विरिच्यमास्थाप्य पुनः संस्नेह्य विरेचयेत्।। ८।।

The bodily *Doṣas* are aggravated through deficient or scanty vomitings under the action of an emetic drug and expands through the entire organism, giving rise to itching, swelling, cutaneous affections, pustular eruptions, fever aching of the limbs, piercing pain and such-like symptoms. The remaining or uneliminated *Doṣas* should then be expelled wih (adequate) medicines of strong potency (*Mahauṣadhi*). Similarly, insufficient purgings under the action of a mild purgative, administered without a previous application of *Sneha* and *Sveda* to the patient, produce a numbed and drum-like distension of the abdomen below the umbilicus, causing a retention of the stool and flatus, and produce (colic) pain (*Śūla*), itching and urticarious eruptions (*Maṇḍala*). The remedy under these circumstances should consist in employing emulsive measures (*Sneha*) and a stronger purgative after having employed an *Āsthāpana-basti*. Draughts of hot water should be given to the patient and the abdomen and the sides should be fomented with the heated palms of the hands for exciting or inducing purging in the event of an unsatisfactory purging and of obnoxious matter not being expelled from the system. The purging (of *Doṣa*) would thus be induced. A second dose of a purgative should be again administered in the evening with a due consideration to the strength of the patient when the first would be found to have been digested before producing a sufficient purging if the system of the patient be still full of *Doṣas* and morbid matter. In case of failure of this also to remove the *Doṣas* (excreta), the system of the patient should be first treated with *Sneha* and *Sveda* after the lapse of ten days and should then be again cleansed with a further dose of a purgative.[1] Patients in whom purging can be induced only with the greatest difficulty should be first treated with *Āsthāpana*. *Sneha* should again be applied and a strong purgative should then be administered. **8**

ह्रीभयलोभैर्वेगाघातशीलाः प्रायशः स्त्रियो राजसमीपस्था वणिजः श्रोत्रियाश्च भवन्ति, तस्मादेते दुर्विरिच्या बहुवाततत्वात्। अतएवताननतिस्निग्धान् स्वेदोपपन्नान् शोधयेत्। स्निग्धस्विन्नस्यातिमात्रमतिमृदुकोष्ठस्य वाऽतितीक्ष्णमधिकं वा दत्तमौषधमतियोगं कुर्यात्।। ९।।

Ati-yoga (Over-drugging with purgatives, etc.) : Women, merchants, persons attending a king and pious *Brāhmaṇas* learned in the Vedas (*Śrotriya*) are often subjected to the necessity of repressing their natural urgings of the body towards micturition, etc., out of a sense of delicacy, fear or greed. The *Vāyu* in their systems remains consequently aggravated and accordingly purgatives fail to easily produce any effect in their organism. Hence their system should be cleansed with purgatives preceded by *Sveda* (fomentations) and a copious application of *Sneha*. An over-dose of a purgative or a strong one administered to a person copiously treated with *Sneha* and *Sveda* or to one whose bowels are easily moved would exhibit the symptoms of an over-dosage (*Ati-yoga*) or purgatives. **9**

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[1] *Ḍalhaṇa* says that the system of the patient, in this case, should be cleansed with an emetic or a purgative as the case may be.

तत्र वमनातियोगे पित्तातिप्रवृत्तिर्बलविस्त्रंसो वातकोपश्च बलवान् भवति। तं घृतेनाभ्यज्यावगाह्य शीतास्वप्सु शर्करामधुमिश्रैर्लेहैरुपचरेत् यथास्वम्। विरेचनातियोगे कफस्यातिप्रवृत्तिरुत्तरकालञ्च सरक्तस्य; तत्रापि बलविस्त्रंसो वातकोपश्च बलवान् भवति। तमतिशीताम्बुभिः परिषिच्यावगाह्य वा शीतैस्तण्डुलाम्बुभिर्मधुमिश्रैश्छर्दयेत्, पिच्छाबस्तिश्चास्मै दद्यात्, क्षीरसर्पिषा चैनमनुवासयेत्, प्रियङ्ग्वादिश्चास्मै तण्डुलाम्बुना पातुं प्रयच्छेत्, क्षीररसयोश्चान्यतरेण भोजयेत्।।१०।।

Excessive emission of *Pitta* (bile), loss of strength (*Bala*) and an aggravation and augmentation of the deranged *Vāyu* follow from the over dosage (*Ati-yoga*) of an emetic medicine. In such cases, the body of the patient should be anointed with clarified butter and he should be bathed in cold water and made to take a lambative[1] with sugar and honey with a due consideration of the nature and intensity of the *Doṣas* involved. An over-dose of a purgative may bring on excessive emission of *Kapha* (mucus) mixed even with blood in the end. In this case, too, loss of strength (*Bala*) and enragement of the bodily *Vāyu* would be the consequence. The patient in such a case should be sprinkled over with or bathed in very cold water and vomiting should be induced with potions of cold washings of rice mixed with honey. Applications of *Picchā-basti* and of *Anuvāsana* enemetas with milk and clarified butter are recommended. The patient should also be made to drink potions of the washings of rice mixed with the drugs of the *Priyaṅgvādi* group. The diet should consist of boiled rice with milk or meat-soup. **10**

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[1] A different reading says that the patient should be fomented with washings of rice mixed with honey.

तस्मिन्नेव वमनातियोगे प्रवृद्धे शोणितं ष्ठीवति छर्दयति वा; तत्र जिह्वानिःसरणमपसरणमक्ष्णोर्व्यावृत्तिर्हनुसंहननं तृष्णा हिक्का ज्वरो वैसंज्ञच- मित्युपद्रवा भवन्ति। तमजासृक्चन्दनोशीराञ्जनलाजचूर्णैः सशर्करोद- कैर्मन्थं पाययेत्। फलरसैर्वा सघृतक्षौद्रशर्करैः शुङ्गाभिर्वा वटादीनां पेयां सिद्धां सक्षौद्रां वर्चोग्राहिभिर्वा, पयसा जाङ्गलरसेन वा भोजयेत्, अतिस्रुतशोणितविधानेनोपचरेत्। जिह्वामतिसर्पितां त्रिकटु-लवणचूर्ण-प्रघृष्टां तिलद्राक्षाप्रलिप्तां वाऽन्तः पीडयेत्। अन्तः प्रविष्टायामम्लमन्ये तस्य पुरस्तात् स्वादयेयुः। व्यावृत्ते चाक्षिणी घृताभ्यक्ते पीडयेत्। हनुसंहनने वातश्लेष्महरं नस्यं स्वेदांश्च विदध्यात्। तृष्णादिषु च यथास्वं प्रतिकुर्वीत। विसंज्ञे वेणुवीणागीतस्वनं श्रावयेत्।। ११-१२।।

Jivādāna (Haemorrhage) due to excessive vomiting : In the event of an excessive use of an emetic the patient may spit or vomit blood. In such a case the tongue hangs out (of the mouth) and the eyes seem to expand, and numbness of the jaws, thirst, hiccough, fever and faintness are found to supervene. A potion of goat's blood, red *Candana, Uśīra, Añjana* and the powders of fried paddy mixed with water and sugar, should be administered in these cases. As an alternative, the patient should be made to take his food in the *Peyā* form with the expressed juice of fruits (such as the *Daḍimba*, etc.,) and with clarified butter, honey and sugar, or a *Peyā* prepared with the sprouts of *Vaṭa*, etc. with honey, or one cooked with any drug having the power of producing costiveness; or he should be made to take his food with milk or with the soup of the meat of a *Jāṅgala* animal. Measures laid down in respect of excessive bleeding or haemorrhage should also be resorted to.

In a case of excessive protrusion or hanging down of the tongue, the organ should be rubbed with powdered *Trikaṭu* and rock-salt or pasted with a plaster of sesamum and grapes (*Drākṣā* and re-introduced into its proper place and position after which some other men should be made to taste any acid article in the sight of the patient. In a case of the expansion of the eyes they should be rubbed with clarified butter and (gently) pressed. Errhines and fomentations of the part with drugs) antidotal to the deranged *Vāyu* and *Kapha*, are recommended in a case of lock-jaw. The other supervening distresses such as thirst etc., should be treated with appropriate medicinal remedies. A faintness (under the circumstances) should be broken with the (sweet) sounds of a flute or a lyre. **11-12**

विरेचनातियोगे च सचन्द्रकं सलिलमधः स्रवति, ततो मांसधावनप्रकाशमुत्तरकालं जीवशोणितञ्च, ततो गुदनिःसरणं वेपथुर्वमनातियोगोपद्रवाश्चास्य भवन्ति; तमपि निःस्रुतशोणितविधानेनोपचरेत्। निःसर्पितगुदस्य गुदमभ्यज्य परिस्वेद्यान्तः पीडयेत्, क्षुद्ररोगचिकित्सितं वा वीक्षेत। वेपथौ वातव्याधिविधानं कुर्वीत। जिह्वानिःसरणादिषूक्तः प्रतीकारः। अतिप्रवृत्ते वा जीवशोणिते काश्मरीफलबदरीदूर्वोशीरैः शृतेन पयसा घृतमण्डाञ्जनयुक्तेन सुशीतेनास्थापयेत्। न्यग्रोधादिकषायक्षुरसघृतशोणितसंसृष्टैश्चैनं बस्तिभिरुपाचरेत्। शोणितष्ठीवने रक्तपित्तरक्तातीसारक्रियाश्चास्य विदध्यात्। न्यग्रोधादिञ्चास्य विदध्यात् पानभोजनेषु।।१३।।

Jivādāna (Haemorrhage) due to excessive purging : An excess (*Ati-yoga*) of purging is marked, at the outset, by a flow of watery mucus through the rectum, resembling the crest of a peacock's plume in colour. This is followed by an emission of shreddy and blood-streaked mucus resembling the washings of meat, succeeded by an oozing out of actual red blood attended with a shivering, protrusion of the anus and all the supervening distresses of emetics. The treatment in such cases should be as in those of haemorrhage. The protruded anus should be first lubricated (with a *Sneha*) and subsequently fomented and re-introduced into its proper place or it should be treated according to the directions laid down in the chapter of *Kṣudra-Roga*.[1] The shivering should be treated with remedies laid down in connection with *Vāta-vyadhi*. Remedies in cases of a protrusion of the tongue etc., have been already described. Milk boiled (according to the *Kṣīra-pāka-vidhi*) with *Kāśmarī* fruit, *Badarī* fruit, *Uśīra* and *Dūrvā* grass subsequently cooled and mixed with the cream of clarified butter and *Añjana*, should be syringed into the rectum in the manner of an *Āsthāpana Basti* in the case of an excessive flow of red blood (lit. life-blood) from the bowels. *Basti* should be employed in such cases, with a decoction of the drugs of the *Nyagrodhādi* group mixed with clarified butter, expressed juice of sugar-cane and (goat's) blood. Remedies mentioned under haemoptysis (*Rakta-pitta*) and bloody dysentery should be employed in cases marked by spitting of life-blood (*Jīva-śoṇita*). Decoctions of the drugs of the *Nyagrodhādi* group should be given with food and drink. **13**

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[1] The remedial measures for the treatment of *Guda-bhraṁśa*, etc., under the *Kṣudra-Roga*, should be employed in such cases.

जीवशोणितरक्तपित्तयोश्च जिज्ञासार्थं तस्मिन् पिचुं प्लोतं वा क्षिपेत्, यद्युष्णोदकप्रक्षालितमपि वस्त्रं रञ्जयति तज्जीवशोणितमवगन्तव्यम्। सभक्तञ्च शुने दद्यात् सक्तुसंमिश्रं वा, स यद्युपभुञ्जीत तज्जीवशोणितमवगन्तव्यम्, अन्यथा रक्तपित्तमिति।।१४।।

***Jīva-Śoṇita*, how to be known :** A piece of a linen or cotton should be soaked in (and dyed with) the emitted blood where any doubt would arise whether it is a case of arterial blood (*Jiva-śoṇita*) or one of *Rakta pitta*. The continuance of the dye or red stain on the linen even after being washed with hot water would conclusively establish its identity with the arterial blood or *Jīva-śoṇīta*. As an alternative, the discharged blood mixed with barley-powder or any other kind of food should be given to a dog to eat. If it is eaten by the dog, it would at once establish the identity of the emitted blood with the healthy arterial blood of the organism. **14**

सशेषान्नेन बहुदोषेण रुक्षेणानिलप्रायकोष्ठेनानुष्णमस्निग्धं वा पीतमौषधमाध्मापयति, तत्रानिलमूत्रपुरीषसङ्गः समुन्नद्धोदरता पार्श्वभङ्गो गुदबस्तिनिस्तोदनं भक्तारुचिश्च भवति, तच्चाध्मानमित्याचक्षते; तमुपस्वेद्यानाहवर्तिदीपनबस्तिक्रियाभिरुपचरेत्।। १५।।

Ādhmāna (flatulent distention of the abdomen) : If a person who is suffering from a plethora of the *Doṣas* in his system and who has not previously been treated with a *Sneha* and whose bowels still contain the undigested residue of a previous meal and (consequently) an abundance of *Vāyu* therein, takes a (purgative or an emetic) which is neither emollient nor hot, the medicine is likely to produce a flatulent distension of his abdomen (*Ādhmāna*). It arrests the emission of flatus (*Vāyu*), stool and urine, makes the abdomen distended, produces a breaking pain in the sides, a pricking pain in the anus (*Guda*) and in the urinary bladder (*Basti*) as well as a disrelish for food. This is called *Ādhmāna*. The patient, in such a case, should be treated with *Ānāha-varti*, appetising medicines and with *Basti* measures. **15**

क्षामेणातिमृदुकोष्ठेन मन्दाग्निना रुक्षेण वाऽतितीक्ष्णोष्णातिलवणमतिरुक्षं वा पीतमौषधं पित्तानिलौ प्रदूष्य परिकर्त्तिकामापादयति। तत्र गुदनाभिमेढ्रबस्तिशिरःसु सदाहं परिकर्तनमनिलसङ्गो वायुविष्टम्भो भक्तारुचिश्च भवति। तत्र पिच्छाबस्तिर्यष्टिमधुककृष्णतिलकल्कमधुघृतयुक्तः। शीताम्बुपरिषिक्तञ्चैनं पयसा भुक्तवन्तं घृतमण्डेन यष्टिमधुकसिद्धेन तैलैन वाऽनुवासयेत्।।१६।।

Parikartikā (cutting pain in the anus, etc.) : The *Vāyu* and *Pitta* in the organism of an enfeebled person or of a person whose bowels can be easily moved or of one of a dry and arid temperament or afflicted with impaired digestive capacity, are deranged and aggravated by the use of any extremely sharp, hot, saline or dry (emetic or purgative) which give rise to a sort of cutting, sawing pain (*Parikartikā*) in the anus, penis, umbilical region and the neck of the bladder (*Basti*). The emession of flatus is arrested, the *Vāyu* (wind) lies incarcerated in the abdomen and relish for food vanishes. The remedy consists in employing a *Picchā-Basti* with *Yaṣṭi-madhu* and black sesamum pasted together and dissolved in clarified butter and honey. The patient should be bathed in cold water and be given his food with milk. *Anuvāsana-Basti*[1] with the cream of clarified butter or with oil cooked with *Yaṣṭi-madhu* should be also employed. **16**

क्रूरकोष्ठस्यातिप्रभूतदोषस्य मृद्वौषधमवचारितं समुत्क्लिश्य दोषान् न निःशेषानपहरति, ततस्ते दोषाः परिस्रावमापादयन्ति। तत्र दौर्बल्योदरविष्टम्भारुचिगात्रसदनानि भवन्ति, सवेदनौ चास्य पित्तश्लेष्माणौ परिस्रवतः, तं परिस्रावमित्याचक्षते, तमजकर्णधवतिनिशपलाशबलाकषायैर्मधुसंयुक्तैरास्थापयेत्। उपशान्तदोषं स्निग्धञ्च भूयः संशोधयेत्।।१७।।

Parisrāva (Dysenteric stools) : The *Doṣas* and the morbid matter accumulated in the system of a man of extremely constipated bowels and almost saturated with a plethora of *Doṣas* (morbific diathesis) are stirred up but are not fully emitted under the action of a mild (emetic or purgative) medicine. The *Doṣas* (consequently) try to pass out of the body constantly but in small quantities and bring on weakness, numbness and rigidity of the abdomen, aversion to food and lassitude of the limbs. The deranged *Pitta* (bile) and *Kapha* (mucus) are constantly emitted with pain (through the anus) in such a case, and the disease is called *Parisrāva. Āsthāpana basti* with a decoction of *Aja-karṇa, Dhava, Tiniśa, Palāśa* and *Balā* saturated with honey is recommended in such cases. After the subsidence of the bodily *Doṣas* involved in the case, the patient should be treated with *Sneha* and *Saṁśodhana*[1] (emetic or purgative) remedies should again be employed. **17**

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[1] In cases of a *Pitta*-predominance, the *Basti* should be employed with the cream of clarified butter and in cases of a *Vāyu* predominance, with oil.

अतिरूक्षेऽतिस्निग्धे वा भेषजमवचारितमप्राप्तं वातवर्च उदीरयति वेगाघातेन वा, तदा प्रवाहिका भवति। तत्र सवातं सदाहं सशूलं गुरुं पिच्छिलं श्वेतं कृष्णं सरक्तं वा भृशं प्रवाहमाणः कफमुपविशति, तां परिस्रावविधानेनोपचरेत्।।१८।।

Pravāhikā (Diarrhoea) : A medicine (purgative or emetic) administered to a person who has been excessively treated with *Sveda* or with *Sneha* produces *Pravāhikā* in him by making him pass his stool and flatus without any straining or by restraining altogether those natural urgins respectively. Constant passing of slimy, black, white or red-coloured mucus (*Kapha*) with cramps loud flatus and burning sensation form the chief characteristics of his disease. Its medical treatment should be similar to that of a case of *Parisrāva*. **18**

यस्तूर्ध्वमधो वा भेषजवेगं प्रवृत्तमज्ञत्वाद् विनिहन्ति, तस्योपसरणं हृदि कुर्वन्ति दोषाः। तत्र प्रधानमर्मसन्तापाद् वेदनाभिरत्यर्थं पीड्यमानो दन्तान् किट्किटायते, उद्गताक्षो जिह्वां खादति, प्रताम्यत्यचेताश्च भवति, तं परिवर्जयन्ति मूर्खाः; तमभ्यज्य धान्यस्वेदेन स्वेदयेत्, यष्टिमधुकसिद्धेन च तैलेनानुवासयेत्। शिरोविरेचनञ्चास्मै तीक्ष्णं विदध्यात्। ततो यष्टिमधुकमिश्रेण तण्डुलाम्बुनाच्छर्दयेत्, यथा-दोषोच्छ्रायेण चैनं बस्तिभिरुपाचरेत्।। १९।।

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[1] *Ḍalhaṇa* recommends that a strong purgative or emetic should be employed.

Hṛdayopasaraṇa (Overwhelming the heart) : Urgings towards vomiting or purging being injudiciously checked up a person from ignorance, causes a downward or upward coursing of the *Doṣas* of the body to and in the heart, thus pressing the greatest of the *Marmas* and giving rise to an excruciating pain in that locality. The patient, in such a case, drops down unconscious in a swoon with upturned eyes, violently gushing his teeth and biting his tongue. An inexperienced physician usually abandons such a patient as lost, whereas the remedy in such cases consists in anointing his body with a *Sneha* (oil or clarified butter) and fomenting it wih half-boiled and unhusked paddy (*Dhānya-Sveda*). Oil cooked with *Yaṣṭi-madhu* should be employed in the manner of an *Anuvāsana Basti* and strong errhines (*Nasya*) should also be administered. After that the patient should be made to vomit with draughts of the washings of rice mixed with *Yaṣṭi-madhu* and *Bastis*[1] should be employed in consideration of the preponderance of the *Doṣa* or *Doṣas* involved in the case. **19**

यस्तूर्ध्वमधो वा प्रवृत्तदोषः शीतागारमुदकमनिलमन्यद् वा सेवेत, तस्य दोषाः स्त्रोतःस्ववलीयमाना घनीभावमापन्ना वातमूत्रशकृद्ग्रहमापाद्य विबध्यन्ते। तस्याटोपो दाहो ज्वरो वेदनाश्च तीव्रा भवन्ति; तमाशु वामयित्वा प्राप्तकालां क्रियां कुर्वीत। अधोभागे त्वधोभागहरद्रव्यसैन्धवाम्लमूत्रसंसृष्टं विरेचनं पाययेत्, आस्थापनमनुवासनञ्च यथादोषं विदध्यात्, यथादोषमाहारक्रमञ्च। उभयतोभागे तूपद्रवविशेषान् यथास्वं प्रतिकुर्वीत।। २०।।

Vibandha (retention of flatus, stool and urine) : Use of cold water, exposure to cold winds and resorting to cool places and such other conduct during the action of an emetic or a purgative remedy in a person tend to thicken the *Doṣas* loosened and dis-lodged from their seats by virtue of its potency, arrest their out-flow, make them adhere to the internal passages through which they pass and, by affecting the excretions, give rise to a suppression of stool, urine and *Vāyu* (flatus), attended with rumbling in the intestines, fever, burning sensation and excruciating pain. The patient should in such a case[2] be made speedily vomit the contents of his stomach, and the concomitant symptoms

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[1] *Ḍalhaṇa* recommends both *Niruha* and *Snaihika Bastis* in such cases.

[2] This evidently refers to the case of an abuse of an emetic.

(such as fever, etc.) should be treated with appropriate medicinal remedies (as in the case of their actual and respective attacks). Drugs efficacious in subduing the *Doṣas* confined in the lower cavity (abdomen) of he body (*Adhobhāga-hara*)[1] should be employed for purgative purposes with the admixture of *Saindhava, Kāñjika* and cow's urine in cases of the retention of the stool, etc., due to an abuse of a purgative. Proper *Āsthāpana* and *Anuvāsana Bastis* should be prescribed in consideration of the nature and intensity of the *Dosas* involved in the case. The nature of the diet should be judiciously determined according to the nature of the *Doṣas.* The supervening distresses in both the cases should be remedied with due consideration of the nature of the *Doṣas* originating them. **20**

या तु विरेचने गुदपरिकर्त्तिका तद् वमने कण्ठक्षणनम्, यदधः परिस्त्रवणं स ऊर्ध्वभागे श्लेष्मप्रसेकः। या त्वधः प्रवाहिका सा तूर्ध्वं शुष्कोद्गारा इति।। २१।।

The cutting pain in the anus in connection with purging corresponds to the digging in the throat in a case of vomiting. The oozing out of the faecal matter downward (*Parisrāva*) in connection with a purgative corresponds to the water-brash in the case of an emetic. What diarrhoea (*Pravāhikā*) is to purging, a dry eructation is to vomiting. **21**

भवति चात्र-

यास्त्वेता व्यापदः प्रोक्ता दश पञ्च च तत्त्वतः।
एता विरेकातियोग दुर्योगायोगजाः स्मृताः।। २२।।

Memorable Verse : The fifteen kinds of distempers (*Vyāpat*) described in the present chapter originate through an excessive, injudicious or insufficient use of purgatives or emetics. **22**

इति सुश्रुत-संहितायां चिकित्सितस्थाने वमनविरेचनव्यापच्चिकित्सितं नाम चतुस्त्रिंशोऽध्यायः ।। ३४ ।।

Thus ends the Thirty-fourth Chapter of the *Cikitsā Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of the disorders resulting from an injudicious use of purgatives and emetics

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[1] See Chapter XXXIX, *Sūra-Sthāna.*

CIKITSĀ-STHĀNA

CHAPTER XXXV

पञ्चत्रिंशोऽध्यायः।

अथातो नेत्रबस्तिप्रमाणप्रविभागचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the dimensions and classifications of a *Netra* and a *Basti* (pipes, nozzles and apparatus) with their therapeutic applications (*Netra-Basti-Pramāṇa-Pravibhāga-Cikitsita*). **1**

तत्र स्नेहादीनां कर्मणां बस्तिकर्म प्रधानतममाहुराचार्याः। कस्मात् ? अनेककर्मकरत्वाद् बस्तेः। इह खलु बस्तिर्नानाविधद्रव्य- संयोगाद् दोषाणां संशोधनसंशमनसंग्रहणानि करोति, क्षीणशुक्रं वाजीकरोति, कृशं बृंहयति, स्थूलं कर्शयति, चक्षुः प्रीणयति, वली- पलितमपहन्ति, वयः स्थापयति।।२।।

Sages of authority hold an application of he *Basti* to be the best of all measures such as, the application of a *Sneha*, etc.; and why? Because on account of its varied functions and of its being composed of the various kinds of medicinal drugs a *Basti* helps to restrain (*Saṁgraha*), pacify (*Saṁśamana*) and cleanse (*Saṁśodhana*) the different *Doṣas* (morbific principles) of the body. It helps the recreation and growth of fresh semen, contributes to the building up of an emaciated frame, reduces corpulency, invigorates eyesight, retards formation of wrinkles and greying of hair, arrests premature old age and tends to rejuvenate. **2**

शरीरोपचयं वर्णं बलमारोग्यमायुषः।
करोति परिवृद्धिञ्च बस्तिः सम्यगुपासितः।। ३।।

A regular and proper use of a *Basti* tends to improve one's complexion and bodily strength, imparts longevity, contributes to the growth of the body and ensures the enjoyment of sound health. 3

तथा ज्वरातीसारतिमिरप्रतिश्यायशिरोरोगाधिमन्थार्दिताक्षेपकपक्षाघातैकाङ्गसर्वाङ्गरोगाध्मानोदर-योनिशूल-शर्कराशूलवृध्द्युपदंशानाह-मूत्र-कृच्छ्रगुल्मवातशोणित-वातमूत्रपुरीषोदावर्त-शुक्रार्तवस्तन्यनाश-हृद्ग्रहनुमन्या-ग्रहार्शोऽश्मरीमूढगर्भप्रभृतिषु चात्यर्थमुपयुज्यते।। ४।।

Applications of *Bastis* are highly efficacious in cases of fever, diarrhoea, cataract, catarrh, diseases of the head, *Adhimantha*, vomiting, facial paralysis, epileptic fits, convulsions, (*Ākṣepaka*), hemiplegia, locomotor ataxy (*Ekāṅga*) and paraplegia (*Sarvāṅga-Roga*), tympanitis, ascites or abdominal dropsy, *Śarkarā* (gravels or urinary concretions), gastralgia (*Śūla*), scrotal tumours (including hydrocele, hernia, etc.), *Upadaṁśa*, retention of stool and urine (*Ānāha*), strangury (*Mūtra-Kṛcchra*), *Gulma, Vāta-rakta,* upward coursing of urine, stool and *Vāyu*, loss of semen, breast-milk and of catamanial fluid, *Hṛd-graha* (catching pain in the chest), *Manyāgraha* (wryneck), *Hanu-graha* (numbness of the jaws), haemorrhoids, *Aśmarī* (stone) and *Mūḍha-garbha* (false presentation and difficult labour). 4

भवति चात्र-

बस्तिर्वाते च पित्ते च कफे रक्ते च शस्यते।
संसर्गे सन्निपाते च बस्तिरेव हितः सदा।। ५।।

Memorable Verse : Applications of *Basti* are always efficacious in diseases due to the action of the deranged *Vāyu, Pitta* and *Kapha,* in those diseases due to the vitiated condition of blood and in those brought on by the concerted action of any two or all of them. 5

तत्र सांवत्सरिकाष्टद्विरष्टवर्षाणां षडष्टदशाङ्गुलप्रमाणानि कनिष्ठिकानामिकामध्यमाङ्गुलिपरिणाहानि अग्रेऽध्यर्धाङ्गुलद्व्यङ्गुलार्धतृतीयाङ्गुलसन्निविष्टकर्णिकानि कङ्कश्येनबर्हिणपक्षनाडीतुल्यप्रवेशानि मुद्गमाषकलायमात्रस्रोतांसि विदध्यात् नेत्राणि। तेषु त्वास्थापन-

द्रव्यप्रमाणमातुरहस्तसम्मितेन प्रसृतेन सम्मितौ प्रसृतौ द्वौ चत्वारौऽष्टौ च विधेयाः।। ६।।

Dimensions of the pipe : The length of the pipe of a *Basti* should be made six fingers in respect of an infant of one year and eight and ten fingers in respect of a boy of eight and an adult of sixteen years respectively, the girth of its calibre being respectively equal to those of the small finger, the ring finger and the middle finger respectively in the three afore-named instances. The pipe should have *Karṇikās*[1] or bulb-like protrusions attached to it at one of the ends above a space of one finger and a half, two fingers and two fingers and a half respectively in the three afore-said forms of the apparatus. The girth of their mouths (to be introduced into the rectum) should be respectively made to equal those of the calibres of feathers of a crow, a falcon and a peacock, and the girth of the channels of the main body of the pipes should respectively be such as to let a *Mudga* pulse, a *Māṣa* pulse and a *Kalāya* pulse to pass through them. The quantity of the fluid with which an *Āsthāpana-Basti* should be charged is equal respectively to two, four, and eight *Prasṛtas*[2] (in volume). A *Prasṛta* measure being here equal to what can be contained in the hollow of the patient's own palms (in each particular case). **6**

भवति चात्र-

वर्षान्तरेषु नेत्राणां बस्तिमानस्य चैव हि।
वयोबलशरीराणि समीक्ष्य वर्द्धयेद् विधिम्।। ७।।

Memorable Verse : The length of the pipe and the quantity of the fluid to charge with should be gradually increased with the progress of the patient's age and in consideration of his strength and bodily capacity. **7**

पञ्चविंशतेरूर्ध्वं द्वादशाङ्गुलम् मूलेऽङ्गुष्ठोदरपरीणाहम् अग्रे कनिष्ठिकोदरपरीणाहम् अग्रे त्र्यङ्गुलसन्निविष्टकर्णिकं गृध्रपक्षनाडीतुल्यप्रवेशं कोलास्थिमात्रच्छिद्रं क्लिन्नकलायमात्रच्छिद्रमित्येके; सर्वाणि मूले

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[1] The *Karṇikās* are attached to the pipes for guarding against their being thrust into the rectum.

[2] A *Prasṛta* measure is generally equal to two *Palās*, i.e., sixteen *Tolās*. But here it has the particular meaning as given in the text.

बस्तिनिबन्धनार्थं द्विकर्णिकानि। आस्थापनद्रव्यप्रमाणन्तु विहिता द्वादश प्रसृताः। सप्ततेस्तूर्ध्वं नेत्रप्रमाणमेतदेव, द्रव्यप्रमाणन्तु द्विरष्टवर्षवत्।। ८।।

The pipe of a *Basti* in respect of an adult above tweny-five years of age, should be made twelve fingers in length having a girth equal to that of his thumb at its base and a girth equal to that of the small finger at its mouth. At a distance of three fingers from above the mouth the *Karṇikās* should be fixed. The bore should be suck as to allow a feather of a vulture to pass through it, while the fissure at the mouth would have a girth to allow the stone of a *Kola* fruit or of a boiled *Kalāya* pulse. The pipe should in all cases be supplied with two *Karṇikās* at its root, for the purpose of firmly securing it to the mouth of the *Basti* (bladder). The quantity of the fluid to charge with in the case of an *Āsthāpana Basti* is twelve *Prasṛtas*. The length of the pipe in respect of persons above seventy years of age should be like that in the preceding case but the quantity of the fluid to charge with should be made as in the case of a youth of sixteen. **8**

मृदुर्बस्तिः प्रयोक्तव्यो विशेषाद् बालवृद्धयोः।
तयोस्तीक्ष्णः प्रयुक्तस्तु बस्तिर्हिंस्याद् बलायुषी।। ९।।

The mild *Basti* should be used specially in children and elderly persons. The srong enema used in such cases harms the strength and life of the patient. **9**

व्रणनेत्रमष्टाङ्गुलं मुदगवाहिस्रोतः, व्रणमवेक्ष्य यथास्वं स्नेहकषाये विदधीत।। १०।।

The length of a *Vraṇa-Netra* (pipe used for irrigation of ulcers) should be eight fingers and its aperture should be so wide as to admit a mudga. After assessing the ulcer, a decoction should be used according to the *doṣas* involved. **10**

तत्र नेत्राणि सुवर्णरजतताम्रायोरीतिदन्तशृङ्गमणितरुसारमयानि श्लक्ष्णानि दृढानि गोपुच्छाकृतीन्यृजूनि गुटिकामुखानि। बस्तयश्च बन्ध्या मृदवो नातिबहला दृढाः प्रमाणवन्तो गोमहिषवराहाजोरभ्राणाम्।। ११।।

Materials of the pipes : The pipe should be made either of gold, silver, copper, iron, brass, ivory, horn, gems or wood. It should be straight, smooh and firm, tapering at the top like the tuft of hair in the tail of a cow, and bulbular (i.e. not pointed) at its mouh. The *Basti*[1] (even bag) should be taken from barren animals; it should be tender, not very thick, firm and of proper size. It should be made from the urinary bladder of a cow, buffalo, pig, goat and sheep having well nourished body. **11**

नेत्रालाभे हिता नाडी नलवंशास्थिसम्भवा।
बस्त्यलाभे हितं चर्म सूक्ष्मं वा तान्तवं घनम्।। १२।।

Metrical Text : In the absence of a pipe a reed, bamboo, or horn might serve the purpose. In the absence of the bladder of any of the foregoing animals, the *Basti* should be made of skin or of thick linen. **12**

बस्तिं निरुपदिग्धन्तु शुद्धं सुपरिमार्जितम्।
मृद्वनुद्धतहीनञ्च मुहुः स्नेहविमर्द्दितम्।। १३।।
नेत्रमूले प्रतिष्ठाप्य न्युब्जन्तु विवृताननम्।
बद्ध्वा लोहेन तप्तेन चर्मस्त्रोतसि निर्दहेत्।। १४।।
परिवर्त्त्य ततो बस्तिं बद्ध्वा गुप्तं निधापयेत्।
आस्थापनञ्च तैलञ्च यथावत् तेन दापयेत्।। १५।।

Construction of the *Basti* : The bladder (of which a *Basti* should be made) should be free from muscles and blood, cleansed, tanned and dyed (disinfected). It should be softened and repeatedly lubricated with a *Sneha*. It has generally a wide mouth which should be bent and lightly fitted to the butt end of the pipe (*Netra*). The mouth of the bladder should then be tied above the (*Karṇikā*). The whole bladder should be heated with a piece of hot iron (in order to polish the surface and remove the pores therein, if any). The mouth of the bladder should then be folded and again tied (below the *Karṇikā*). The whole should then be carefully preserved. The *Āsthāpana* or the oily (*Snaihika*) *Basti* should be applied, as the case may be, with the help of such a

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[1] The *Basti* is so called from its being prepared with the bladder (*Basti*) of an animal. *Ḍalhaṇa* notes in this connection that the bladder of an ox, buffalo, or a hog, should be used in the *Āshāpana* and *Anuvāsana* measures, and the bladder of a goat or a sheep should be used in the *Uttara-Basti*.

Basti. A mild *Basti* should be applied specially to infants and old men, since a strong one is likely to injure their health and strength. **13-15**

तत्र द्विविधो बस्तिः—नैरूहिकः, स्नैहिकश्च। आस्थापनं निरूह इत्यनर्थान्तरम्, तस्य विकल्पो माधुतैलिकः; तस्य पर्य्यायशब्दो यापनो युक्तरथः सिद्धबस्तिरिति। स दोषनिर्हरणाच्छरीररोगहरणाद् वा निरूहः, वयःस्थापनादायुःस्थापनाद् वा आस्थापनम्। माधुतैलिकविधानञ्च निरूहोपक्रमचिकित्सिते वक्ष्यामः। तत्र यथाप्रमाणगुणविहितः स्नेहबस्ति-विकल्पोऽनुवासनः पादाव(प)कृष्टः। अनुवसन्नपि न दुष्यत्यनुदिवसं वा दीयत इत्यनुवासनः। तस्यापि विकल्पोऽर्धार्धमात्रावकृष्टोऽपरिहार्यो मात्राबस्तिरिति।। १६-१७।।

Bastis may be grouped under two heads-- *Nairūhika* (dry or oilless) and *Snaihika* (oleaginous). The term *Āsthāpana* is synonymous with *Nirūha*. The *Basti* known as the *Madhu-Tailika* is only an alternative of a *Nirūha-basti*. The terms *Yāpana, Yukta-ratha,* and *Siddha-basti* convey also the same meaning. A *Nirūha-basti* is so called from the fact of its expelling the *Doṣas* (morbific diatheses) from the system and from its curing the diseases of the body; while *Āsthāpana* is so named from its virtue of rejuvenating the organism or producing longevity. The process of *Madhu-tailika* would be described in connection with the mode of applying a *Nirūha-basti*.

The *Anuvāsana* is only an alternaive of a *Sneha-Basti*, but (with this difference that) the quantity of the fluid to charge with should be three-fourths, and the amount of the good effect therefrom would also be three-fourths. An *Anuvāsana basti* is so called from the fact of its not injuring the system even in the event of its being retained in the bowels a whole day, or from the fact of its being adapted to daily application. The *Mātrā-basti* again which is applicable in all cases, is an alternative to an *Anuvāsana-basti*, but should be charged with only a half part of the fluid of that used in an *Anuvāsana-basti*. **16-17**

निरूहः शोधनो लेखी स्नैहिको बृंहणो मतः।
निरूहशोधितान् मार्गान् सम्यक् स्नेहोऽनुगच्छति।। १८।।
अपेतसर्वदोषासु नाडीष्विव वहज्जलम्।
सर्वदोपहरश्चासौ शरीरस्य च जीवनः।
तस्माद् विशुद्धदेहस्य स्नेहबस्तिर्विधीयते।। १९।।

Metrical Texts : A *Nirūha-basti* acts as a cleanser of the system (*Śodhana*). It is anti-fat (*Lekhana*), emulsive (*Snehana*) and constructive (*Bṛṁhaṇa*). Oleaginous matter (*Sneha*) may freely enter into the organism when all its ducts and channels have been previously cleansed by the application of a *Nirūha-basti*. As water will freely run through channels previously cleansed of all refuse matter, so does an *Anuvāsana* tend to cleanse the organism of all *Doṣas* (morbific diatheses) and to increase the vitality of the organism. A *Sneha-basti* should therefore, be applied to a person previously purged of all *Doṣas* by the application of a *Nirūha-basti*. **18-19**

तत्रोन्मादभयशोक पिपासारोचकाजीर्णार्शःपाण्डुरोग-भ्रममदमूर्च्छाच्छर्दिकुष्ठमेहोदरस्थौल्य-श्वासकासकण्ठशोष-शोफोपसृष्ट-क्षतक्षीण-चतुस्त्रिमासगर्भिणीदुर्बलाग्न्यसहा बालवृद्धौ च वातरोगादृते क्षीणा नानुवास्या नास्थापयितव्याः ।। २० ।।

Both the *Anuvāsana* and the *Āsthapāna Bastis* should be regarded as forbidden in cases of insanity, in the mental conditions of terror and grief, of a thirsty state of the body, of aversion to food and of indigestion piles, anaemia (*Pāṇḍu*), giddiness, delirium, epilepsy, vomiting, *Kuṣṭha, Meha,* ascites, obesity, asthma, cough, dryness of the throat and oedema as well as in respect of a *Kṣata-Kṣīṇa* patient and a pregnant woman in (and before) the third or the fourth mouth of her gestation, in the case of a person suffering from dulness of appetite, impatient and incapable of bearing the least pain as well as in respect of infants, old men and persons emaciated by a bodily distemper other than one due to *Vāyu*. **20**

उदरी च प्रमेही च कुष्ठी स्थूलश्च मानवः ।
अवश्यं स्थापनीयास्ते नानुवास्याः कथञ्चन ।। २१ ।।
असाध्यता विकाराणां स्यादेषामनुवासनात् ।
असाध्यत्वेऽपि भूयिष्ठं गात्राणां सदनं भवेत् ।। २२ ।।

Metrical Text : The *Āsthāpana-basti* should be exclusively applied in cases of ascites, urinary complaints (*Meha*), *Kuṣṭha* and obesity. The application of an *Anuvāsna-basti* is entirely forbidden in those cases inasmuch as it might make the disease run into an incurable type, and a great amount of lassitude of the body would be the consequence. **21-22**

पक्वाशये तथा श्रोण्यां नाभ्यधस्ताच्च सर्वतः।
सम्यक् प्रणिहितो बस्तिः स्थानेष्वेतेषु तिष्ठति।।२३।।
पक्वाशयाद्बस्तिवीर्यं खैर्देहमुपसर्पति।
वृक्षमूले निषिक्तानामपां वीर्यमिव द्रुमम्।।२४।।
स चापि सहसा बस्तिः केवलः समलोऽपि वा।
प्रत्येति त्वनिलैर्वीर्यमपानाद्यैर्विनीयते।।२५।।
वीर्येण बस्तिरादत्ते दोषानापादमस्तकात्।
पक्वाशयस्थोऽम्बरगो भूमेरर्को रसानिव।।२६।।
स कटीपृष्ठकोष्ठस्थान् वीर्येणालोड्य सञ्चयान्।
उत्खातमूलान् हरति दोषाणां साधुयोजितः।।२७।।

Medicine duly injected (through the rectum) with the help of a *Basti* remains in the intestines (*Pakvāśaya*), in the region of the pelvis and below the umbilical region. The potency of the *Basti* (medicine) spreads over the whole organism from the intestines (*Pakvāśaya*), just as the potency of the water poured at the root of a tree tends to permeate the whole tree (through its minutest cells and fibres). The liquid part of the *Basti* is emitted out through the rectum either by itself or with the foecal matter, etc.[1], but its potency acts over the whole organism through the intervention of the *Apāna* and the other *Vāyus*. The potency of the *Basti* in the *Pakvāśaya* acts on the whole organism from top to toe, like the sun in the heaven acting on the humidity (*Rasa*) of the earth below. The *Basti*, if duly applied, tends to eliminate completely from the system all the *Doṣas* (morbific diatheses) accumulated in the regions of the back, waist and the abdomen (*Koṣṭha*). **23-27**

दोषत्रयस्य यस्माच्च प्रकोपे वायुरीश्वरः।
तस्मात् तस्यातिवृद्धस्य शरीरमभिनिघ्नतः।।२८।।
वायोर्विषहते वेगं नान्या बस्तेर्ऋते क्रिया।
पवनाविद्धतोयस्य वेला वेगमिवोदधेः।।२९।।
शरीरोपचयं वर्णं बलमारोग्यमायुषः।
कुरुते परिवृद्धिञ्च बस्तिः सम्यगुपासितः।।३०।।

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[1] *Śrikaṇṭha Dutta* in his commentary quotes this *śloka*, but he reads there "सकफ" (with *Kapha*) in the place of "समल" (with the foecal mattter, etc.). The reading in the text, however, is preferable inasmuch as *Kapha* is included in *Mala*.

As the aggravation of all the *Doṣas* (morbific principles) of the body is principally dependent on the derangement of the bodily *Vāyu*; an aggravated condition of the latter may hence lead to the dissolution of the body, and consequently the application of a *Basti*, and nothing else, is the only means of coping with the aggravation of the *Vāyu* (by subduing and restoring it to its normal condition), just as the sea-coast is the only barrier to the swollen and wind-agitated surf of the sea. A well-applied *Basti* contributes to the growth, health, strength, longevity of the body and to the improvement in its complexion. **28-30**

अत ऊर्ध्वं व्यापदो वक्ष्यामः। तत्र नेत्रं विचलितं विवर्त्तितं पार्श्वावपीडितम् अत्युत्क्षिप्तमवसन्नं तिर्यक्क्षिप्तमिति षट्प्रणिधानदोषाः। अतिस्थूलं कर्कशम् अवनतं, अणुभिन्नं सन्निकृष्टविप्रकृष्टकर्णिकं सूक्ष्मातिच्छिद्रमतिदीर्घमतिह्रस्वम् अस्त्रिमदित्येकादश नेत्रदोषाः। बहलबहलता, अल्पता, सच्छिद्रता, प्रस्तीर्णता, दुर्बद्धतेति पञ्च बस्तिदोषाः। अतिपी-डितता शिथिलपीडितता भूयोभूयोऽवपीडनं कालातिक्रम इति चत्वारः पीडनदोषाः। आमता हीनतातिमात्रतातिशीततात्युष्णतातितीक्ष्णताति-मृदुतातिस्निग्धतातिरुक्षतातिसान्द्रतातिद्रवता इत्येकादश द्रव्यदोषाः, अवाक्शीर्षोच्छीर्षन्युब्जोत्तानसङ्कुचितदेहस्थितदक्षिणपार्श्वशायिनः प्रदा-नमिति सप्त शय्यादोषाः। एवमेताश्चतुश्चत्वारिंशद् व्यापदो वैद्यनिमित्ताः। आतुरनिमित्ताः पञ्चदश आतुरोपद्रवचिकित्सिते वक्ष्यन्ते।। ३१।।

The different defects of a *Basti* : Now we shall deal with the defects and the evil effects which are consequent upon the wrong and injudicious application of a *Basti*. The defects of wrongly handling a *Basti* (*Praṇidhāna-doṣa*) are six in number, viz., the pipe may shake or revolve; it may also be pressed side-wise or thrown upwards; and it may sink down or may be pressed slantingly. Excessive thickness, coarseness, bending down, having minute cracks, nearness or distance of the tying bands (*Karṇikā*), narrowness or excessive width of its internal aperture, excessive length or extreme shortness are the eleven defects which the pipe of a *Basti* (*Netra-doṣa*) may have. The five objectionable features in the bladder (*Basti-doṣa*) are an excessive flabbiness, narrowness, width of its internal aperture, leakiness and an imperfect bending at its mouth (neck). Variation in pressures put upon a *Basti* (Enema syringe) during its application may be attended with any of the four objectionable features (*Pīḍana-doṣa*), viz., over-pressure (pressing the injection into the rectum with an injuriously excessive force), under-pressure, repeated pressures and pressure at long intervals. The eleven defects in the ingredients of the *Basti* (*Dravya-doṣa*) are insufficient cooking, excessive or insufficient quantity, extreme coldness, excessive heat, extreme keenness of potency, excessive mildness, excess or want of oiliness (*Sneha*), extreme thickness of consistency and over-fluidity. Lying with the head raised up or hung down or in a bent or sitting posture or resting on one's back or in a contracted posture or on one's right side are the seven defective postures (*Śayyā-doṣa*) in which a patient should never be laid during the application of a *Basti*. These are the forty-four defects which attend the wrong application of a *Basti* owing to the ignorance or inexperience of a physician, while those which are the effects of the injudiciousness of a patient are fifteen in number and would be described in the chapter on *Āturopadrava-Cikitsita* (Chapter XXXIX, *Cikitsita-sthāna*). **31**

स्नेहस्त्वष्टाभिः कारणैः प्रतिहतो न प्रत्यागच्छति—त्रिभिर्दोषैः अशनाभिभूतो, मलव्यामिश्रौ, दूरानुप्रविष्टोऽस्विन्नस्यानुष्णोऽल्पंभुक्तवतोऽल्पाशनस्य चेति वैद्यातुरनिमित्ता भवन्ति। अयोगस्तूभयोराध्मानं परिकर्तिका परिस्त्रावःप्रवाहिका हृदयोपसरणमङ्गप्रग्रहोऽतियोगो जीवादानमिति नव व्यापदो वैद्यनिमित्ता भवन्ति।। ३२।।

The *Sneha* injected into the bowels by a *Basti* is obstructed in its passage and cannot consequently leave the system but is retained in it due to any of the following eight causes, viz. obstruction of the food by the three *Doṣas*, its admixture with the foecal matter (accumulated in the bowels), its being injected too high up into the intestines, an omission to foment (the patient's body), using the *Sneha* in a cold state and lastly use of no meals or of scanty meals by the patient previous to the application of a *Basti*. These (retentive conditions) are due to the indiscretion of both the physician and the patient. Nine distressing symptoms (*Vyāpad*) namely as a defective application of either the *Anuvāsana* or the *Āsthāpana Bastis*, distension of the abdomen, (*Ādhmāna*), a cutting pain in the region of the anus, (*Parikartikā*)

Discharge (*Parisrāva*), Dysentry (*Pravāhikā*), affecting the heart (*Hṛdayopasaraṇa*), catching pain in the limbs, over-dosage and haemorrhage manifest themselves in consequence of any act of indiscretion of the physician in attendance. **32**

भवति चात्र-
षट्सप्ततिः समासेन व्यापदः परिकीर्तिताः।
तासां वक्ष्यामि विज्ञानं सिद्धिञ्च तदनन्तरम्।। ३३।।

Memorable Verse : The seventy-six kinds of the distressing symptoms (*Vyāpad*) have been briefly described above. Their symptoms and treatment would be described in the following chapter. **33**

इति सुश्रुत-संहितायां चिकित्सितस्थाने नेत्रबस्तिप्रमाणप्रविभागचिकित्सितं नाम पञ्चत्रिंशोऽध्यायः ।। ३५ ।।

Thus ends the Thirty-fifth Chapter in the *Cikitsā Sthāna* in the *Suśruta Saṁhitā* which deals with the dimensions, classifications and therapeutical applications of a *Netra* and a *Basti*.

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CIKITSĀ-STHĀNA

CHAPTER XXXVI

षट्त्रिंशोऽध्यायः।

अथातो नेत्रबस्तिव्यापच्चिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ।।१।।

Now we shall discourse on the medical treatment of the mishaps which are consequent on an injudicious application of the pipe and of the *basti* (*Netrabasti-vāypaccikitsita*). 1

अथ नेत्रे विचलिते तथा चैव विवर्तिते।
गुदे क्षतं रुजा वा स्यात् तत्र सद्यःक्षतक्रिया:।। २।।
अत्युत्क्षिप्तेऽवसन्ने च नेत्रे पायौ भवेद्रुजा।
विधिरत्रापि पित्तघ्नः कार्यः स्नेहैश्च सेचनम्।। ३।।
तिर्यक्प्रणिहिते नेत्रे तथा पार्श्वावपीडिते।
मुखस्यावरणाद् बस्तिर्न सम्यक् प्रतिपद्यते।
ऋजु नेत्रं विधेयं स्यात् तत्र सम्यग्विजानता।। ४।।

Metrical Text : A displacement of retro-version of the pipe during the application of a *Basti* produces a painful and bleeding ulcer in the rectum, which should be treated as a recent or incidental ulcer. An extremely up-turned or down-turned posture of the pipe at the time gives rise to a pain in the rectum which should be treated with *Pitta*-subduing remedies and sprinkled with *Snehas* (oil, clarified butter, etc.) A slanting or one-sided posture of the pipe after its introduction into the rectum causes its mouth to be closed and thus prevents a complete and satisfactory injection of the fluid (into the bowels).

Hence its mouth should be held straight (and steady) by an experienced physician. **2-4**

अतिस्थूले कर्कशे च नेत्रे चावनते तथा।
गुदे भवेत् क्षतं रुक् च साधनं पूर्ववत् स्मृतम्।।५।।
आसन्नकर्णिके नेत्रे भिन्नेऽणौ वाप्यपार्थकः।
अवसेको भवेद् बस्तेस्तस्माद् दोषान् विवर्जयेत्।।६।।
प्रकृष्टकर्णिके रक्तं गुदमर्मप्रपीडनात्।
क्षरत्यत्रापि पित्तघ्नो विधिर्बस्तिश्च पिच्छिलः।।७।।
ह्रस्वे त्वणुस्त्रोतसि च क्लेशो बस्तिश्च पूर्ववत्।
प्रत्यागच्छंस्ततः कुर्याद्रोगान् बस्तिविघातजान्।
दीर्घे महास्त्रोतसि च ज्ञेयमत्यवपीडवत्।।८।।

The use of an excessively thick or rough pipe or of one with a down-turned or bent mouth, produces a bleeding and painful ulcer in the rectum which should be remedied in the manner mentioned above. The injection of a *Basti* proves abortive in the event of the *Karṇikā* (attached to the pipe) being too near the end of the pipe or itself being broken or too small. These defects should, therefore, be carefully avoided. In a case of the *Karṇikā* (attached to the pipe) being at a greater distance from the mouth of the pipe, it would hurt the *Guda* marma (marma at the anus) and produce a considerable bleeding therefrom. *Pitta*-subduing remedies and *Picchila-Bastis* should be employed in such a case. The application of a *Basti* with a pipe of small length or narrow calibre produces pain, and the injected fluid dribbles out (without entering into the rectum), thus occasioning all the maladies[1] which attend an insufficient or abortive use of a *Basti*[2]. In the event of the pipe being large and wide-calibred one, the result would be that a large quantity of the fluid would be at once injected into the bowels just as in a case of *Avapīḍa-doṣa* (constant pressing). **5-8**

प्रस्तीर्णे बहले चापि बस्तौ दुर्बद्धदोषवत्।
बस्तावल्पेऽल्पता वापि द्रव्यस्याल्पगुणा मताः।
दुर्बद्धे चाणुभिन्ने च विज्ञेयं भिन्ननेत्रवत्।।९।।

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1. These are strangury (*Mūtra-kṛcchra*), suppression of urine (*Mūtrā-ghāta*), etc.
2. According to *Ḍalhaṇa* the remedy in this case would be that applicable in a case of *Mutrāghāta*, etc.; but *Jejjaṭa* holds that the remedy lies in applying a *Picchala Basti* as in the preceding case.

Disorders resulting from a defective bladder : The effects which result from the use of a bladder (*Basti*) too large or too thick are identical with those which follow from an imperfect fitting of its neck with the pipe. A (proportionately) smaller efficacy is obtained from the use of a small bladder capable (necessarily) of injecting a smaller quantity of the medicinal fluid. An imperfectly fixed bladder or the one with small pores therein produces effects similar to those resulting from the use of a cracked pipe. **9**

अतिप्रपीडितो बस्तिः प्रयात्यामाशयं ततः।
वातेरितो नासिकाभ्यां मुखतो वा प्रपद्यते।।१०।।
तत्र तूर्णं गलापीडं कुर्याच्चाप्यवधूननम्।
शिरःकायविरेकौ च तीक्ष्णौ सेकांश्च शीतलान्।।११।।
शनैः प्रपीडितो बस्तिः पक्वाधानं न गच्छति।
न च सम्पादयत्यर्थांस्तस्माद् युक्तं प्रपीडयेत्।।१२।।
भूयोभूयोऽवपीडेन वायुरन्तः प्रपीड्यते।
तेनाध्मानं रुजश्चोग्रा यथास्वं तत्र बस्तयः।।१३।।
कालातिक्रमणात् क्लेशो व्याधिश्चाभिप्रवर्धते।
तत्र व्याधिबलघ्नन्तु भूयो बस्तिं निधापयेत्।।१४।।

An injection made with considerable force by a *Basti* (Enema-syringe) enters the stomach (*Āmāśaya*) which being forced higher up by the up-coursing *Vāyu* in the organism is emitted through the mouth and the nostrils.[1] Under such circumstances, the patient should be immediately pressed by the neck and (his body) shaken. Strong purgatives and errhines should be administered, and sprinkling him with cold water should be prescribed. If a *Basti* be applied with lesser force, the medicinal fluid of the *Basti* cannot reach the intestines (*Pakvāśaya*) and (consequently) fails to produce the desired effect. Hence it should be duly pressed. If it be pressed at intervals, the wind (*Vāyu*) in the abdomen becomes enraged, and gives rise to tympanitis (*Ādhmāna*) and excruciating pain therein. The medicinal treatment in such a case should be the applications of proper *Bastis* in consideration of the nature of the aggravated *Doṣas* involved therein. If the pipe be retained for an (unnecessarily) long time in the rectum during the application of a *Basti*, it tends to increase the pain, and bring about an aggravation of the disease. This should be remedied by a second application of the *Basti* charged with proper antidotal solutions sufficient to cope with the intensity of the disease. **10-14**

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[1] An additional reading says that it causes vomiting, nausea, epileptic fits and a burning sensation of the body. *Vṛnda* supports this additional reading.

गुदोपदेहशोफौ तु स्नेहोऽपक्वः करोति हि।
तत्र संशोधनो बस्तिर्हितश्चापि विरेचनम्।।१५।।
हीनमात्रावुभौ बस्ती नातिकार्यकरौ मतौ।
अतिमात्रौ तथाऽऽनाह-क्लमातीसारकारकौ।।१६।।
मूर्च्छां दाहमतीसारं पित्तञ्चात्युष्णतीक्ष्णकौ।
मृदुशीतावुभौ वात-विबन्धाध्मानकारकौ।।१७।।
तत्र हीनादिषु हितः प्रत्यनीकः क्रियाविधिः।
तत्र सान्द्रे तनुं बस्तिं तनौ सान्द्रञ्च दापयेत्।।१८।।
स्निग्धोऽतिजाड्यकृद्रुक्षः स्तम्भाध्मानकृदुच्यते।
बस्तिं रूक्षमतिस्निग्धे स्निग्धं रूक्षे च दापयेत्।।१९।।

The use of an insufficiently cooked *Sneha* (in a *Basti*) leaves a slimy sticky deposit on the inner lining of the rectum accompanied by a local swelling which should be remedied by the application of a *Saṁśodhana-basti* and the exhibition of purgatives.[1] The application of a *Basti* of either kind (*Āsthāpana* and *Anuvāsana*) charged with a deficient or inadequate quantity of a medicinal solution, proves abortive in all instances; whereas diarrhoea (*Atisāra*), fatigue and *Ānāha* (distension of the abdomen with the retention of stool, urine, etc.) result from the application of one charged with an excessive quantity of the fluid. The application of a *Basti* charged wih an extremely warm or strong solution produces fainting, a burning sensation, diarrhoea and (an aggravated condition of the) *Pitta*. The use of any exremely cold or mild medicine for the purpose of a *Basti* arrests the emission of the flatus (*Vāyu*), and produces *Ādhmāna* (distension of the abdomen).[2] Antidotal measures should be adopted

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1. *Gayadāsa* reads and recommends that the purgatives to be used in such a case should be devoid of any oleaginous substances (*Sneha*).
2. An additional reading says that a dry (thickend) *Nirūha-basti* produces a slimy deposit in the rectum and in the pelvic region, while one with its fluid of an extremely thin consistency would produce only a little effect and might produce diarrhoea.

in cases of the deficient or excessive quantity, etc. The fluid to be used in charging a *Basi* should be thickened in the event of its extremely attenuated consistency and *vice versa*. The application of a *Basti* charged with a fluid consisting of an excessive quantity of *Sneha* would produce a general inertness of the organism, (dullness of organic functions), while one entirely bereft of any *Sneha* would produce numbness of the organism and a distension of the abdomen. The remedy in either case consists in employing a *Basti* of the opposite kind (viz., an oily or non-oily *Basti* respectively). **15-19**

अतिपीडितवद्दोषान् विद्धि चाप्यवशीर्षके।
उच्छीर्षके समुन्नाहं बस्तिः कुर्याच्च मेहनम्।
तत्रोत्तरो हितो बस्तिः सुस्विन्नस्य सुखावहः।। २०।।
न्युब्जस्य बस्तिर्नाप्नोति पक्वाधानं विमार्गगः।
हृद्गुदं बाधते चात्र वायुः कोष्ठमथापि च।। २१।।
उत्तानस्यावृते मार्गे बस्तिर्नान्तः प्रपद्यते।
नेत्रसंवेजनभ्रान्तो वायुश्चान्तः प्रकुप्यति।। २२।।
देहे सङ्कुचिते दत्तः सक्थ्नोरप्युभयोस्तथा।
न सम्यगनिलाविष्टो बस्तिः प्रत्येति देहिनः।। २३।।
स्थितस्य बस्तिर्दत्तस्तु क्षिप्रमायात्यवाङ्मुखः।
न चाशयं तर्पयति तस्मान्नार्थकरो हि सः।। २४।।
नाप्नोति बस्तिर्दत्तस्तु कृत्स्नं पक्वाशयं पुनः।
दक्षिणाश्रितपार्श्वस्य वामपार्श्वानुगो यतः।। २५।।
न्युब्जादीनां प्रदानञ्च बस्तेर्नैव प्रशस्यते।
पश्चादनिलकोपोऽत्र यथास्वं तत्र कारयेत्।। २६।।

The application of a *Basti* to a patient with his head downward is attended with symptoms similar to an act of over-pressing (the bladder of the *Basti*), and the remedy also would be similar. The application of a *Basti* to a patient with his head held up high and erect would block the urethra, i.e., would suppress the urine, in which case the patient should be treated first with *Sveda* and then with an *Uttara-basti* (urethral syringe)[1] which would give the patient much relief. The injected fluid goes astray (within the abdomen) and fails to enter into the intestines (*Pakvāśaya*) in the event of the patient lying in a stooping posture during the application of a *Basti*. The *Vāyu* in such a case becomes aggravated and gives rise to pain in the regions of the heart, abdomen and rectum. The injected fluid fails to penetrate into the bowels in the event of the patient lying on his back during the application of a *Basti* owing to the consequent obstruction of the passage. The bodily *Vāyu* becomes in this case agitated and enraged by the (introduction of the) pipe (of the *Basti*). A contracted position of the body or of both the thighs flexed, during the application of a *Basti* prevents the full outflow of the injected medicine from the intestines, owing to its being acted upon by the bodily *Vāyu*. In a case of the application of a *Basti* to a patient in a sitting posture, the fluid rolls down without entering into the bowels; it cannot consequently soothe the *Āśaya* and thus proves abortive. The injected medicine cannot fully enter into the *Pakvāśaya* (intestines), when the *Basti* is applied to a patient lying on his right side, since the *Pakvāśaya* is situated on the left side (of the abdomen). The application of a *Basti* is not recommended when the patient lies on his face or in such other posture since it is followed by an aggravation of the bodily *Vāyu*, which should be remedied by medicines chosen according to the exigencies of each case. **20-26**

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[1] *Jejjata's* reading of this passage does not include the application of *Sveda* but means that the *Uttara-basti* should be applied with a *Sneha*.

व्यापदः स्नेहबस्तेस्तु वक्ष्यन्तेऽत्र चिकित्सिते।
अयोगाद्यास्तु वक्ष्यामि व्यापदः सचिकित्सिताः।। २७।।

We shall describe hereafter (in the next chapter) the dangers (*Vyāpad*) which attend the misapplication of a *Sneha basti* and the course of the medical treatment to be adopted in each. The dangers (*Vyāpad*) attending a deficient application (*Ayoga*) or a (*Nirūha*) *Basti* with their respective treatment are described here in this chapter. **27**

अनुष्णोऽल्पौषधो हीनो बस्तिर्नैति प्रयोजितः।
विष्टम्भाध्मानशूलैश्च तमयोगं प्रचक्षते।
तत्र तीक्ष्णो हितो बस्तिस्तीक्ष्णञ्चापि विरेचनम्।। २८।।

***Ayoga* :** Cramps or colic pains (*Śūla*) in the intestines and heaviness and distension of the abdomen result from the application of a *Basti* charged with a medicinal solution either cold inadequate in quantity, or deficient in its therapeutic virtues. All these symptoms are included within the term *Ayoga* or deficient application of a *Basti* which should be remedied by a strong *Basti* and a strong purgative. **28**

सशेषान्नेऽथवा भुक्ते बहुदोषे च योजितः।
अत्याशितस्यातिबहुर्बस्तिर्मन्दोष्ण एव च।।२९।।
अनुष्णलवणस्नेहो ह्यतिमात्रोऽथवा पुनः।
तथा बहुपुरीषञ्च क्षिप्रमाध्मापयेन्नरम्।।३०।।
हृत्कटीपार्श्वपृष्ठेषु शूलं तत्रातिदारुणम्।
तत्र तीक्ष्णतरो बस्तिर्हितञ्चाप्यनुवासनम्।।३१।।

Distension of the abdomen and consequently an excruciating pain (*Śula*) in the regions of the sides, back, waist and the heart result from the applications of a *Basti* to a person who has taken a second meal before the digestion of a previous one, or in the event of the presence of a large accumulation of *Doṣas* (in his body). If the *Basti* be applied in a tepid state and in a large quantity just after a heavy meal, the result would be the same. Similar results would follow injections of cold medicinal solutions in large doses saturated with only a small quantity of salt and *Sneha* (oil or clarified butter) as well as from those in a person with a large accumulation of foecal matter (in his bowels). The remedy in all these cases should consist in the application of a *Basti* charged with stronger medicinal solutions as well as of an *Anuvāsana-basti*. **29-31**

अतितीक्ष्णोष्णलवणो रुक्षो बस्तिः प्रयोजितः।
सपित्तं क्षोपयेद् वायुं कुर्याच्च परिकर्तिकाम्।।३२।।
नाभिबस्तिगुदं तत्र छिनत्तीवाति देहिनः।
पिच्छाबस्तिर्हितस्तत्र स्नेहश्च मधुरैः शृतः।।३३।।

The *Pitta* and the *Vāyu* of the body are conjointly aggravated by the application of a *Basti* charged with extremely parching, hot and saline solutions which give rise to the distress, known as *Parikartikā*, attended with a sort of cutting pain in the pelvis and about the anus and the region of the umbilicus. Applications of the *Picchā-basti* of a medicated *Sneha* cooked with the drugs of the *Madhura* group should be the remedies in these cases. **32-33**

अत्यम्ललवणस्तीक्ष्णः परिस्त्रावाय कल्पते।
दौर्बल्यमङ्गसादश्च जायते तत्र देहिनः।। ३४।।
परिस्त्रवेत् ततः पित्तं दाहं सञ्जनयेद् गुदे।
पिच्छाबस्तिर्हितस्तत्र बस्तिः क्षीरघृतेन च।। ३५।।

The distress known as *Parisrāva* attended with loss of strength, and bodily lassitude results from the application of a *Basti* charged with solutions of extremely strong, acid and saline substances. *Pitta* begins to secrete at this stage, and produces a consequent burning sensation in the anus. Applications of a *Picchā-basti* as well as a *Basti* of clarified butter churned from milk should be the remedy in these cases. **34-35**

प्रवाहिका भवेत् तीक्ष्णान्निरूहात् सानुवासनात्।
सदाहशूलं कृच्छ्रेण वासृक् तत्रोपवेश्यते।। ३६।।
पिच्छाबस्तिर्हितस्तत्र पयसा चैव भोजनम्।
सर्पिर्मधुरकैः सिद्धं तैलञ्चाप्यनुवासनम्।। ३७।।

The distress known as *Pravāhikā* or the passing of bloody stools or painful motions, attended with colic (*Śūla*) and a burning sensation, is the effect of an excessively strong *Aśthāpana* or *Anuvāsana Basti*. This disorder should be remedied by the application of a *Picchā-basti*, a diet of boiled rice saturated with milk and with injections into the bowels, in the manner of an *Anuvāsana Basti*, of a medicated Sneha (oil or clarified butter) cooked with the drugs of the *Madhura* group. **36-37**

अतितीक्ष्णो निरूहो वा सवाते चानुवासनः।
हृदयस्योपसरणं कुरुते चाङ्गपीडनम्।। ३८।।
दोषैस्तत्र रुजस्तास्ता मदो मूर्च्छाऽङ्गगौरवम्।
सर्वदोषहरं बस्तिं शोधनं तत्र दापयेत्।। ३९।।

The distress known as *Hṛdayopasaraṇa*, accompanied with such symptoms as, aching pains in the limbs, semi-consciousness, unconsciousness and heaviness of the body and all other discomforts similar to the action of the deranged *Vāyu*, originates from the application of a *Nirūha-basti* charged with extremely parching solutions as well as from those of an *Anuvāsana-basti* in the complicated diseases of the deranged bodily *Vāyu*. The remedy in these cases consists in applying the *Śodhana Basti* charged with solutions efficacious in subduing the actions of all the *Doṣas* of the body. **38-39**

रुक्षस्य बहुवातस्य तथा दुःशयितस्य च।
बस्तिरङ्गग्रहं कुर्याद्रूक्षो मृद्वल्पभेषजः ।। ४० ।।
तत्राङ्गसादः प्रस्तम्भो जृम्भोद्वेष्टनवेपकाः।
पर्वभेदश्च तत्रेष्टाः स्वेदाभ्यञ्जनबस्तयः ।। ४१ ।।

A breaking pain in the joints and the limbs, numbness (*Aṅga-graha*), yawning, shivering and lassitude are the symptoms which follow the applications of a *Basti* inadequately charged, or charged with medicinal solutions which are either too mild or too *Rūkṣa* (dry) in their potency, or applied in the case of a patient having laid in any of the objectionable postures at the time of the application, or possessed of a dry or *Vāyu*-predominating temperament. The remedy in these cases should consist in applying *Sveda*, anointments and appropriate *Bastis*. **40-41**

अत्युष्णतीक्ष्णोऽतिबहुर्दत्तोऽतिस्वेदितस्य च।
अल्पदोषस्य वा बस्तिरतियोगाय कल्पते।। ४२।।
विरेचनातियोगेन समानं तच्चिकित्सितम्।
पिच्छाबस्तिप्रयोगश्च तत्र शीतः सुखावहः ।। ४३।।

Symptoms which are known as *Atiyoga*, following applications of *Bastis* charged with an inordinate quantity of medicinal fluid or with extremely hot or strong solutions as well as the application of *Bastis* after an excessive application of *Sveda* (fomentation) and in slight derangements of the bodily *Doṣas* should be treated identically as in cases laid down in connection with an *Atiyoga* (excessive use) of purgatives. The use of a *Picchā-Basti* in a cold state is also recommended, as it would give the patient much relief. **42-43**

अतियोगात् परं यत्र जीवादानं विरिक्तवत्।
देयस्तत्र हितश्चापि पिच्छाबस्तिः सशोणितः ।। ४४।।

Measures and remedies mentioned in respect of *Jīvādāna* (haemorrhage of the bowels) in connection with an excessive use of purgatives should be employed in the case of similar symptoms

(*Jīvādāna*) following the excessive use of a *Basti*. Applications of *Picchā-basti* charged with blood are likewise recommended in these cases. **44**

नवैता व्यापदो यास्तु निरूहं प्रत्युदाहृताः।
स्नेहबस्तिष्वपि हि ता विज्ञेया कुशलैरिह॥ ४५॥
इत्युक्ता व्यापदः सर्वाः सलक्षणचिकित्सिताः।
भिषजा च तथा कार्यं यथैता न भवन्ति हि॥ ४६॥

The foregoing nine kinds of distressing symptoms (*Vyāpad*) resulting from an injudicious application of a *Nirūha-basti* are also found to result from the injudicious application of a *Sneha-basti*. All the distresses (of the injudicious applications of a *Basti*) with their symptoms and the course of medical treatment to be adopted (in each case) have thus been described. A discrete and experienced physician should so act as not to induce these distresses (*Vyāpad*) in connection with the applications of a *Basti*. **45-46**

पक्षाद् विरेको वान्तस्य ततश्चापि निरूहणम्।
सद्यो निरूढोऽनुवास्यः सप्तरात्राद् विरेचितः।। ४७।।

A purgative should be given after the lapse of a fortnight from the date of the exhibition of an emetic drug. An *Āsthāpana-basti* should be applied a week after the date of purging. An *Anuvāsana-basti* should also be applied on the very same day. **47**

इति सुश्रुत-संहितायां चिकित्सितस्थाने नेत्रबस्तिव्यापच्चिकित्सितं नाम
षट्त्रिंशोऽध्यायः ।। ३६ ।।

Thus ends the Thirry-sixth Chapter of the *Cikitsā Sthāna* in the *Suśruta Saṁhitā* which treated of the medical treatment of the diseases consequent on the injudicious applications of a *Basti*.

⁂

CIKITSĀ-STHĀNA

CHAPTER XXXVII

सप्तत्रिंशोऽध्यायः।

अथातोऽनुवासनोत्तरबस्तिचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the treatment of an *Anuvāsana basti* and an *Uttara-basti* (*Anuvāsanottara-Basti-cikitsita*). 1

विरेचनात् सप्तरात्रे गते जातबलाय च।
कृतान्नायानुवास्याय सम्यग्देयोऽनुवासनः।।२।।
यथावयो निरूहाणां या मात्राः परिकीर्तिताः।
पादावकृष्टास्ताः कार्याः स्नेहबस्तिषु देहिनाम्।।३।।
उत्सृष्टानिलविण्मूत्रे नरे बस्तिं विधापयेत्।
एतैर्हि विहतः स्नेहो नैवान्तः प्रतिपद्यते।।४।।
स्नेहबस्तिर्विधेयस्तु नाविशुद्धस्य देहिनः।
स्नेहवीर्य तथा दत्ते देहश्चानुविसर्पति।।५।।

Metrical Texts : An *Anuvāsana-basti* should be applied to a patient fit to be treated therewith, seven days after the administration of a purgative and after he has regained his strength and taken his meal of rice. Three-quarter parts of the medicinal solution enjoined to be used in connection with a *Nirūha-basti* (dry or oilless) in consideration of the age and temperament of the patient form the (full) dose of a *Sneha basti*. An enema (*Basti*) should be applied after the emission of stool, flatus and urine from the system, since they resist the penetration of the *Sneha* into the bowels. A *Sneha-basti* (emulsive or oleaginous enema) should not be applied to a person whose organism has not been previously cleansed (by an appropriate emetic and purgative). The potency of the *Sneha* would be able to easily infiltrate into a system previously cleansed in the manner before indicated. **2-5**

अत ऊर्ध्वं प्रवक्ष्यामि तैलानीह यथाक्रमम्।
पानान्वासननस्येषु यानि हन्युर्गदान् बहून्।। ६।।

Now we shall describe (the process of preparing) the several medicated oils in due order with reference to the different *Doṣas* which should be used as drink and errhines and in charging a *Sneha basti* and which have the power of destroying a variety of diseases (if so used). **6**

शटीपुष्करकृष्णाह्वा-मदनामरदारुभिः ।
शताह्वाकुष्ठयष्टचाह्व-वचाबिल्वहुताशनैः ।। ७।।
सुपिष्टैर्द्विगुणक्षीरं तैलं तोयचतुर्गुणम्।
पक्त्वा बस्तौ विधातव्यं मूढवातानुलोमनम्।। ८।।
अर्शांसि ग्रहणीदोषमानाहं विषमज्वरम्।
कटचूरुपृष्ठकोष्ठस्थान् वातरोगांश्च नाशयेत्।। ९।।

First *Taila* : Drugs such as *Śaṭī, Puṣkara, Kṛṣṇā, Madana, Deva-dāru, Śatāhvā, Kuṣṭha, Yaṣṭi-madhu, Vacā, Bilva* and *Citraka* should be pounded together, made into a paste and duly cooked with oil one part milk two parts and water four parts. The use of this medicated oil as a *Basti*-measure proves curative in pacifying the incarcerated *Vāyu* and in cases of haemorrhoids, lienteric diarrhoea (*Grahaṇī*), tympanitis with retention of stool and urine, *Viṣama-jvara* and the affections of *Vāyu* (nervous disorders) in the waist (lumbago), the thighs (sciatica), the back and the abdomen. **7-9**

वचापुष्करकुष्ठैला-मदनामरसिन्धुजैः ।
काकोलीद्वययष्टचाह्व-मेदायुग्मनराधिपैः ।।१०।।
पाठाजीवकजीवन्ती-भार्गीचन्दनकट्फलैः ।
सरलागुरुबिल्वाम्बु-वाजिगन्धाग्निवृद्धिभिः ।।११।।
विडङ्गारग्वधश्यामा-त्रिवृन्मागधिकर्धिभिः ।
पिष्टैस्तैलं पचेत् क्षीर पञ्चमूलरसान्वितम्।।१२।।

गुल्मानाहाग्निषङ्गार्शोग्रहणीमूत्रसङ्गिनाम् ।
अन्वासनविधौ युक्तं शस्यतेऽनिलरोगिणाम्।। १३।।

Second ***Taila*** **:** *Vacā, Puṣkara, Kuṣṭha, Elā, Madana, Deva-dāru, Saindhava, Kākolī, Kṣīra-Kākoli, Yaṣṭi-madhu, Medā, Mahā-medā, Narādhipa* (*Āragvadha*), *Pāṭhā, Jivaka, Jīvantī, Bhārgī, Candana, Katphala, Saralā* (white *Trivṛt*), *Aguru, Bilva, Ambu* (*Sugandhabālā*), *Aśvagandhā, Citraka, Vṛddhi, Viḍaṅga, Āragvadha, Śyāmā Trivṛt, Pippalī* and *Ṛddhi* should be pasted together and cooked with the proper quantity of oil, milk and the decoction of the drugs of the (major) *Pañca-mūla* group. *Anuvāsana-bastis* of this kind are highly efficacious in cases of *Gulma*, tympanitis with suppressed stool and urine, impaired digestion, haemorrhoids, lienteric diarrhoea (*Grahaṇi*), retentions of urine and diseases due to the action of the deranged *Vāyu*. **10-13**

चित्रकातिविषापाठा दन्तीबिल्ववचामिषैः।
सरलांशुमतीरास्ना-नीलिनीचतुरङ्गुलैः ।। १४।।
चव्याजमोदकाकोली-मेदायुग्मसुरद्रुमैः ।
जीवकर्षभवर्षाभू बस्तगन्धाशताह्वयैः ।। १५।।
रेणवश्वगन्धामञ्जिष्ठा-शटीपुष्करतस्करैः ।
सक्षीरं विपचेत् तैलं मारुतामयनाशनम्।। १६।।
गृध्रसीखञ्जकुब्जाढ्य-मूत्रोदावर्तरोगिणाम् ।
शस्यतेऽल्पबलाग्नीनां बस्तावाशु नियोजितम्।। १७।।

Third ***Taila*** **:** *Citraka, Ativiṣā, Pāṭhā, Dantī, Bilva, Vacā, Āmiṣa* (*Guggulu*), *Saralā* (white *Trivṛt*), *Aṁśumatī* (*Sālapṛṇi*), *Rāsnā, Nilinī, Caturaṅgula* (*Āragvadha*), *Cavya, Ajamodā, Kākolī*, the two kinds of *Medā, Deva-dāru, Jīvaka, Ṛṣabhaka, Varṣābhu, Aja-gandhā, Śatāhvā, Hareṇū, Aśva-gandhā, Manjiṣṭhā, Śaṭhī, Puṣkara* and *Taskara* (*Coraka*) should be pasted together and cooked with the proper quantity of milk and oil. The oil thus prepared is highly efficacious in the disorders of the deranged *Vāyu*. Injected into the bowels in the manner of (*Anuvāsana-basti*), it speedily cures *Gṛdhrasī* (sciatica), lameness, haunch-back, *Āḍhyavāta*, urinary diseases, obstinate constipation of the bowels (*Udā-varta*), impaired digestion and weakness of the body. **14-17**

भूतिकैरण्डवर्षाभू-रास्नावृषकरोहिषैः ।
दशमूलसहाभार्गी-षड्ग्रन्थामरदारुभिः ।। १८ ।।
बलानागबलामूर्वा-वाजिगन्धामृताद्वयैः ।
सहाचरवरीविश्वा-काकनासाविदारिभिः ।। १९ ।।
यवमाषातसीकोल-कुलत्थैः क्वथितैः शृतम् ।
जीवनीयप्रतीवापं तैलं क्षीरचतुर्गुणम् ।। २० ।।
जङ्घोरुत्रिकपार्श्वांस-बाहुमन्याशिरःस्थितान् ।
हन्याद् वातविकारांस्तु बस्तियोगैर्निषेवितम् ।। २१ ।।

Fourth *Taila* : A decoction of the drugs *Bhūtika, Eraṇḍa, Varṣābhū, Rāsnā, Vṛṣaka, Rohiṣa,* the drugs of the *Daśa-mūla* group, *Sahā* (*Mudga-parṇī*), *Bhārgī, Ṣaḍ-granthā* (*Vacā*), *Deva-dāru, Balā, Nāga-balā, Mūrvā, Aśva-gandhā,* the two *Amṛtā* (*Gudūcī* and *Harītakī*), *Sahācara, Varī* (*Śatā-varī*), *Śuṇṭhī, Kāka-nāsā, Vidāri, Yava, Māṣa, Atasī, Kola* and *Kulattha* should be cooked in an adequate quantity of oil with (a *Kalka* of) the drugs of the *Jīvanīya* group and a quantity of milk weighing four times as much as the oil. The oil, if employed in the manner of a *Basti*, would prove beneficial in cases of diseases due to the action of the deranged *Vāyu* localised in the regions of the thighs, legs, coxcyx (*Trika*), sides (*Pārśva*), balls of the shoulders (*Aṁsa*) and in the hands, the head and *Manyā* (nerves of the neck). **18-21**

जीवन्त्यतिबलामेदा-काकोलीद्वयजीवकैः ।
ऋषभातिविषाकृष्णा-काकनासावचामरैः ।। २२ ।।
रास्नामदनयष्ट्याह्व-सरलाभीरुचन्दनैः ।
स्वयंगुप्ताशटीशृङ्गी-कलसीसारिवाह्वयैः ।। २३ ।।
पिष्टैस्तैलघृतं पक्वं क्षीरेणाष्टगुणेन तु ।
तच्चानुवासने देयं शुक्राग्निबलवर्धनम् ।। २४ ।।
बृंहणं वातपित्तघ्नं गुल्मानाहहरं परम् ।
नस्ये पाने च संयुक्तमूर्ध्वजत्रुगदापहम् ।। २५ ।।

Fifth *Taila* (with clarified butter) : The drugs *Jīvantī, Atibalā, Medā,* the two kinds of *Kākolī, Jīvaka, Ṛṣabhaka, Ativiṣā, Kṛṣṇā, Kāka-nāsā, Vacā, Deva-dāru, Rāsnā, Madana, Yaṣti-madhu, Saralā* (white *Trivṛt*), *Śatāvarī, Candana, Svayam-guptā, Śaṭi, Śṛṅgi, Kalasi* and both types of *Sārivā* with an adequate quantity of oil and clarified butter (in equal parts) with a quantity of milk weighing eight times as much as the combined weight of the oil and clarified butter. This oil should be employed in the manner of an *Anuvāsana-basti* in cases of *Gulma* and retentions of stool and urine with a distension of the abdomen. It conquers the deranged *Vāyu* and *Pitta* of the body, acts as an invigorating and constructive tonic, improves digestion, increases strength and creates fresh semen. Used as an errhine or as a drink it tends to alleviate all affections confined to the regions above the clavicles. **22-25**

मधुकोशीरकाश्मर्य-कटुकोत्पलचन्दनैः ।
श्यामापद्मकजीमूत-शक्राह्वातिविषाम्बुभिः ।। २६ ।।
तैलपादं पचेत् सर्पिः पयसाष्टगुणेन च ।
न्यग्रोधादिगणक्वाथ-युक्तं बस्तिषु योजितम् ।। २७ ।।
दाहासृग्दरवीसर्प-वातशोणितविद्रधीन् ।
पित्तरक्तज्वराद्यांश्च हन्यात् पित्तकृतान् गदान् ।। २८ ।।

Sixth *Sneha* : *Yaṣṭi-madhu, Uśīra, Kāśmarya, Kaṭuka, Utpala, Candana, Śyāmā,*[1] *Padma-Kāṣṭha, Jīmūta, Indra-yava, Ativiṣā* and *Bālā* (in equal parts) should be pasted together and cooked with an adequate quantity of clarified butter and oil, the oil weighing a fourth part of the whole quantity of *Sneha* to which should be added a quantity of milk weighing eight times as much as the *Sneha* (oil and clarified butter added together) with a decoction of the drugs of the *Nyagrodhādi* group. This (medicated *Ghṛta*), is used as *Basti* proves efficacious in cases of *Asṛg-dara* (menorrhagia), erysipelas (*Visarpa*), *Vāta-Rakta*, abscess (*Vidradhi*), haemorrhagic disorders, fever, burning sensations in the body and all other disorders due to the action of the deranged *Pitta*. **26-28**

मृणालोत्पलशालूक-सारिवाद्वयकेशरैः ।
चन्दनद्वयभूनिम्ब-पद्मबीजकसेरुकैः ।। २९ ।।
पटोलकटुकारक्ता-गुन्द्रापर्पटवासकैः ।
पिष्टैस्तैलमिदं पक्वं तृणमूलरसेन च ।। ३० ।।

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[1] *Ḍalhaṇa* explains "*Śyāmā*" as "*Priyaṅgu*" and "*Jimuta*" as "*Mustaka*".

क्षीरद्विगुणसंयुक्तं बस्तिकर्मणि योजितम्।
नस्येऽभ्यञ्जनपाने वा हन्यात् पित्तगदान् बहून्।। ३१।।

Seventh *Sneha* : A paste of *Mṛṇāla*, *Utpala*, *Śālūka*, the two kinds of *Sārivā*, (*Ananta-mūla* and *Śyamalatā*), *Nāga-Keśara*, the two kinds of *Candana* (red and white), *Bhū-nimba*, *Padma-bīja*, *Kaśeruka*, *Paṭola*, *Kaṭuka*, *Raktā* (*Mañjiṣṭhā*, *Gundrā*, *Parpaṭaka* and *Vāsaka* (weighing one seer in all) should be cooked with (sixteen seers of) the decoction of *Tṛṇa-mūla*[1] with (four seers of) oil and with milk twice as much as the oil. A variety of *Pittaja* diseases yields to the curative efficacy of this medicated oil, used as a *Basti*, or as errhines, drink unguent. **29-31**

त्रिफलातिविषामूर्वा-त्रिवृच्चित्रकवासकैः ।
निम्बारग्वधषड्ग्रन्था-सप्तपर्णनिशाद्वयैः ।। ३३।।
गुडूचीन्द्रसुराकृष्णा-कुष्ठसर्षपनागरैः ।
तैलमेभिः समैः पक्वं सुरसादिरसाप्लुतम्।। ३४।।
पानाभ्यञ्जनगण्डूष-नस्यबस्तिषु योजितम्।
स्थूलतालस्यकण्ड्वादीन् जयेत् कफकृतान् गदान्।। ३५।।

Eighth *Sneha* : A paste composed of *Triphalā*, *Ativiṣā*, *Mūrvā*, *Trivṛt*, *Citraka*, *Vāsaka*, *Nimba*, *Āragvadha*, *Ṣaḍ-granthā* (*Vacā*), *Sapta-parṇa*, the two kinds of *Haridrā*, (*Haridrā* and *Dāru-haridrā*), *Gudūcī*, *Indra-surā*, (*Indra-varuṇī*), *Pippalī*, *Kuṣṭha*, *Sarṣapa* and *Nāgara* in equal parts (weighing one seer in all), should be cooked with an adequate quantity (four seers) of oil and (sixteen seers of) the decoction of the drugs of the *Surasādi* group. Obesity, a feeling of physical langour, itches, etc., as well as diseases due to the deranged condition of *Kapha*, readily yield to the use of this (medicated oil) employed as a medicinal snuff (*Nasya*), a gargle (*Gaṇḍūṣa*), a drink, or anointment, or as a *Basti*. **32-34**

पाठाजमोदाशार्ङ्गेष्टा-पिप्पलीद्वयनागरैः ।
सरलागुरुकालीय-भार्गीचव्यामरद्रुमैः ।। ३५।।
मरिचैलाभयाकट्वी-शटीग्रन्थिककट्फलैः ।
तैलमेरण्डतैलं वा पक्वमेभिः समायुतम्।। ३६।।

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[1] *Ḍalhana* explains "*Tṛṇa mūla*" as "*Tṛṇa-pañca-mūla*" for which see Ch. XXXVIII, *Sūtra-Sthāna*.

वल्लीकण्टकमूलाभ्यां क्वाथेन द्विगुणेन च।
हन्यादन्वासनैर्दत्तं सर्वान् कफकृतान् गदान्।। ३७।।

Ninth *Sneha* : A paste (weighing one seer in all) composed of *Pāṭhā, Ajamoda, Śārṁgeṣṭā, Pippalī, Gaja-pippalī, Śuṇṭhī, Saralā* (D. R.--*Saptalā*). *Aguru, Kālīya, Bhārgī, Cavya, Deva-dāru, Marica, Elā, Haritakī, Kaṭuka, Śaṭī, Granthika* and *Kaṭphala* pounded together and mixed with a decoction of the *Vallī*[1] and the *Kaṇṭaka* each weighing twice as much as the weight of the oil, should be cooked with an adequate quantity of sesamum or castor oil (weighing four seers). All kinds of diseases due to a deranged condition of the bodily *Kapha* readily yield to the use of this (medicated) oil when employed in the manner of an *Anuvāsana* enema (*Basti*). **35-37**

विडङ्गोदीच्यसिन्धूत्थ-शटीपुष्करचित्रकैः ।
कट्फलातिविषाभार्गी-वचाकुष्ठसुराह्वयैः ।। ३८।।
मेदामदनयष्ट्याह्व-श्यामानिचुलनागरैः ।
शताह्वानीलिनीरास्ना-कलसीवृषरेणुभिः ।। ३९।।
बिल्वाजमोदकृष्णाह्वा-दन्तीचव्यनराधिपैः ।
तैलमेरण्डतैलं वा मुष्ककादिरसाप्लुतम्।। ४०।।
प्लीहोदावर्तवातासृग्गुल्मानाहकफामयान् ।
प्रमेहशर्करार्शांसि हन्यादाश्वनुवासनात्।। ४१।।

Tenth *Sneha* : A pasted compound of *Vidaṅga, Udicya, Saindhava* salt, *Śaṭhī, Puṣkara, Citraka, Kaṭphala, Ativiṣā, Bhārgi, Vacā, Kuṣṭha, Deva-dāru, Medā, Madana, Yaṣṭi-madhu, Syāmā*[2], *Nicula* (*Jala-Vetasa*), *Nāgara, Śatāahvā, Nīlinī, Rāsnā, Kalasī, Vāsaka, Reṇu, Bilva, Ajamoda, Pippalī, Dantī, Cavya, Naradhipa* (*Āragvadha*) with the decoction of the drugs of the *Muṣkakādi* group, should be cooked with an adequate quantity of sesamum or castor oil. The use of this oil in the manner of an *Anuvāsana-basti* (enema) speedily proves curative in cases of *Plīhodara* (enlargement of the spleen), obstinate constipation of the bowels, *Vāta-Rakta, Gulma,* retentions of stool and urine with a flatulent distension of the abdomen, in diseases due to the action of the deranged *Kapha*, in urinary complaints, gravels in the bladder (*Śarkarā*) and in haemorrhoids. **38-41**

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[1] The "*Vallī*" and the "*Kaṇṭaka*" here evidently mean the "*Vallī-Pañca-mūla*" and the "*Kaṇṭaka-Pañca-mūla*" respectively for which see chapter XXXVIII. *Sūtra-Sthāna*.

[2] *Ḍalhana* explains "*Śyāmā*" as "*Vṛddha-dāraka*" and "*Renu*" as *Parpaṭaka*"

अशुद्धमपि वातेन केवलेनातिपीडितम्।
अहोरात्रस्य कालेषु सर्वेष्वेवानुवासयेत्।। ४२।।
रूक्षस्य बहुवातस्य द्वौ त्रीनप्यनुवासनम्।
दत्त्वा स्निग्धतनुं ज्ञात्वा ततः पश्चान्निरूहयेत्।। ४३।।
अस्निग्धमपि वातेन केवलेनातिपीडितम्।
स्नेहप्रगाढैर्मतिमान् निरूहैः समुपाचरेत्।। ४४।।
अथ सम्यङ्निरूढन्तु वातादिष्वनुवासयेत्।
बिल्वयष्ट्याह्वमदन-फलतैलैर्यथाक्रमम् ।। ४५।।

An *Anuvāsna-baśti* may be applied in all parts of the day and night and even (if necessary) without any previous exhibition of emetics and purgatives, in the case of a patient in whose system the *Vāyu* has been incarcerated and extremely aggravated. The application of a *Nirūha-basti* (enema) should, however, be made in respect of a person of an extremely dry temperament, or in whose system the deranged and aggravated *Vāyu* extremely predominates, only after his system had been made sufficiently emulcent (*Snigdha*) by two or three injections with an *Anu-vāsana-basti* (enema), charged with a medicinal solutions and with a profuse quantity of *Sneha* added therewith, may be applied even before applying a *Sneha* (*Basti*). On finding that the *Nirūha-basti* has fully acted, the physician should treat the patient with medicinal solutions of oils prepared with *Bilva, Yaṣṭi-madhu* and *Madana* fruit respectively in the manner of an *Anuvāsana-basti* in cases of the aggravations of *Vāyu*, etc. **42-45**

रात्रौ बस्तिं न दद्यात् तु दोषोत्क्लेशो हि रात्रिजः।
स्नेहवीर्ययुतः कुर्यादाध्मानं गौरवं ज्वरम्।। ४६।।
अह्नि स्थानस्थिते दोषे वह्नौ चान्नरसान्विते।
स्फुटस्रोतोमुखे देहे स्नेहौजः परिसर्पति।। ४७।।
पित्तेऽधिके कफे क्षीणे रूक्षे वातरुगर्दिते।
नरे रात्रौ च दातव्यं काले चोष्णोऽनुवासनम्।। ४८।।
उष्णे पित्ताधिके वाऽपि दिवा दाहादयो गदाः।
सम्भवन्ति यतस्तस्मात् प्रदोषे योजयेद् भिषक्।। ४९।।

A *Basti* should not be applied in the night since the *Doṣas* of the system are (generally) aggravated at this time and since the *Sneha* (of the *Basti*) owing to its potency is likely to give rise to a distension of the abdomen attended with fever and heaviness of the limbs. The mouths of the internal ducts of the body remain dilated and the *Doṣas* remain in their proper places (i.e., are not generally agitated), and the digestive fire remains surcharged with the essence of the digestive food during the day time, hence the potency (*Ojas*) of a *Sneha-basti* employed during the day time easily spreads through the ducts of the body. An *Anuvāsana-basti* may be applied during (the early part of) the night in summer in a case marked by a preponderance of the deranged *Pitta* and a (consequent) weakness of the *Kapha*, and an extremely parched condition of the organism, as well as in cases of the affections of *Vāyu* (*Vāta-roga*). Unfavourable symptoms such as a burning sensation in the body, etc., arise from the application of a *Basti* in the day time during a prepoderance of the *Pitta*, or in summer. The physician should, therefore, make such applications in the evening (*Pradoṣa*) in such instances. **46-49**

शीते वसन्ते च दिवा ग्रीष्मप्रावृड्घनात्यये।
स्नेह्यो दिनान्ते पानोक्तान् दोषान् परिजिहीर्षता।
अहोरात्रस्य कालेषु सर्व्वेष्वेवानिलाधिकम्।।५०।।

Proper time for the application of the *Sneha-basti* : A *Sneha-basti* should be employed during the day in spring and winter and in the evening during summer and the rainy season, with a view to ward off the dangers due to the misapplication in the internal use of a *Sneha*[1]. It may, however, be applied at any time during the day, or in the night in a case marked by a preponderance of the deranged bodily *Vāyu*. **50**

तीव्रायां रुजि जीर्णान्नं भोजयित्वानुवासयेत्।
न चाभुक्तवतः स्नेहः प्रणिधेयः कथञ्चन।
शुद्धत्वाच्छून्यकोष्ठस्य स्नेह ऊर्ध्वं समुत्पतेत्।।५१।।
सदाऽनुवासयेच्चापि भोजयित्वाऽर्द्रपाणिनम्।
ज्वरं विदग्धभुक्तस्य कुर्यात् स्नेहः प्रयोजितः।।५२।।
न चातिस्निग्धमशनं भोजयित्वाऽनुवासयेत्।
मदं मूर्च्छाञ्च जनयेद् द्विधा स्नेहः प्रयोजितः।।५३।।

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[1] See Chapter XXXI., *Cikitsita-Sthāna*.

रुक्षं भुक्तवतो ह्यन्नं बलं वर्णञ्च हापयेत्।
युक्तस्नेहमतो जन्तुं भोजयित्वाऽनुवासयेत्॥५४॥
यूषक्षीररसैस्तस्माद् यथाव्याधि समीक्ष्य वा।
यथोचितात् पादहीनं भोजयित्वाऽनुवासयेत्॥५५॥

In the serious stage of a disease an *Anuvāsana*-enema should be applied after the patient has partaken of a second meal, having already digested his previous one. The use of a *Sneha-basti* is forbidden in an empty stomach as it might otherwise send the injected fluid higher up into the intestines owing to the emptiness and cleansed[1] (unencumbered) state of the stomach. An application of the *Anuvāsana-basti* should be made just after a meal, so much so that the hands are still wet, since the application of a *Basti* made during the continuance of a partially digested or undigested meal in the stomach brings on fever. An *Anuvāsana* enema should not, however, be applied after the patient had taken his meal, richly saturated or cooked with a *Sneha* (oil or clarified butter), since the double introduction of the *Sneha* into the system through the medium of food and the *Basti* brings on intoxication and unconsciousness. The strength and complexion of the patient suffer much by the application of an *Anuvāsana-basti* after he has taken a dry (*Rukṣa*) meal containing no *Sneha*. A patient should, therefore, be first fed with a diet saturated with a moderate quantity of an oleaginous substance before being treated with an *Anuvāsana-basti*. The patient before being treated with an *Anuvāsana basti* should be fed with *Mudga*-soup[2], cow's milk and meat-soup to a quarter part[3] less than the quantity he can ordinarily take. **51-55**

अथानुवास्यं स्वभ्यक्तमुष्णाम्बुस्वेदितं शनैः।
भोजयित्वा यथाशास्त्रं कृतचंक्रमणं ततः॥५६॥

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[1] *Gayadāsa* reads "सूक्ष्मत्वात" in place of "शुद्धत्वात्" and explains it to mean "owing to the potency of the *Sneha* in traversing through the minutest channels of the body."

[2] *Ḍalhaṇa* explains that the *Mudga* soup should be taken without being mixed with any *Sneha*. He further says that the patient should be given *Mudga*-soup, cow's milk and meat-essence in accordance with the aggravation of the deranged *Kapha*, *Pitta* and *Vāyu* respectively.

[3] *Ḍalhaṇa*, on the authority of the older Commentators explains that the patient should not be fed to his fill but only to three-fourths, half and one-fourth of what he can ordinarily take according to his digestive capacity.z

विसृज्य च शकृन्मूत्रं योजयेत् स्नेहबस्तिना।
प्रणिधानविधानन्तु निरूहे च प्रवक्ष्यते।। ५७।।
ततः प्रणिहितस्नेह उत्तानो वाक्शतं भवेत्।
प्रसारितैः सर्वगात्रैस्तथा वीर्यं विसर्पति।। ५८।।
ताडयेत् तलयोरेनं त्रींस्त्रीन् वाराञ्छनैःशनैः।
स्फिचोश्चैनं ततः शय्यां त्रीन् वारानुत्क्षिपेत् ततः।। ५९।।
एवं प्रणिहिते बस्तौ मन्दायासोऽथ मन्दवाक्।
स्वास्तीर्णे शयने काममासीताचारिके रतः।। ६०।।

The mode of applying a *Sneha-basti* : The body of the patient to be treated with an *Anuvāsana-basti* should be first anointed (with a *Sneha*) and gently fomented with hot water. Then he should be advised to take his meal in the prescribed way and made to take a short walk. Then having passed stools and urine, he should be treated with the *Sneha-basti*. The mode of applying (the apparatus) would be described under the head of *Nirūha-basti*. The patient should be kept silently lying on his back as long as it would take to count a hundred words (*Vāk*). The potency (*Vīrya*) of the injected *Sneha* spreads through the entire organism in the event of one's lying without stretched limbs in the above manner after the application of a *Sneha-basti*. The patient should be gently struck[1] three times slowly on each of the soles and the palms of his hands and on the buttocks.[2] The (patient with his) bedding should be thrice raised (and shaken with gentle jerks). After that he should be laid on a bed stretched out at full length and be advised to speak and exert himself as little as possible and conform to a strict regimen of diet and conduct. **56-60**

स तु सैन्धवचूर्णेन शताह्वेन च योजितः।
देयः सुखोष्णश्च तथा निरेति सहसा सुखम्।। ६१।।

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[1] *Ḍalhaṇa* explains that the patient should be caught hold of by his wrists and ankles and given the gentle jerks so as to allow the potency of the *Sneha* spread through the organism.

[2] Some explain that the buttocks of the patient should be raised up with his bedding and his couch. At any rate his buttocks should be raised up in order to enable the injected *Sneha* to remain inside the intestines and not to come out instantly.

यस्यानुवासनो दत्तः सकृदन्वक्षमाव्रजेत्।
अत्यौष्ण्याददतितैक्ष्ण्याद् वा वायुना वा प्रपीडितः।। ६२।।
सवातोऽधिकमात्रो वा गुरुत्वाद् वा सभेषजः।
तस्यान्योऽल्पतरो देयो न हि स्निह्यत्यतिष्ठति।। ६३।।

A quantity of *Śatāhvā* and *Saindhava* should be mixed with the *Sneha* (to be used in the *Basti*) and (the whole compound) applied lukewarm, in as much as the injected *Sneha* would threby easily flowback (without producing any pain and burning sensation, etc.) and dribble down in due time after the application. If at any time a quantity of the *Sneha* injected into the bowels in the manner of an *Anuvāsana* enema (*Basti*) is instantly driven back by the pressure of the incarcerated abdominal *Vāyu,* or the *Vāyu* (air) of the bladder (*Basti*), or by an excessive heat, keenness (in potency), or an over-dose of the injected fluid itself, or by the over dose of the medicines (subsequently) added threto, a *Sneha-basti* charged with a smaller dose of the *Sneha* should be again applied, since a *Sneha* unretained in the abdomen fails to produce any emulsive effect. **61-63**

विष्टब्धानिलविण्मूत्रः स्नेहहीनोऽनुवासनः।
दाहक्लमप्रवाहार्तिकरश्चात्यनुवासनः ।। ६४।।
सानिलः सपुरीषश्च स्नेहः प्रत्येति यस्य तु।
ओषचोषौ विना शीघ्रं स सम्यगनुवासितः।। ६५।।

Retention of stool, urine and *Vāyu* (flatus) is produced by using an insufficient quantity of *Sneha* in an *Anuvāsana basti.* A burning sensation in the body, diarrhoea (*Pravāha*) and fatigue accompanied with pain set in as the natural resultants of an excessive *Anuvāsana* enema. The satisfactory nature of the application of an *Anuvāsana-basti* should be inferred from the timely discharge of the injected *Sneha* with flatus and *faecal* matter[1] out of the bowels of a patient without giving rise to any distressing symptoms such as burning and sucking[2] sensations, etc. **64-65**

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1. It should be noted that the particle "च" in the text means that on the satisfactory action of an *Anuvāsana-Basti,* the injected *Sneha* may come out with urine as well.
2. *Ḍalhaṇa* explains "चोष" to mean thirst.

जीर्णान्नमथ सायाह्ने स्नेहे प्रत्यागते पुनः।
लघ्वन्नं भोजयेत् कामं दीप्ताग्निस्तु नरो यदि।।६६।।
प्रातरुष्णोदकं देयं धान्यनागरसाधितम्।
तेनास्य दीप्यते वह्निर्भक्ताकाङ्क्षा च जायते।।६७।।

The patient may be given a light[1] meal or diet in the evening, in case he is possessed of a keen digestive capacity[2], subsequent to the digestion of a previous meal and (should he feel hungry) after the discharging of the injected *Sneha*. Tepid water boiled with *Dhanyāka* and *Śuṇṭhī* should be given hot to the patient on the (following) morning as it would sharpen his appetite and produce a fresh relish for food. **66-67**

स्नेहबस्तिक्रमेष्वेवं विधिमाहुर्मनीषिणः।
अनेन विधिना षड्वा सप्त वाष्टौ नवैव वा।
विधेया बस्तयस्तेषामन्तरा तु निरूहणम्।।६८।।
दत्तस्तु प्रथमो बस्तिः स्नेहयेद्बस्तिवङ्क्षणौ।
सम्यग् दत्तो द्वितीयस्तु मूर्धस्थमनिलं जयेत्।।६९।।
जनयेद् बलवर्णौ च तृतीयस्तु प्रयोजितः।
रसं चतुर्थो रक्तन्तु पञ्चमः स्नेहयेत् तथा।।७०।।
षष्ठस्तु स्नेहयेन्मांसं मेदः सप्तम एव च।
अष्टमो नवमश्चास्थि मज्जनञ्च यथाक्रमम्।
एवं शुक्रगतान् दोषान् द्विगुणः साधु साधयेत्।।७१।।

The wise physician have advised the following method of administration of the oily enemas. By this method six, seven, eight or nine only enemas can be given. During the intervals the non oily medicated enema treatment should (alternatively) be given.

The Successive actions of the *Bastis* : The first application of the *Basti* permeates the pelvic and the inguinal regions with the emulcent essence of the injected *Sneha*. The second tends to restore the *Vāyu* in the cephalic part of the body to its normal condition. The third contributes to the improvement of bodily strength and complexion. The fourth permeates the *Rasa* (lymph chyle) with its own oily essence. In this way the fifth application of a *Basti* permeates the blood, the sixth the flesh, the seventh the fat, the eighth the bones, and the ninth the marrow with the oily essence. This series of *Basti*-applications repeated twice tends to purify the semen from all of its impurities or unhealthy constitutents. **68-71**

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[1] "Light" means both light in quantity as well as in quality.

[2] Some commentators explain this couplet to mean that a patient of ordinary digestive capacity should be given a light food, whereas a patient of keen digestive capacity may take a full one.

अष्टादशाष्टादशकान् बस्तीनां यो निषेवते।
यथोक्तेनविधानेन परिहारक्रमेण तु।। ७२।।
स कुञ्जरबलोऽश्वस्य जवैस्तुल्योऽमरप्रभः।
वीतपाप्मा श्रुतधरः सहस्त्रायुर्नरो भवेत्।। ७३।।

A person treated with eighteen series of such *Sneha-bastis* and *Nirūha-bastis* in the above mentioned way and observing the prescribed rules of diet and conduct is enabled to develop a muscular strength in no way inferior to that of an elephant, and to live a sinless life of a thousand years, in the full enjoyment of his intellectural faculties, god-like beauty and horse-like swiftness. **72-73**

स्नेहबस्तिं निरूहं वा नैकमेवातिशीलयेत्।
स्नेहादग्निवधोत्क्लेशौ निरूहात् पवनाद् भयम्।। ७४।।
तस्मान्निरूढोऽनुवास्यो निरूह्यश्चानुवासितः।
नैवं पित्तकफोत्क्लेशौ स्यातां न पवनाद् भयम्।। ७५।।
रुक्षाय बहुवाताय स्नेहबस्तिं दिने दिने।
दद्याद् वैद्यस्ततोऽन्येषामग्न्याबाधयात् त्र्यहात्।। ७६।।
स्नेहोऽल्पमात्रो रूक्षाणां सर्वकालमनत्ययः।
तथा निरूहः स्निग्धानां स्वल्पमात्रः प्रशस्यते।। ७७।।

An excessive application of only one kind of *Basti,* either of a *Sneha-basti,* or of a *Nirūha-basti,* should be avoided, since an excess of the first (*Sneha-basti*) tends to impair the digestive capacity[1] and causes nausea while an excess of the second (*Nirūha-basti*) tends to aggravate the bodily *Vāyu*. Hence an application of the *Sneha-basti* should be followed by one of the *Nirūha-basti* and vice versa, in order to avoid all apprehension of an aggravation of *Pitta*, *Kapha* and *Vāyu*. Daily applications of a *Sneha-basti* are not forbidden in respect of a person of parched or dry (*Rukṣa*) and *Vāyu*-predominating temperament, while in other instances they should be made on each fourth day, so that the digestive capacity might not be thereby impaired. The application of a moderate quantity of *Sneha* with a *Sneha-basti* is always beneficial to persons of parched or dry temperament. Similarly, an application of the *Nirūha-basti* in a small quantity always proves beneficial to the persons who have been already treated with a *Sneha* (*Basti*). **74-77**

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[1] *Vṛnda* reads "स्नेहात् पित्तकफोत्क्लेशौ" in place of "स्नेहादग्नि-वधोत्क्लेशौ". This means that the *Pitta* and the *Kapha* would be aggravated by an excessive use of a *Sneha-basti*. The next couplet in the text would better support *Vṛnda's* reading.--Ed.

अत ऊर्ध्वं प्रवक्ष्यामि व्यापदः स्नेहबस्तिजाः ।। ७८ ।।
बलवन्तो यदा दोषाः कोष्ठे स्युरनिलादयः ।
अल्पवीर्यं तदा स्नेहमभिभूय पृथग्विधान् ।
कुर्वन्त्युपद्रवान् स्नेहः स चापि न निवर्तते ।। ७९ ।।

Distresses from *Sneha-basti* : Now we shall describe the distresses which are found to attend (an abuse or excess of) a *Sneha basti*. If *Vāta* and other *Doṣas* are strong in the alimentary tract they produce different types of complications by overpowering the weak oily substance; this oily substance does not come out. **78-79**

तत्र वाताभिभूते तु स्नेहे मुखकषायता ।
जृम्भा वातरुजस्तास्ता वेपथुर्विषमज्वरः ।। ८० ।।
पित्ताभिभूते स्नेहे तु मुखस्य कटुता भवेत् ।
दाहस्तृष्णा ज्वरः स्वेदो नेत्रमूत्राङ्गपीतता ।। ८१ ।।
श्लेष्माभिभूते स्नेहे तु प्रसेको मधुरास्यता ।
गौरवं छर्दिरुच्छ्रासः कृच्छ्राच्छीतज्वरोऽरुचिः ।। ८२ ।।
तत्र दोषाभिभूते तु स्नेहे बस्तिं निधापयेत् ।
यथास्वं दोषशमनान्युपयोज्यानि यानि च ।। ८३ ।।

Specific Symptoms : When (vitiated) *Vāta* overpowers the oily substance, there is a feeling of astringent taste in the mouth, yawning, various types of pain peculiar to *Vāyu*, tremors and irregular types of fever. Fever, a burning sensation (of the body), thirst, perspiration, a pungent taste in the mouth and yellowness of the complexion, urine and the eyes are the features which are due to the retention of the injected *Sneha* in the bowels over-whelmed by the action of the deranged *Pitta*. Water-brash, a sweet taste in the mouth, heaviness of the limbs, vomiting, difficult breathing, catarrhal fever (*Śīta-Jvara*) and an aversion to food are the indications due to the retention of the injected *Sneha* in the bowels over-powered by the action of the deranged *Kapha*. In these cases, applications of (*Sneha*) *Bastis* and such other remedial measures as are soothing to the *Doṣa* or *Doṣas* (giving rise to the retention of the *Sneha* in the bowels) should be adopted with due regard to the nature and intensity of each. **80-83**

अत्याशितेऽन्नाभिभवात् स्नेहो नैति यदा यदा।
गुरुरामाशयः शूलं वायोश्चाप्रतिसञ्चरः।।८४।।
हृत्पीडा मुखवैरस्यं श्वासो मूर्च्छा भ्रमोऽरुचिः।
तत्रापतर्पणस्यान्ते दीपनो विधिरिष्यते।।८५।।

Cramps (*Śūla*) and heaviness in the stomach (*Āmāśaya*), suppression of the *Vāyu* (flatus), affection of the heart, a bad taste in the mouth, difficult respiration, unconsciousness, vertigo and an aversion to food are the symptoms which attend a retention of the *Sneha* in the bowels owing to the pressure of food matter carried down into the abdomen of a person who has been so treated after a heavy meal, and they should be remedied first by fasting and then by appetising measures. **84-85**

अशुद्धस्य मलोन्मिश्रः स्नेहो नैति यदा पुनः।
तदाऽङ्गसदनाध्माने श्वासः शूलञ्च जायते।।८६।।
पक्वाशयगुरुत्वञ्च तत्र दद्यान्निरूहणम्।
अतितीक्ष्णौषधैरेव सिद्धञ्चाप्यनुवासनम्।।८७।।

A languid feeling in the limbs attended with a distension of the abdomen, colic (*Śūla*), difficult breathing and a sense of heaviness in the intestines mark the retention of the injected *Sneha* surcharged with the feacal matter of a person previously uncleansed by proper remedies. The remedy in such cases consists in the application of *Nirūha-bastis* as well as *Sneha-bastis* with the admixture of keen-potencied drugs. **86-87**

शुद्धस्य दूरानुसृते स्नेहे स्नेहस्य दर्शनम्।
गात्रेषु सर्वेन्द्रियाणामुपलेपोऽवसादनम्।। ८८।।
स्नेहगन्धि मुखञ्चापि कासश्वासावरोचकः।
अतिपीडितवत् तत्र विधिरास्थापनं तथा।। ८९।।

A scent of the *Sneha* in the mouth, cough, difficult breathing, an aversion to food and dullness of all sense-organs which become internally charged with a coating of oil and a glossy appearance of the skin (mouth--D.R.) mark an undesirably higher introduction of the *Sneha* injected into the system previously cleansed (with proper emetics and purgatives). Such a case should be treated as a case of *Atipiḍita* (over-pressure on the bladder of the) enema and with the applications of *Āsthāpana-bastis* as well. **88-89**

अस्विन्नस्याविशुद्धस्य स्नेहोऽल्पः सम्प्रयोजितः।
शीतो मृदुश्च नाभ्येति ततो मन्दं प्रवाहते।। ९०।।
विबन्धगौरवाध्मान शूलाः पक्वाशयं प्रति।
तत्रास्थापनमेवाशु प्रयोज्यं सानुवासनम्।। ९१।।

An inadequate quantity of *Sneha* of a mild or weak potency, injected cold with the help of an enema, is not retained in the system, if not duly fomented and cleansed before, but gives rise to scanty stools, cramps (*Śūla*), heaviness and distension in the region of the intestines (*Pakvāśaya*) and (ultimately) suppression of stool, etc. Such cases should be speedily remedied by the application of an *Āsthāpana* as well as by that of an *Anuvāsana-basti.* **90-91**

अल्पं भुक्तवतोऽल्पो हि स्नेहो मन्दगुणस्तथा।
दत्तो नैति क्लमोत्क्लेशौ भृशं चाऽरतिमावहेत्।। ९२।।
तत्रैवास्थापनं कार्यं शोधनीयेन बस्तिना।
अन्वासनञ्च स्नेहेन शोधनीयेन शस्यते।। ९३।।

A small quantity of *Sneha* of mild potency, injected into the bowels of a patient taking only a small quantity of food, fails to flow therefrom and gives rise to a dullness of mind, a tendency to vomit and a sense of lassitude which should be remedied by the applications of *Asthāpana-bastis* charged with (the decoction of *Śodhanīya* (cleansing) drugs and by the application of *Anuvāsana* enemas charged with *Sneha* boiled and cooked with those (*Śodhanīya*) drugs. **92-93**

अहोरात्रादपि स्नेहः प्रत्यागच्छन्न दुष्यति।
कुर्य्याद् वस्तिगुणांश्चापि जीर्णस्त्वल्पगुणो भवेत्।। ९४।।
यस्य नोपद्रवं कुर्यात् स्नेहबस्तिरनिःसृतः।
सर्वोऽल्पो वाऽऽवृतो रौक्ष्यादुपेक्ष्यः स विजानता।। ९५।।

The *Sneha* of a *Basti*, if found to dribble down (from the system) after the lapse of even a whole day and night from the time of its application, without giving rise to any physical discomfort, does no mischief but exerts all the good effects of the application of the *Basti* Whereas, if digested, it produces but very little benefit to the patient. The retention of the whole or of any portion of the *Sneha* injected into the bowels of a patient without producing any special physical discomfort should be ascribed to an extremely parched or dry condition of his organism, and would not require any special medical treatment. **94-95**

अनायान्तन्त्वहोरात्रात् स्नेहं संशोधनैर्जयेत्।
स्नेहबस्तावनायाते नान्यः स्नेहो विधीयते।
इत्युक्ता व्यापदः सर्वाः सलक्षणचिकित्सिताः।। ९६।।

In case of a *Sneha* not flowing out from the bowels within a period of twenty-four hours of its introduction (and in case of its producing any supervening symptoms), corrective (*Śodhana*) remedies should be employed and all subsequent applications of *Sneha* should be stopped. Thus we have finished describing the diseases (*Vyāpad*) and symptoms which result from the injudicious use of *Sneha* (*-Bastis*) together with the nature of the medical treatment to be employed in each of them. **96**

बस्तेरुत्तरसंज्ञस्य विधिं वक्ष्याम्यतः परम्।
चतुर्द्दशाङ्गुलं नेत्रमातुराङ्गुलसम्मितम्।
मालतीपुष्पवृन्ताग्रं छिद्रं सर्षपनिर्गमम्।। ९७।।
स्नेहप्रमाणं परमं प्रकुञ्चश्चात्र कीर्त्तितः।
पञ्चविंशादधो मात्रां विदध्याद् बुद्धिकल्पिताम्।। ९८।।
निविष्टकर्णिकं मध्ये, नारीणां चतुरङ्गुले।
मूत्रस्त्रोतःपरीणाहं मुद्‌गवाहि दशाङ्गुलम्।
मेढ्रायामसमं केचिदिच्छन्ति खलु तद्विदः।। ९९।।

Uttara-bastis **:** Now we shall describe the mode of applying an *Uttara-basti* (injection into the urethra of a male or a female patient). The pipe to be used for the purpose (in the case of a male patient) should be made to measure fourteen fingers in length, measured by the patient's own fingers. It should be shaped like the stem of a *Mālatī* flower (in girth) at its top-end and provided with an aperture admitting the passage of a mustard seed. Several authorities hold that the length of the pipe should be equal to that of the penis (of the patient). The largest dose of a *Sneha* to be used in connection with an urethral injection (*Uttara-basti*) is only one *Kuñca* (*Pala*); and this should be determined with discretion in respect of patients below twenty-five years of age. There should be (two) *Karṇikās* (protrusions) in the middle part of the pipe (*Netra*) in the case of a male. In the case of a female patient, however, the *Karṇikās* should be placed above a space of four fingers (from its end). The whole pipe should be ten fingers in length and should be made to suit the urethral channel (of the patient) with an aperture sufficient to allow a *Mudga*-pulse to pass through it. **97-99**

तासामपत्यमार्गे तु निदध्याच्चतुरङ्गुलम्।
द्व्यङ्गुलं मूत्रमार्गे तु कन्यानान्त्वेकमङ्गुलम्।।१००।।
विधेयञ्चाङ्गुलं तासां विधिवद् वक्ष्यते यथा।
स्नेहस्य प्रसृतञ्चात्र स्वाङ्गुलीमूलसम्मितम्।
देयं प्रमाणं परममर्वाग् बुद्धिविकल्पितम्।।१०१।।

In the case of a vaginal douche or injection (*Basti*), the pipe of the *Uttara-basti* should be introduced to the extent of four fingers only into the vaginal canal. Two fingers only of the entire length of the pipe should be inserted into the channel of the urethra in the case of an adult woman, whereas, in the case of a young girl of tender years, the pipe should be introduced to the length of one finger only. Here it should be noted that these measures are to be determined by the standard of the patient's own fingers. A *Prasṛta* measure of the *Sneha* by which is meant a quantity that would be contained in the hollow of the palms of the patient's hand extending to the roots of the phalanx is the largest dose to be used in both these instances. In the case of patients of tender years the dosage should be determined with discretion in each case. **100-101**

औरभ्रः शौकरो वाऽपि बस्तिराजश्च पूजितः।
तदलाभे प्रयुञ्जीत गलचर्म तु पक्षिणाम्।
तस्यालाभे दृतेः पादो मृदुचर्म ततोऽपि वा।। १०२।।

The *Basti* (bladder of the enema) should be made of the bladder of a hog, lamb, or, a goat, or in its absence, of the skin of the neck of a bird, or of the leg of a *Driti* (a leathern bag for holding water), or of any other soft skin. **102**

अथातुरमुपस्निग्धं स्विन्नं प्रशिथिलाशयम्।
यवागूं सघृतक्षीरां पीतवन्तं यथाबलम्।। १०३।।
निषण्णमाजानुसमे पीठे सोपाश्रये समम्।
स्वभ्यबस्तिमूर्धानं तैलेनोष्णेन मानवम्।। १०४।।
ततः समं स्थापयित्वा नालमस्य प्रहर्षितम्।
पूर्वं शलाकयाऽन्विष्य ततो नेत्रमनन्तरम्।
शनैः शनैर्घृताभ्यक्तं विदध्यादङ्गुलानि षट्।। १०५।।
ततोऽवपीडयेद् बस्तिं शनैर्नेत्रञ्च निर्हरेत्।
ततः प्रत्यागतस्नेहमपराह्णे विचक्षणः।। १०६।।
भोजयेत् पयसा मात्रां यूषेणाथ रसेन वा।
अनेन विधिना दद्याद् बस्तींस्त्रींश्चतुरोऽपि वा।। १०७।।

Mode of application : The body of the patient should be first treated with a *Sneha* and with fomentation (*Sveda*), and his bowels (*Āśaya*) should be cleansed. He should then be made to partake of a gruel (*Yavāgū*) mixed with milk and clarified butter according to his digestive capacity. He should be made to sit on a cushion placed on even ground and as high as his knee-joints. Lukewarm oil should be rubbed over the region of the neck of the bladder, and the penis should be (artificially) excited and made steady and straight. The orifice or the channel of the urethra should be first (dilated and) searched with the help of an indicator (*Śalākā*), and then the pipe of the *Uttara-basti*, lubricated with clarified butter, should be gently and gradually inserted therein to the extent of six fingers. The *Sneha* should be injected into the urethra by gently pressing the bladder of the *Uttara-basti*, and the pipe should then be gradually with-drawn from the urethra. The patient should be made to partake of a moderate quantity of boiled rice with milk, *Yūṣa* (*Mudga*-soup, etc.) or meat-soup[1] in the evening after the dribbling out of the injected *Sneha*. Three or four injections should be thus made with the help of an urethral enema (*Uttara-basti*). **103-107**

ऊर्ध्वजान्वै स्त्रियै दद्यादुत्तानायै विचक्षणः।
सम्यक् प्रपीउयेद्योनिं दद्यात् सुमृदुपीडितम्।
कन्येतरस्यै कन्यायै दद्यात् सुमृदुपीडितम्।। १०८।।
त्रिकर्णिकेन नेत्रेण दद्याद् योनिमुखं प्रति।
गर्भाशयविशुद्ध्यर्थं स्नेहेन द्विगुणेन तु।। १०९।।

Vaginal *Uttara-basti* : A grown up female patient, (under the circumstances), should be laid on her back with arched and up-drawn knees, and an injection should be made into the vaginal canal (*Yoni*) by an experienced physician (D.R.--carefully). The pipe should be most gently pressed in the case of a girl before menstruation. For the purpose of purifying the uterus (*Garbhāśaya*), double the ordinary (one *Prasṛta*) quantity of *Sneha* should be injected into the vaginal canal (by means of a *Basti*) with a pipe having three *Karṇikās* (protuberance) attached to it. **108-109**

क्वाथप्रमाणं प्रसृतं स्त्रिया द्विपसृतं भवेत्।
कन्येतरस्याः, कन्यायास्तद्वद्बस्तिप्रमाणकम्।। ११०।।
अप्रत्यागच्छति भिषग् बस्तावुत्तरसंज्ञिते।
भूयो बस्तिं निदध्याद् तु संयुक्तं शोधनैर्गणैः।। १११।।
गुदे वर्तिं निदध्याद् वा शोधनद्रव्यसंभृताम्।
प्रवेशयेद् वा मतिमान् बस्तिद्वारमथैषणीम्।
पीडयेद् वाऽप्यधो नाभेर्बलेनोत्तरमुष्टिना।। ११२।।
आरग्वधस्य पत्रैषु निर्गुण्ड्याः स्वरसेषु च।
कुर्य्याद् गोमूत्रपिष्टेषु वर्त्तीर्वापि ससैन्धवाः।। ११३।।
मुद्गैलासर्षपसमाः प्रविभज्य वयांसि तु।
बस्तेरागमनार्थाय ता निदध्याच्छलाकया।। ११४।।
आगारधूमबृहती-पिप्पलीफलसैन्धवैः ।
कृता वा शुक्तगोमूत्र-सुरापिष्टैः सनागरैः।।
अनुवासनसिद्धिञ्च वीक्ष्य कर्म प्रयोजयेत्।। ११५।।

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[1] Milk, *Yūṣa* and meat-soup should be prescribed in cases of the predominance of *Kapha*, *Pitta* and *Vāyu* respectively. --*Ḍalhaṇa*.

For *Uttar Basti* treatment, the quantity of the decoction taken should be one *Prasṛta* measure for the male, two *Prasṛta* measures for an adult woman for cleaning the uterus and one *Prasṛta* only for a girl. In case the injected fluid does not come back (within the prescribed time), a fresh *Basti* (enema) should be again applied with (the decoctions of) the *Śodhana*[1] (purifying) drugs, or a *Varti* (plug) prepared with the *Śodhana* drugs should be injected into the rectum. As an alternative, an indicator (*Eṣaṇī*) should be inserted into the mouth of the bladder, or the region of the abdomen below the umbilicus, and be firmly pressed with a close fist, or medicinal plugs or sticks (*Varti*) of the size of a *Mudga*-pulse, cardamom-seed (*Elā*), or mustard-seed should be made up of *Saindhava* and the leaves of the *Āragvadha* pasted with the expressed juice of *Nirguṇḍi* and cow's urine, and these plugs (*Varti*) should, according to the age of the patient, be inserted (into the mouth of the bladder) with (the top-end of) a rod or an indicator (*Śalākā*) for the out-flow of the injected fluid. Another alternative is to use a stick (*Varti*) made up of the pendant soot of a room (*Agāra-dhuma*), *Bṛhatī, Pippalī, Madana* fruit, *Saindhava* salt and *Śuṇṭhī* pasted with *Śukta* (a sort of *Kāñjika*) and cow's urine (in the preceding manner). Other (similar) measures should be adopted for the successful action of an *Anuvāsana* enema (*Basti*). **110-115**

शर्करामधुमिश्रेण शीतेन मधुकाम्बुना।
दह्यमाने तदा बस्तौ दद्याद् बस्तिं विचक्षणः।
क्षीरवृक्षकषायेण पयसा शीतलेन च।। ११६।।

A cold decoction of *Yaṣṭi-madhu* saturated with honey and sugar[2] or a decoction of the (bark of the) milk-exuding trees (*Kṣīrī-Vṛkṣa*), or cold milk, should again be injected into the bladder, in the event of there being a burning sensation in that organ. **116**

शुक्रं दुष्टं शोणितञ्चाङ्गनानां पुष्पोद्रेकं तस्य नाशञ्च कष्टम्।
मूत्राघातान् मूत्रदोषान् प्रवृद्धान् योनिव्याधिं संस्थितिञ्चापरायाः।। ११७।।

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[1] The *Śodhana* drugs here are the *Tṛṇa-pañca-mūla* and such other drugs. -- *Ḍalhana*.

[2] According to *Ḍalhaṇa* a quantity of sugar and honey should be added in each of the three cases, viz., (1) the decoction of *Yaṣṭi-madhu* (2) that of the *Kṣīri*-trees, and (3) milk.

शुक्रोत्सेकं शर्करामश्मरीञ्च शूलं बस्तौ वङ्क्षणे मेहने च।
घोरानन्यान् बस्तिजांश्चापि रोगान् हित्वा मेहानुत्तरो हन्ति बस्तिः।। ११८।।
सम्यगदत्तस्य लिङ्गानि व्यापदः क्रम एव च।
बस्तेरुत्तरसंज्ञस्य समानं स्नेहबस्तिना।। ११९।।

Diseases such as derangements of the semen, or of ovum, or difficult menstruation, excess or suppression of the monthly flow, diseases of the uterus and of the vaginal canal, non-falling of the placenta, strangury and other diseases of the urine, gravel, stones (*Aśmarī*), spermatorrhea (*Śukrotseka*), cramps in the bladder, in the groins and in the urethra and all other severe diseases of the bladder other than *Meha*, will all yield to the application of an *Uttara-basti* (urethral enema). Symptoms which mark, or dangers which attend, a judicous or an injudicious application of an *Uttara-basti* are respectively identical with those which characterise or attend those of a *Sneha-basti*. **117-119**

इति सुश्रुत-संहितायां चिकित्सितस्थानेऽनुवासनोत्तरवस्तिचिकित्सितं नाम
सप्तत्रिंशोऽध्यायः ।। ३७ ।।

Thus ends the Thirty-seventh Chaper of the *Cikitsā Sthāna* in the *Suśruta Saṁhitā* which deals with the *Anuvāsana-basti* and the *Uttara-basti*.

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CIKITSĀ-STHĀNA

CHAPTER XXXVIII

अष्टत्रिंशोऽध्यायः।

अथातो निरूहक्रमचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the mode of applying as well as on the treatment with a *Nirudha-basti* (*Nirūhopakrama-Cikitsita*). 1

अथानुवासितमास्थापयेत्। स्वभ्यक्तस्विन्नशरीरमुत्सृष्टबहिर्वेगमवाते शुचौ वेश्मनि मध्याह्ने प्रततायां शय्यायामधःसुपरिग्रहायां श्रोणिप्रदेशव्यूढायामनुपधानायां वामपार्श्वशायिनमाकुञ्चितदक्षिणसक्थिमितरप्रसारितसक्थिं सुमनसं जीर्णान्नं वाग्यतं सुनिषण्णदेहं विदित्वा, ततो वामपादस्योपरि नेत्रं कृत्वेतरपादाङ्गुष्ठाङ्गुलिभ्यां कर्णिकामुपरि निष्पीड्य सव्यपाणिकनिष्ठिकानामिकाभ्यां बस्तेर्मुखार्धं सङ्कोच्य, मध्यमाप्रदेशिन्यङ्गुष्ठैरर्धन्तु विवृतास्यं कृत्वा, बस्तावौषधं प्रक्षिप्य, दक्षिणहस्ताङ्गुष्ठेन प्रदेशिनीभ्याञ्चानुत्सिक्तमनायतमबुद्बुदमसङ्कुचितमवातमौषधसन्नमुपसंगृह्य, पुनरितरेण गृहीत्वा दक्षिणेनावसिञ्चेत् , ततः सूत्रेणैवौषधान्ते द्विस्त्रिर्वाऽऽवेष्ट्य बध्नीयात्।। २-अ।।

The mode of preparing a *Basti* : The application of an *Āsthāpana Basti* (enema) should be followed by that of one of the *Anuvāsana* class. The body of the patient should be first anointed (with a *Sneha*) and fomented previous to the application of a *basti,* the bowels and bladder should be relieved of all (faecal) accumulations (flatus and urine). The clyster (*Basti*) should be applied at noon in a well-cleansed chamber, devoid of any gush of wind, and the patient should be laid on his left side on a spacious bed not furnished with any pillows, but a little raised up there where his buttocks would rest, and there should be attendants at his feet. The patient should continue in a cheerful mood with his left thigh held in an out-stretched posture and the right one flexed, and should refrain from speaking to any body. The digestion of the ingested food taken by the patient is necessary (before the application of the *Basti*). The physician having placed the pipe of the enema (*Basti*) upon his left foot should firmly press its *Karṇikā* with the first and the second toes of his right foot. One half of the mouth of the *Basti* should be kept contracted by pressing it with the small and ring finger of his left hand and the (other half should be stretched with the aid of his thumb, index and middle fingers, and thus the medicinal solution should be poured into the bladder (*Basti*). The pipe should be held with the middle and the index finger of the right hand. Care should be taken not to let the medicinal solution overflow from the surface of the pipe, nor to admit of even a bubble of air into the bladder (of the enema), nor to produce its over-contraction nor dilatation during the process (of pouring the medicine). The bladder filled with the proper quantity of medicinal solution should then be held in the left hand, and washed with the right hand. It should then be firmly tied (at the neck) just over the (surface of the) medicinal solution with ligatures of two or three rounds of thread. **2-A**

अथ दक्षिणेनोत्तानेन पाणिना बस्तिं गृहीत्वा वामहस्तमध्यमाङ्गुलिप्रदेशिनीभ्यां नेत्रमुपसंगृह्याङ्गुष्ठेन नेत्रद्वारं पिधाय, घृताभ्यक्ताग्रनेत्रं घृताक्तगुदाय प्रयच्छेदनुपृष्ठवंशं सममुन्मुखमाकर्णिकं नेत्रं प्रणिधत्स्वेति ब्रूयात्।। २।।

The mode of applying a *Basti* : The *Basti* should then be held up on the palm of the right hand, its pipe gripped with the middle and index fingers of the left hand, and the orifice closed with the thumb of the same hand. The neck of the pipe should be previously lubricated with clarified butter, and gently inroduced into the rectum of the paient already lubricated with *Ghṛta,* up to its *Karṇikā* (protuberance) along the line of spinal column and with its mouth up-turned. The patient should be asked to take the same with care. **2**

बस्तिं सव्ये करे कृत्वा दक्षिणेनावपीडयेत्।
एकेनैवावपीडेन न द्रुतं न विलम्बितम्।। ३।।

Metrical Text : The physician should then hold the enema (*Basti*) with his left hand and press its bladder with his right. The injection (of the medicinal solution contained in the enema) should be introduced inside by pressing it once only neither too slowly nor too hurriedly. **3**

ततो नेत्रमपनीय त्रिंशन्मात्राः पीडनकालादुपेक्ष्योत्तिष्ठेत्यातुरं ब्रूयात्। अथातुरमुपवेशयेदुत्कुटुकं बस्त्यागमनार्थम्। निरूहप्रत्यागमनकालस्तु मुहूर्त्तो भवति।। ४।।

The pipe should then be withdrawn and removed, and the patient should be asked to remain in the same position for a period sufficient to utter thirty *Mātrās*[1] from the time of injection. The patient should then be asked to get up and sit on his legs for the full outflow of the injected solution. The period of a *Muhūrta* (about forty-eight minutes) is usually required for a complete outflow of the *Nirūha-basti* (from the bowels). **4**

अनेन विधिना बस्तिं दद्याद् बस्तिविशारदः।
द्वितीयं वा तृतीयं वा चतुर्थं वा यथार्थतः।। ५।।
सम्यङ्निरूढलिङ्गे तु प्राप्ते बस्तिं निवारयेत्।
विशेषात् सुकुमाराणां हीन एव क्रमो हितः।
अपि हीनक्रमं कुर्यान्न तु कुर्यादतिक्रमम्।। ६।।

Metrical Texts : This method of applying the *Basti* should be continued three or four times as required in each case by the physician, experienced in the application of the same. It should be discontinued after certain characteristic symptoms had been fully developed and manifested (in the system of the patient). Less is better than excess (in

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1. According to *Agniveśa* the time necessary for the tips of the fingers to fall down upon the right thighs, i.e., the time required for a twinkling of the eye (*Nimeṣa*) is called a *Mātrā*. *Parāśara* says that the time necessary to close and open the eye-lids (*Nimeṣa* and *Unmeṣa*) once, while throwing the arm around the right thigh is called a *Mātrā*. He has prescribed one hundred such *Mātrās* in respect of a patient of constipated bowels, and thirty-seven in respect of a patient of lax bowels.--*Ḍalhaṇa*. The period of a *Mātrā* has elsewhre been defined as that required to utter a short vowel. --*Ed.*

respect of *Basti*-applications and not more so particularly in the case of a patient of a delicate constitution. The number of enemas should rather be less but never more than the optimum. An excess of enemas should always be avoided. **5-6**

यस्य स्याद् बस्तिरल्पोऽल्प-वेगो हीनमलानिलः।
दुर्निरूढः स विज्ञेयो मूत्रार्त्यरुचिजाड्यवान्।। ७।।
यान्येव प्रक्प्रयुक्तानि लिङ्गान्यतिविरेचिते।
तान्येवातिनिरूढेऽपि विज्ञेयानि विपश्चिता।। ८।।

Symptoms of an inadequate and excessive application of a *Basti* : The emission of only a small quantity of flatus (*Vāyu*), faecal matter and (of the medicinal solution applied in) the *Basti,* as also the appearance of the supervening distresses of urinary disorders, an aversion to food and physical lassitude indicate the inadequacy of the application of the *Basti*. Symptoms which have been described before[1] as marking an excessie use of purgatives are also said to result from an excessive application of a *Nirūha-basti*. **7-8**

यस्य क्रमेण गच्छन्ति विट्पित्तकफवायवः।
लाघवञ्चोपजायेत सुनिरूढं तमादिशेत्।। ९।।
सुनिरूढं ततो जन्तुं स्नातवन्तन्तु भोजयेत्।
पित्तश्लेष्मानिलाविष्टं क्षीरयूषरसैः क्रमात्।। १०।।
सर्वं वा जाङ्गलरसैर्भोजयेदविकारिभिः।
त्रिभागहीनमर्धं वा हीनमात्रमथापि वा।। ११।।
यथाग्निदोषं मात्रेयं भोजनस्य विधीयते।

Symptoms of a satisfactory application of a *Basti* : A lightness of the body, experienced in consequence of the successive and satisfactory evacuations of stool,[2] *Pitta* (bilious matters), *Kapha* (mucus) and *Vāyu* (flatus) from the bowels, are the salient features of a satisfactory application of a *Nirūha-basti* (*Su-nirūḍha*). After the manifestation of the foregoing symptoms the patient should be advised to bathe (in hot water) and to take meat-soup (*Rasa*), milk and pulse-soup (*Yūṣa*) in diseases due to the action of the deranged *Vāyu, Pitta* and *Kapha* respectively. The essence (*Rasa*) of the meat of any *Jāṅgala* animal may, however, be prescribed in all cases under the circumstances, since it would produce no harm. Only a quarter, a half or three-quarter part of the usual diet should be prescribed according to the digestive capacity of the patient, and the nature and intensity of the *Doṣa* involved in each case. **9-11**

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[1] See Chapter XXXIII, Para 18, *Cikitsita Sthāna*.

[2] Satisfactory urination should also be understood as one of the symptoms of the satisfactory application of a *Nirūha-basti. --Ed.*

अनन्तरं ततो युञ्ज्याद् यथास्वं स्नेहबस्तिना।।१२।।
विविक्तता मनस्तुष्टिः स्निग्धता व्याधिनिग्रहः।
आस्थापनस्नेहबस्त्योः सम्यग्दाने तु लक्षणम्।।१३।।

The subsequent treatment should consist in applying a *Sneha-basti* (oleaginous enema) according to the nature and intensity of the underlying *Doṣas* in each case. A lightness of the body, satisfaction of the mind, amelioration or abatement of the disease, an emulsive condition of the organism, are the features which mark the satisfactory application of an *Āsthāpana* as well as of an *Anuvāsana-basti*. **12-13**

तदहस्तस्य पवनाद् भयं बलवदिष्यते।
रसौदनस्तेन शस्तस्तदहश्चानुवासनम्।।१४।।
पश्चादग्निबलं मत्वा पवनस्य च चेष्टितम्।
अन्नोपस्तम्भिते कोष्ठे स्नेहबस्तिर्विधीयते।।१५।।

The patient should be made to partake of his meal with meat-soup on the day of his being treated with a (*Nirūha*) *Basti;* since there is an apprehension of the *Vāyu* being greatly deranged and aggravated (by the application of the *Basti*). He should then be treated with an *Anuvāsana* (*Basti*) on the same day. There-after the application of the *Sneha-basti* should be regulated[1] with a regard to the state of the appetite and the intensity of the deranged *Vāyu,* and in the event of the *Koṣṭha* (stomach) being found to have been stuffed with food. **14-15**

अनायान्तं मुहूर्त्तात् तु निरूहं शोधनैर्हरेत्।
तीक्ष्णैर्निरूहैर्मतिमान् क्षरमूत्राम्लसंयुतैः।।१६।।
विगुणानिलविष्टब्धं चिरं तिष्ठन्निरूहणम्।
शूलारतिज्वरानाहं मरणं वा प्रवर्तयेत्।।१७।।

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[1] A second application of the *Sneha-basti* should be made, if necessary, on the 2nd, 3rd, or 5th day with a due regard to the symptoms mentioned in the text.

A fresh and stronger *Nirūha* injection (*Basti*), composed of *Yava-kṣāra* cow's urine, *Kāñjika* and the *Śodhana* (purifying) drugs, should be applied (into the bowels) in the event of the previous one not passing out within a *Muhūrta,* since a *Nirūha* injection (*Basti*) long retained in the bowels by the enraged and aggravated *Vāyu* causes *Śūla* (colic), restlessness fever and *Ānāha*[1] (distension of the abdomen with suppression of stool and urine), or may ultimately have a fatal termination. **16-17**

न तु भुक्तवते देयमास्थापनमिति स्थितिः।
विसूचिकां वा जनयेच्छर्दिं वापि सुदारुणम्।
कोपयेत् सर्वदोषान् वा तस्माद् दद्यादभोजिने।। १८।।
जीर्णान्नस्याशये दोषाः पुंसः प्रव्यक्तिमागताः।
निःशेषाः सुखमायान्ति भोजनेनाप्रपीडिताः।। १९।।
न वास्थापनविक्षिप्तमन्नमग्निः प्रधावति।
तस्मादास्थापनं देयं निराहाराय जानता।। २०।।
आवस्थिकं क्रमञ्चापि मत्वा कार्यं निरूहणम्।
मलेऽपकृष्टे दोषाणां बलवत्त्वं न विद्यते।। २१।।

The application of an *Āsthāpana* enema is forbidden after a meal as it may bring on an attack of *Visucikā*[1] (D.R.--*Āma*), or of vomiting, or may tend to aggravate the *Doṣas* of the body. Hence an *Āsthāpana-basti* (enema) should be applied only on an empty stomach. The *Doṣas* (in the system) of a person lie in a free and potent state at the close of the process of digestion, and are easily and spontaneously eliminated from the system (by the application of the *Āsthāpana-basti*), when the stomach (*Āśaya*) is not further oppressed or stuffed with food. The digestive fire (*Jāṭharāgni*) can not digest the food, if scattered or diffused by the application of an *Āsthāpana-basti* (into the bowels). Hence it is that an *Āsthāpana* injection should be made on an empty stomach. The application of a *Nirūha-basti* (which is not applicable in all cases) should, however, be determined with a regard to the exigencies of the case, since the strength of the aggravated *Doṣas* of the body abate with the evacuations of the bowels (as well as with the elimination of all filthy matter from the system). **18-21**

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[1] Both *Vṛnda* and *Cakradatta* read "*Āṭopa*" (rumbling sounds in the intestines) in place of "*Ānāha*".

क्षीराण्यम्लानि मूत्राणि स्नेहाः क्वाथा रसास्तथा।
लवणानि फलं क्षौद्रं शताह्वा सर्षपं वचा।। २२।।
एला त्रिकटुकं रास्ना सरलो देवदारु च।
रजनी मधुकं हिङ्गु कुष्ठं संशोधनानि च।। २३।।
कटुका शर्करा मुस्तमुशीरं चन्दनं शटी।
मञ्जिष्ठा मदनं चण्डा त्रायमाणा रसाञ्जनम्।। २४।।
बिल्वमध्यं यमानी च फलिनी शक्रजा यवाः।
काकोली क्षीरकाकोली जीवकर्षभकावुभौ।। २५।।
तथा मेदा महामेदा ऋद्धिर्वृद्धिर्मधूलिका।
निरूहेषु यथालाभमेष वर्गो विधीयते।। २६।।

Drugs to be used in a *Nirūha-basti* : The following drugs and articles, or as many of them as would be available, such as, all kinds of milk, acid group (*Kāñjika*, etc.), urine, *Sneha* (oleaginous substances), the drug decoctions (*Kaṣāya*), meat-soup (*Rasa*), salts, *Phala* (*Triphalā*), honey, *Śatāhvā, Sarṣapa, Vacā, Elā, Trikaṭu, Rāsnā, Sarala, Deva-dāru, Rajanī, Yaṣṭi-madhu, Hiṅgu, Kuṣṭha,* the drugs of the *Saṁśodhana* (corrective) group (*Trivṛt,* etc.), *Kaṭuka,* Sugar, *Musta, Uśīra, Candana, Śaṭhī, Mañjiṣṭhā, Madana, Caṇḍā Trāyamāṇā, Rasāñjana,* (dried) *Bilva* Pulp, *Yamānī, Phalinī, Indra-yava, Yava, Kākolī, Kṣīra-kākolī, Jīvaka, Ṛṣabhaka, Medā, Mahāmedā, Ṛddhi, Vṛddhi* and *Madhūlikā,* should be used in charging a *Niruha-basti*. **22-26**

स्वस्थे क्वाथस्य चत्वारो भागाः स्नेहस्य पञ्चमः।
क्रुद्धेऽनिले चतुर्थस्तु षष्ठः पित्ते कफेऽष्टमः।। २७।।
सर्वेषु चाष्टमो भागः कल्कानां लवणं पुनः।
क्षौद्रं मूत्रं फलं क्षीरमम्लं मांसरसं तथा।
युक्त्या प्रकल्पयेद् धीमान् निरूहे कल्पना त्वियम्।। २८।।
कल्कस्नेहकषायाणामविवेकाद् भिषग्वरैः।
बस्तेः सुकल्पना प्रोक्ता तस्य दानं यथार्थकृत्।। २९।।

Formula of the *Nirūha-basti* : In the case of a healthy person (marked by an equilibrium of *Vāyu, Pitta* and *Kapha*), the solution to be injected should be composed of four parts of the decoction of drugs[1] and one part (a fifth part of the entire compound) of the *Sneha* (any oleaginous substance). In any case marked by a preponderance of the deranged *Vāyu*, the *Sneha* should measure a quarter part of the whole, one-sixth in a case of a preponderance of the deranged *Pitta* and an eighth part in a case of the deranged *Kapha*. In a case of aggravation of all the (three) *Doṣas*, the *Kalka* should measure an eighth part (of the entire quantity of the medicinal solution to be injected), and the following drugs or articles, viz., salt, honey, cow's urine, *Phala* (*Madana*), milk, acid group (*Kāñjika*, etc.) and extract of meat, in charging a *Nirūha-basti*) should be used according to the discretion of the wise physian during preparation of the medicated enema.

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[1] *Ḍalhaṇa* means to say that of the whole compound weighing twelve *Prasṛta*

The wise clinicians have stated that when the *Kalka*, the *Sneha*, and the decoction would be well mixed together, the solution for injection should be considered to have been well prepared. The application of such a solution would be supposed to produce the wished-for results. **27-29**

दत्त्वादौ सैन्धवस्याक्षं मधुनः प्रसृतद्वयम्।
पात्रे तलेन मथ्नीयादनुस्नेहं शनैः शनैः।। ३०।।
सम्यक् सुमथिते दद्यात् फलकल्कमतः परम्।
ततो यथोचितान् कल्कान् भागैः स्वैः श्लक्ष्णपेषितान्।। ३१।।
गम्भीरे भाजनेऽन्यस्मिन् मथ्नीयात् तं खजेन च।
यथा च साधु मन्येत न सान्द्रो न तनुः समः।। ३२।।
कषायप्रसृतान् पञ्च सुपूतांस्तत्र दापयेत्।
रसक्षीराम्लमूत्राणां दोषावस्थामवेक्ष्य तु।। ३३।।

The process of preparation : An *Akṣa* measure (two *Tolās*) of *Saindhava* salt should be first mixed with the palms of the hands on a plate with two *Prasṛta* (thirty-two *Tolās*) measures of honey, to which *Sneha* (oil, etc.) should be gradually added. When well dissolved, the pastes of (*Madana*) *Phala* should be added thereto. The drugs to be used as the *Kalka* in proportion to the prescribed parts should then be finely powdered and mixed with the preceding compound. The whole should then be well stirred in a deep vessel with a ladle (*Khaja*)[1]

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measures (twenty-four *Palas*), there should be four *Prasṛta* weights (8 *Palas*) of the decoction, and so on.

[1] The hand would serve the purpose of a ladle best in this case.

so as not to make it too thick, nor too thin. The compound thus prepared should be mixed with five *Prasṛta* measures of the well-filtered drug decoction (prescribed in each case) and with cow's urine, meat-soup, milk and acid articles (*Kāñjika*, etc.) according to the nature of the *Doṣas* involved in the case. **30-33**

अत ऊर्ध्वं द्वादश प्रसृतान् वक्ष्यामः—
दत्त्वादौ सैन्धवस्याक्षं मधुनः प्रसृतिद्वयम्।
विनिर्मथ्य ततो दद्यात् स्नेहस्य प्रसृतित्रयम्।। ३४।।
एकीभूते ततः स्नेहे कल्कस्य प्रसृतिं क्षिपेत्।
संमूर्च्छिते कषायन्तु चतुःप्रसृतिसम्मितम्।। ३५।।
वितरेच्च तदावापमन्ते द्विप्रसृतोन्मितम्।
एवं प्रकल्पितो बस्तिर्द्वादशप्रसृतो भवेत्।। ३६।।
ज्येष्ठायाः खलु मात्रायाः प्रमाणमिदमीरितम्।
अपह्रासे भिषक् कुर्यात् तद्वत् प्रसृतिहापनम्।। ३७।।
यथावयो निरूहाणां कल्पनेयमुदाहृता।
सैन्धवादिद्रवान्तानां सिद्धिकामैर्भिषग्वरैः।। ३८।।

Dvādaśa Prasṛti : Now we shall describe the (recipe and preparation of) *Bastis* (technically) called the "*Dvā-daśa-Prasṛta*" (weighing twelve *Prasṛtas*). An *Akṣa* measure (two *Tolās*) of *Saindhava* salt should be rubbed with two *Prasṛtas* (thirty-two *Tolās*) of honey to which should be added three *Prasṛtas* of a *Sneha* (oleaginous substance). The whole should then be stirred and when the *Sneha* would be well mixed, a *Prasṛta* measures of a medicinal *Kalka,* four *Prasṛtas* of a decoction, and two *Prasṛtas* of medicinal after-throws (powdered drugs thrown to or cast in a medicinal compound at the cflose of its decoction) should be added to it. In this way an enema solution should be made to measure twelve *Prasṛtas* in all and is hence called "*Dvā-daśa-Prasṛta*". This should be regarded as the rule in respect of a full dose and the physician may reduce the numbers of *Prasṛtas* (if required). This kind of variation according to the age of the patient, in the quantity of each drug of a *Nirūha-Basti* which commences with the *Saindhava* salt and ends with the liquid (viz., *Kaṣāya*) has always been observed by the physician aspiring after success (in prescribing a *Basti*). **34-38**

अत ऊर्ध्वं प्रवक्ष्यन्ते बस्तयोऽत्र विभागशः।
यथादोषं प्रयुक्त ये हन्युर्नानाविधान् गदान्।। ३९।।

Classification of *Basti* according to the range of the therapeutic applications : Now we shall deal with the classification of (*Nirūha*) enemas (according to the difference in their therapeutic ranges) which, when applied with due consideration of the aggravated *Doṣas* (acting) as the exciting (factors), will conquer many types of diseases. **39**

शम्पाकोरुबुवर्षाभू-वाजिगन्धानिशाच्छदैः ।
पञ्चमूलीबलारास्ना-गुडूचीसुरदारुभिः ।। ४०।।
क्वथितैः पालिकैरेभिर्मदनाष्टकसंयुतैः।
कल्कैर्मागधिकाम्भोद-हपुषामिसिसैन्धवैः ।। ४१।।
वत्साह्वयप्रियङ्गूग्रा-यष्ट्याह्वयरसाञ्जनैः ।
दद्यादास्थापनं कोष्णं क्षौद्राद्यैरभिसंस्कृतम्।। ४२।।
पृष्ठोरुत्रिकशूलाश्म-विण्मूत्रानिलसङ्गिनाम् ।
ग्रहणीमारुतार्शोघ्नं रक्तमांसबलप्रदम्।। ४३।।

A decoction should be prepared with one *Pala* of each of *Śampāka, Rabu, Varṣābhū, Aśva-gandhā, Niśā-cchada (Śaṭhī), Pañca-mūla, Balā, Rāsnā, Guḍūcī* and *Deva-dāru* and *Madana* fruit eight (two *Palas*) in number (boiled together and reduced to a quarter part of the original quantity of water). After that a paste (*Kalka*) composed of *Māgadhikā, Ambhoda, (Mustā), Hapuṣā, Misi (anisi), Saindhava, Vatsāhva, Priyaṅgu, Ugrā (Vacā), Yaṣṭyāhva* and *Rasāñjana* being mixed with honey, etc.,[1] should be dissolved in the preceding medicinal decoction and injected lukewarm (into the bowels) in the manner of an *Āsthāpana-Basti*. Pain in the back, the thighs and in the regions of the sacrum (*Trika*), stone, retention of stool, urine, and flatus, diarrhoea (*Grahaṇī*), Haemorrhoids and diseases due to the action of the deranged *Vāyu,* readily yield to the curative efficacy of such injections, by which also, the blood, muscles and the strength are improved. **40-43**

गुडुचीत्रिफलारास्ना-दशमूलबलापलैः ।
क्वथितैः श्लक्ष्णपिष्टैस्तु प्रियङ्ग्वञ्जनसैन्धवैः।। ४४।।

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[1] Honey, *Sneha,* milk, *Kāñjika,* cow's urine, meat-juice, etc., should be taken.

शत्पुष्पावचाकृष्णा-यवानीकुष्ठबिल्वजैः ।
सगुडैरक्षमात्रैस्तु मदनार्धपलान्वितैः ।। ४५ ।।
क्षौद्रतैलघृतक्षीर-शुक्तकाञ्जिकमस्तुभिः ।
समालोड्य च मूत्रैस्तु दद्यादास्थापनं परम् ।। ४६ ।।
तेजोवर्णबलोत्साह-वीर्याग्निप्राणवर्धनम् ।
सर्वमारुतरोगघ्नं वयःस्थापनमुत्तमम् ।। ४७ ।।

A decoction duly prepared with *Guḍūcī*, *Triphalā*, *Rāsnā*, *Daśa-mūla* and *Balā* weighing one *Pala*[1] each, and a pulverised compound consisting of *Priyaṅgu*, *Rasāñjana*, *Saindhava*, *Śata-puṣpā*, *Vacā*, *Kṛṣṇā*, *Yavānī*, *Kuṣṭha*, *Bilva* fruit and treacle each weighing an *Akṣa* (two *Tolās*), and half a *Pala* of pulverised *Madana* fruit, should be injected into the bowels (in the manner of an *Āsthāpana* enema injection), stirred and mixed with an adequate quantity of honey, oil, clarified butter, milk, *Śukta*, *Kāñjika*, *Mastu* (whey) and cow's urine[2]. Strength, energy, vigour, complexion, digestive capacity, verility and vital duration of the user would be increased by its application, and all derangements of the bodily *Vāyu* would yield to its curative efficacy. It is one of the best rejuvenating agent. **44-47**

कुशादिपञ्चमूलाब्द-त्रिफलोत्पलवासकैः ।
सारिवोशीरमञ्जिष्ठा-रास्नारेणुपरूषकैः ।। ४८ ।।
पालिकैः क्वथितैः सम्यग् द्रव्यैरेभिश्च पेषितैः ।
शृङ्गाटकात्मगुप्तेभ-केशरागुरुचन्दनैः ।। ४९ ।।
विदारीमिसिमञ्जिष्ठा-श्यामेन्द्रयवसिन्धुजैः ।
फलपद्मकयष्ट्याह्वैः क्षौद्रक्षीरघृताप्लुतैः ।। ५० ।।
दत्तमास्थापनं शीतमम्लहीनैस्तथा द्रवैः ।
दाहासृग्दरपित्तासृक्पित्तगुल्मज्वरान् जयेत् ।। ५१ ।।

A decoction should be made by boiling together the drugs of the *Kṣudra-Pañca-mūla* group, *Musta*, *Tri-phalā*, *Utpala*, *Vāsaka*, *Sārivā*, *Uśīr Mañjiṣṭhā*, *Rāsnā*, *Reṇu*, and *Parūṣaka* each weighing one *Pala*.

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1. *Ḍalhaṇa* takes *Pala* in the sense of meat मांसम् (*Māṁsa*).
2. The quantity of honey, oil, and clarified butter, should be as before, that of *Śukta Kāñjika*, *Mastu* and urine half a *Pala* each, and that of milk two *Palas*. --*Ḍalhaṇa*.

A compound of *Śṛṅgāṭaka, Ātma-guptā, Gaja-pippalī, Keśara, Aguru, Candana, Vidārī, Misi* (anisi), *Mañjiṣṭhā, Syāmā, Indra-yava, Saindhava-salt, Madana-Phala, Yaṣṭi-madhu, Padma-kāṣṭha* pasted together, should be dissolved in the preceding decoction which should be mixed and stirred with milk, honey and clarified butter and injected cold without the addition of any acid substance, in the manner of an *Āsthāpana* enema (*Basti*). It should be applied in liquid form. A burning sensation of the body, menorrhoea (*Asṛg-dara*), Haemorrhage, *Pittaja-gulma, Pittaja*-fever, yield to the curative efficacy of such a medicinal injection (*Basti*). **48-51**

रोध्रचन्दनमञ्जिष्ठा-रास्नानन्ताबलर्धिभिः ।
सारिवावृषकाश्मर्य-मेदामधुकपद्मकैः ॥५२॥
स्थिरादितृणमूलैश्च क्वाथः कर्षत्रयोन्मितैः ।
पिष्टैर्जीवककाकोली-युगर्धिमधुकोत्पलैः ॥५३॥
प्रपौण्डरीकजीवन्ती-मेदारेणुपरूषकैः ।
अभीरुमिसिसिन्धूत्थ-वत्सकोशीरपद्मकैः ॥५४॥
कशेरुशर्करायुक्तैः सर्पिर्मधुपयःप्लुतैः ।
द्रवैस्तीक्ष्णाम्लवर्ज्यैश्च दत्तो बस्तिः सुशीतलः ॥५५॥
गुल्मासृग्दरहृत्पाण्डु-रोगान् सविषमज्वरान् ।
असृक्पित्तातिसारौ च हन्यात् पित्तकृतान् गदान् ॥५६॥

A decoction should be duly prepared with *Lodhra, Rakta-candana, Mañjiṣṭhā, Rāsnā, Anantā, Balā, Ṛddhi, Sārivā, Vṛṣa, Kāśmarya, Medā, Madhuka* (*Yaṣṭi-madhu*), *Padmaka*, the drugs included in the *Sthirādi* (minor *Pañca-mūla*) and the *Tṛṇa-Pañca-mūla* groups, each weighing three *Karṣas* (six *Tolās*). Then a paste composed of *Jīvaka, Ṛṣabhaka Kākolī, Kṣīra-Kākolī, Ṛddhi, Yaṣṭi-madhu, Utpala, Prapauṇḍarīka, Jīvantī, Medā, Reṇu* (*Parpaṭaka*), *Parūṣaka, Abhīru* (*Śatāvarī*), *Misi, Saindhava Vatsaka, Uśīra, Padmaka, Kaśeru* and sugar pasted together should be mixed with the preceding decoction made into a fluid solution with an adequate quantity of milk, honey, and clarified butter and other fluid substances[1] other than strong acid ones (*Kāñjika*, etc.). It should then be injected well cooled in the manner of an *Āsthāpana-Basti*. It would undoubtedly prove curative in cases of *Gulma*, menorrhoegia (*Asṛg-dara*), heart diseases, Anaemia, *Viṣama-jvara*, Haemorrhage (*Rakta-pitta*), Diarrohea, and other *Pittaja* ailments. **52-56**

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[1] *Ḍalhaṇa* recommends the use of meat-juice (one *Pala*) and sugar-cane juice (two *Palas*) as the liquefacient agents in this preparation. It should also be noted that coldness and non-addition of any acid substances are recommended.

भद्रानिंम्बकुलत्थार्क-कोशातक्यमृतामरैः ।
सारिवाबृहतीपाठा-मूर्वारग्वधवत्सकैः ।।५७।।
क्वाथः कल्कस्तु कर्त्तव्यो बलामदनसर्षपैः ।
सैन्धवामरकुष्ठैला-पिप्पलीबिल्वनागरैः ।।५८।।
कटुतैलमधुक्षार-मूत्रतैलाम्बुसंयुतैः ।
कार्यमास्थापनं तूर्णं कामलापाण्डुमेहिनाम् ।।५९।।
मेदस्विनामनग्नीनां कफरोगाशनद्विषाम् ।
गलगण्डगरग्लानि-श्लीपदोदररोगिणाम् ।।६०।।

A compound of *Balā*, *Madana* fruit, *Sarṣapa*, *Saindhava*, *Deva-dāru*, *Kuṣṭha*, *Elā*, *Pippalī*, *Bilva* and *Śuṇṭhī* (weighing three *Palas* in all) pounded together and mixed with the decoction of *Bhadrā*, *Nimba*, *Kulattha* pulse, *Arka*, *Kośātakī*, *Amṛta*, (*Guḍūcī*), *Deva-dāru*, *Sārivā*, *Vṛhatī*, *Pāṭhā*, *Mūrvā*, *Āragvadha* and *Kuṭaja*-seeds (weighing sixteen *Palas* in all) cooked with water (one hundred and twenty-eight *Palas*) should be injected in the manner of an *Āsthāpana-Basti*, with the addition of an adequate quantity of mustard oil, honey, alkali, cow's urine, sesamum oil and water (three *Palas*). This would speedily conquer an attack of Chlorosis (*Kāmalā*), Anaemia, *Meha*, obesity, impaired digestion, aversion to food, goitre, slow poisoning, (*Gara viṣa*), elephantiasis, *Udara*, or of any disorders due to the deranged *Kapha*. **57-60**

दशमूलीनिशाविल्व-पटोलत्रिफलामरैः ।
क्वथितैः कल्कपिष्टैस्तु मुस्तसैन्धवदारुभिः ।।६१।।
पाठामागधिकेन्द्राह्वैस्तैलक्षारमधुप्लुतैः ।
कुर्यादास्थापनं सम्यङ्मूत्राम्लफलयोजितैः ।।६२।।

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as the injection is to be applied in cases of diseases due to the derangement of *Pitta*.

कफपाण्डुमदालस्य मूत्रमारुतसङ्गिनाम्।
आमाटोपापचीश्लेष्म गुल्मक्रिमिविकारिणाम्।। ६३।।

Musta, Saindhava, Deva-dāru, Pāṭhā, Pippalī and *Indra-yava*, pounded together, and made into a paste with the admixture of the decoction prepared with such drugs as *Daśa-mūla, Haridrā, Bilva, Paṭola, Triphalā* and *Deva-dāru*, should be stirred and saturated with oil, *Yava-kṣāra* and honey and reduced to a soluble fluidity by adding (an adequate quantity of) cow's urine, *Madana-phala* and *Kāñjika*. The solution thus prepared should be injected (into the rectum of the patient) in the manner of an *Āsthāpana* enema-injection would prove curative in cases of Anaemia, deranged *Kapha*, alcoholism, lassitude, suppression of flatus (*Vāyu*) and of urine, in cases of there being any rumbling sounds in the intestines (*Āṭopa*), and *Gulma* and in diseases due to worms. **61-63**

वृषाश्मभेदवर्षाभूधान्यगन्धर्वहस्तकैः ।
दशमूलबलामूर्वा-यवकोलनिशाच्छदैः ।। ६४।।
कुलत्थबिल्वभूनिम्बैः क्वथितः पलसम्मितैः।
कल्कैर्मदनयष्ट्याह्व-षड्ग्रन्थामरसर्षपैः ।। ६५।।
पिप्पलीमूलसिन्धूत्थ-यवानीमिसिवत्सकैः ।
क्षौद्रेक्षुक्षीरगोमूत्र-सर्पिस्तैलरसप्लुतैः ।। ६६।।
तूर्णमास्थापनं कार्यं संसृष्टबहुरोगिणाम्।
गृध्रसीशर्कराष्ठीला-तूणीगुल्मगदापहम् ।। ६७।।

Madana-phala, Yaṣṭi-madhu, Vacā, Deva-dāru, Sarṣapa, Pippalī-mūla, Saindhava salt (*Sindhūttha*), *Yavānī, Misi* and *Indra-yava* should be pounded together and made into a paste with the admixture of the decoction prepared with a *Pala* measure each of *Vāsaka, Aśma bheda, Varṣābhū, Dhānya, Eraṇḍa-mūla, Daśa-mūla, Balā, Mūrvā, Yava, Kola, Niśa-cchada* (*Śaṭhī*), *Kulattha, Bilva*, and *Bhū-nimba* and dissolved in an adequate quantity of honey and the expressed juice of sugar-cane, milk, oil, clarified butter, meat-soup, and the urine (of a cow) by stirring them together. The solution thus prepared should be speedily injected in the manner of an *Asthāpana* injection into the rectum of a patient suffering from a disease marked by the concerted action of two or more of the deranged *Doṣas*. Diseases such as *Gṛdhrasī, Śarkarā, Aṣṭhīlā, Tūṇī* and *Gulma* may be rapidly cured with this injection (*Basti*). **64-67**

रास्नारग्वधवर्षाभू-कटुकोशीरवारिदैः ।
त्रायमाणामृतारक्ता-पञ्चमूलबिभीतकैः ।। ६८ ।।
सबलैः पालिकैः क्वाथः कल्कस्तु मदनान्वितैः ।
यष्ट्याह्वमिसिसिन्धूत्थ-फलिनीन्द्रयवाह्वयैः ।। ६९ ।।
रसाञ्जनरसक्षौद्र-द्राक्षासौवीरसंयुतैः ।
युक्तो बस्तिः सुखोष्णोऽयं मांसशुक्रबलौजसाम् ।। ७० ।।
आयुषोऽग्नेश्च संस्कर्ता हन्ति चाशु गदानिमान् ।
गुल्मासृग्दरवीसर्पमूत्रकृच्छ्रक्षतक्षयान् ।। ७१ ।।
विषमज्वरमर्शांसि ग्रहणीं वातकुण्डलीम् ।
जानुजङ्घाशिरोबस्ति-ग्रहोदावर्तमारुतान् ।। ७२ ।।
वातासृक्शर्कराष्ठीला-कुक्षिशूलोदरारुचीः ।
रक्तपित्तकफोन्माद-प्रमेहाध्मानहृद्ग्रहान् ।। ७३ ।।

Madana fruit, *Yaṣṭi-madhu, Misi* (anisi), *Śaindhava, Priyaṅgu* and *Indra-yava* pounded together and made into a paste with the decoction of the drugs, one *Pala* each of *Rāsnā, Āragvadha, Varṣābhū, Kaṭuka, Uśīra, Mustaka, Trāyamāṇā, Amṛta* (*Gudūcī*), *Raktā* (*Mañjiṣṭhā*), *Pañca-mūla, Bibhītaka* and *Balā* should be duly mixed with (an adequate quantity) of *Rasāñjana*, extract of meat (*Rasa*) honey, *Sauvīra* and the expressed juice of the *Drākṣā*. The solution thus prepared should be injected lukewarm into the bowels of the patient in the manner of an *Āsthāpana-Basti*. It adds to the growth of flesh, creates fresh semen and *Ojas*, improves the digestive capacity and the strength of the body, imparts longevity and cures and conquers the following diseases, viz., *Gulma*, Menorrhagia, Erysipelas (*Visarpa*), Strangury, *Kṣata-kṣaya, Viṣama-jvara*, Haemorrhoids, Diarrhoea (*Grahaṇī*), *Vāta-kuṇḍalī*, catching pain due to the incarceration of the *Vāyu* in the regions of the thighs, knee-joints, head and bladder (*Basti*), obstinate constipation of the bowels, (*Udāvarta*) and the other distempers of the bodily *Vāyu, Vata-rakta, Śarkarā* (gravels in the bladder), *Aṣṭhīlā*, Abdominal pain, Abdominal swelling, aversion to food, *Rakta-pitta* (Haemorrhage), affections of the deranged *Kapha*, Insanity, *Prameha*, distension of the abdomen (*Ādhmāna*), catching pain at the heart (*Hṛd-graha*). **68-73**

वातघ्नौषधनिःक्वाथाः सैन्धवत्रिवृतायुताः ।
साम्लाः सुखोष्णा योज्याः स्युर्वस्तयः कुपितेऽनिले ।। ७४।।
न्यग्रोधादिगणक्वाथाः काकोल्यादिसमायुताः ।
विधेया बस्तयः पित्ते ससर्पिष्काः सशर्कराः ।। ७५।।
आरग्वधादिनिःक्वाथाः पिप्पल्यादिसमायुताः ।
सक्षौद्रमूत्रा देयाः स्युर्वस्तयः कुपिते कफे ।। ७६।।
शर्करेक्षुरसक्षीरघृत-युक्ताः सुशीतलाः ।
क्षीरवृक्षकषायाढ्या बस्तयः शोणिते हिताः ।। ७७।।

A *Basti* composed of the decoction of the *Vāyu*-subduing drugs mixed with *Trivṛt*[1], *Saindhava* and *Kāñjika* (or the expressed juice of acid fruits) should be applied lukewarm in cases due to the aggravation of the bodily *Vāyu*. Similarly, a *Basti* composed of the decoctions of the drugs included within the *Nyagrodhādi* group mixed with sugar, clarified butter, powders of those included within the *Kākolyādi* group should be applied in diseases due to the aggravation of the *Pitta*. A *Basti* composed of the decoction of the drugs of the *Āragvadhādi* group saturated with the pulverised compound of those included within the *Pippalyādi* group, should be employed with (an adequate quantity of) cow's urine, added thereto in a case of the aggravation of *Kapha*. A *Basti* composed of a copious quantity of the decoction of *Kṣīra-Vṛkṣas* mixed with (an adequate quantity of) the expressed juice of the sugar-cane, milk, sugar, and clarified butter should be applied in a cold state in cases marked by a vitiated condition of the blood of the system. **74-77**

शोधनद्रव्यनिःक्वाथास्तत्कल्कस्नेहसैन्धवैः ।
युक्ताः खजेन मथिता बस्तयः शोधनाः स्मृताः ।। ७८।।

***Śodhana* (corrective) *Bastis* :** The drugs of the *Śodhana* group (possessed of corrective therapeutic properties) should be pounded together and mixed with an admixture of their own decoction. The solution thus formed should be mixed with *Saindhava* and *Sneha* and stirred with ladle. It should then be injected into the bowels of the patient. This is called the *Śodhana-Basti*[1]. 78

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[1] According to *Ḍalhaṇa*, "*Trivṛt*" should be understood to mean the same as "*Traivṛta*" mentioned in the treatment of *Mahā-vyādhi* (see Chapter V., Para 25. *Cikitsita Sthāna*).

त्रिफलाक्वाथगोमूत्र-क्षौद्रक्षारसमायुताः ।
ऊषकादिप्रतीवापा बस्तयो लेखनाः स्मृताः ।। ७९ ।।

Lekhana-Basti **:** The powders of the drugs of the *Ūṣakādi* group should be mixed with the decoction of *Triphalā* and cow's urine, honey and *Yava-kṣāra*. The whole solution should be applied as *Basti* and is called the *Lekhana-Basti*. 79

बृंहणद्रव्यनिःक्वाथाः कल्कैर्मधुरकैर्युताः ।
सर्पिर्मांसरसोपेता बस्तयो बृंहणाः स्मृता ।। ८० ।।

Bṛṁhaṇa-Basti **:** A paste composed of the drugs of the *Madhura* (*Kākolyādi*) group mixed with the decoction of the drugs possessed of tonic and constructive properties (*Bṛṁhaṇa* drugs) should be injected into the bowels with clarified butter and the extract of meat added thereto. It is called the *Bṛṁhaṇa-Basti*. 80

चटकाण्डोच्चटाक्वाथाः सक्षीरघृतशर्कराः ।
आत्मगुप्ताफलावापाः स्मृता वाजीकरा नृणाम् ।। ८१ ।।

Vājī-karaṇa-Basti **:** The seeds of the *Ātmaguptā* should be pounded and mixed with the decoction of (the roots of) the *Uccatā* together with (the contents of) the egg of a sparrow (*Caṭaka*) and an adequate quantity of milk, clarified butter and sugar. The solution should be injected into the bowels in the manner of a *Basti* and is called the *Vājī-karaṇa-Basti* (aphrodisiac). 81

वदर्यैरावतीशेलु-शाल्मलीधन्वनाङ्कुराः ।
क्षीरसिद्धाः क्षौद्रयुताः सास्राः पिच्छिलसंज्ञिता ।। ८२ ।।
वाराहमाहिषौरभ्र-वैडालैणेयकौक्कुटम् ।
सद्यस्कमसृगण्डं वा देयं पिच्छिलबस्तिषु ।। ८३ ।।

Picchila-Basti **:** Milk cooked with *Vidārī*,[2] *Airāvatī, Śelu,*

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1. According to *Ḍalhana,* four *Pala* weights of honey, one *Pala* of milk, one *Pala* and a half of cow's urine, and four *Pala* and a half of *Kāñjika,* should be added to this solution.
2. Both *Vṛnda* and *Cakrapāṇi* read "*Vadarī*" is place of "*Vidāri*", and their

Śālmalī and the tender sprouts of *Dhanvana* should be used as a *Basti* with the blood and honey (added to it);[1] it is called the *Picchila-Basti*. The fresh blood of a buffalo, hog, sheep, or of a cat, or the contents of a newly laid (hen's) egg[2] may be used for the purpose. **82-83**

प्रियङ्ग्वादिगणक्वाथा अम्बष्ठाद्येन संयुताः।
सक्षौद्राः सघृताश्चैव ग्राहिणो बस्तयः स्मृताः।। ८४।।

Grāhi-Basti **:** A paste of the drugs of the *Ambaṣṭhādi* group, dissolved in a decoction of those of the *Priyaṅgvādi* group and mixed with honey and clarified butter, may be used as a *Basti* and is called the *Grāhi-Basti*. **84**

एतेष्वेव च योगेषु स्नेहाः सिद्धाः पृथक् पृथक्।
समस्तेष्वथवा सम्यग् विधेयाः स्नेहबस्तयः।। ८५।।

Sneha-Basti **:** A *Sneha-Basti* should be prepared by duly cooking the drugs of one or two of the above groups with a *Sneha*. **85**

बन्ध्यानां शतपाकेन शोधितानां यथाक्रमम्।
बलातैलेन देयाः स्युर्बस्तयस्त्रैवृतेन च।। ८६।।

Sterile women should be treated with a *Basti* consisting of the *Śata-pāka-Balā-Taila* or the *Traivṛta-Ghṛta* (as described before)[3] after being cleansed (*Śodhana*) in due succession. **86**

नरस्योत्तमसत्त्वस्य तीक्ष्णं बस्तिं निधापयेत्।
मध्यमं मध्यसत्त्वस्य विपरीतस्य वै मृदुम्।। ८७।।
एवं कालं बलं दोषं विकारञ्च विकारवित्।
बस्तिद्रव्यबलञ्चैव वीक्ष्य बस्तीन् प्रयोजयेत्।। ८८।।

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annotators mean to say that the tender sprouts of all trees, viz., *Vadarī*, etc., should be used.

[1] *Vṛnda* does not recommend the addition of honey; he reads "सुशीताः स्युः" (i.e., the *Basti* should be in a cold state), in place of "क्षौद्रयुता". But it is evident from the reading of *Ḍalhaṇa's* commentary, as quoted by *Śrikaṇṭha Datta*, that honey should be added.

[2] Both *Vṛnda* and *Cakrapāṇi* read "आज" in place of "अण्ड" which means that the newly spilt blood of a goat should be added to the list and hen's egg should be eliminated therefrom.

[3] *Balā-Taila* has been mentioned in the treatment of *Muḍha-garbha* (Chapter XV, *Cikitsita Sthāna*) and the *Traivṛta-Ghṛta* has been described in the treatment of *Mahā-Vātavyādhi* (Chapter V, *Cikitsita Sthāna*).

Strong enemas (possessed of keen medicinal potency) should be employed in respect of extremely strong patients, and those of moderate potency should be employed in respect of persons possessed of a middling sort of bodily strength, while weak persons should be treated with *Bastis* (enemas) of mild potency. An experienced physician should thus apply *Bastis* (enemas) with due regard to the nature of the season, the strength of the patient, the nature and intensity of the disease under treatment and of the *Doṣas* involved therein and to the nature of the potency of the ingredients to be used in charging the *Basti* (enema).[1] **87-88**

दद्यादुत्क्लेशनं पूर्वं मध्ये दोषहरं पुनः।
पश्चात् संशमनीयञ्च दद्यात् बस्तिं विचक्षणः।। ८९।।

Loosening or disintegrating (*Utkleśana*-- lit. irritating) enemas (i.e., those possessed of the virtue of dislodging and disintegrating the accumulated *Doṣas* in the system) should be employed at the outset and corrective one (*Doṣa-hara*) should then be employed, while those exerting a soothing influence on the organism (*Saṁśamana*) should be employed last of all at the close of the treatment. **89**

एरण्डबीजमधुकं पिप्पली सैन्धवं वचा।
हपुषाफलकल्कश्च बस्तिरुत्क्लेशनः स्मृतः।। ९०।।
शताह्वा मधुकं बीजं कौटजं फलमेव च।
सकाञ्जिकः सगोमूत्रो बस्तिर्दोषहरः स्मृतः।। ९१।।
प्रियङ्गुमधुकं मुस्ता तथैव च रसाञ्जनम्।
सक्षीरः शस्यते बस्तिर्दोषाणां शमनः परः।। ९२।।

Different *Bastis* : An *Utkleśana* (disintegrating) *Basti* consists of castor seeds, *Yaṣṭi-madhu, Pippalī, Saindhava, Vacā, Hapuṣā* and *Phala* (*Triphalā--Madana-phala*, according to others) pasted together. A *Doṣa-hara-basti* (corrective enema) consists (of a solution of *Śatāhvā Yaṣṭi-madhu, Kuṭaja* seeds and *Madana-phala* with *Kāñjika* and cow's urine. A *Saṁśodhana-Basti* (soothing enema) consists of *Priyaṅgu, Yaṣṭi-madhu, Musta* and *Rasāñjana* with cow's milk. **90-92**

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[1] *Śivadāsa*, the commentator of *Cakradatta*, quotes two additional lines as being incorporated in *Suśruta's* text which, when translated, would be as follows : Better use a *Basti* of milder potency but never use one of strong potency than what is necessary and this is recommended especially in cases of delicate persons. --Ed.

नृपाणां तत्समानानां तथा सुमहतामपि।
नारीणां सुकुमाराणां शिशुस्थविरयोरपि।। ९३।।
दोषनिर्हरणार्थाय बलवर्णोदयाय च।
समासेनोपदेक्ष्यामि विधानं माधुतैलिकम्।। ९४।।
यानस्त्रीभोज्यपानेषु नियमश्चात्र नोच्यते।
फलञ्च विपुलं दृष्टं व्यापदाञ्चाप्यसम्भवः।। ९५।।
योज्यस्त्वतः सुखेनव निरूहक्रममिच्छता।
यदेच्छति तदैवैष प्रयोक्तव्यो विपश्चिता।। ९६।।
मधुतैले समे स्यातां क्वाथश्चैरण्डमूलजः।
पलार्धं शतपुष्पायास्ततोऽर्धं सैन्धवस्य च।। ९७।।
फलेनैकेन संयुक्तः खजेन च विलोडितः।
देयः सुखोष्णो भिषजा माधुतैलिकसंज्ञितः।। ९८।।

Mādhu-Tailika Basti **:** Now we shall describe in short the process of applying a *Mādhu-Tailika Basti* (enema) which should be resorted to only in respect of kings or king-like personages as well as in respect of women, old men, infants and persons of delicate constitutions for the purposes of eliminating the *Doṣas* (accumulated in the organism) and of improving the strength and complexion. The use of this remedy does not entail any strict observance of continence or of any particular rules, diet, conduct, or conveyance on the part of the patient, nor is it attended with any possible complication though it is quite on a par with any other kind of *Basti* as regards its excellent and highly beneficial therapeutic virtues. It may thus be applied at any time by an experienced physician in the manner of a *Nirūha-Basti* (enema) whenever the patient wishes to be treated therewith. Equal parts of honey, oil and the decoction of castor roots, half a *Pala* of *Śata-puṣpā*, a quarter *Pala* of *Saindhava*, and one entire *Madana* fruit should be mixed together by stirring the whole with a ladle. The whole compound thus prepared should be injected lukewarm into the rectum of the patient. This measure is called the *Madhu-Tailika-Basti*.[1] **93-98**

वचामधुकतैलञ्च क्वाथः सरससैन्धवः।
पिप्पलीफलसंयुक्तो बस्तिर्युक्तरथः स्मृतः।। ९९।।

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[1] The quantity of the fluid should be nine-*Prasṛtas* in all cases of the *Mādhu-Tailika Basti* and such-like *Bastis* (enemas). --*Ḍalhana*.

सुरदारु वरा रास्ना शतपुष्पा वचा मधु।
हिङ्गुसैन्धवसंयुक्तो बस्तिर्दोषहरः स्मृतः।। १००।।

***Yukta-ratha* and *Doṣa-hara Bastis* :** The *Yukta-ratha Basti* consists in injecting a medicinal solution surcharged with *Vacā*, *Madhuka* (honey),[1] oil, meat-essence, *Saindhava, Pippalī, Madana* fruit, and the decoction (of *Eraṇḍa*) into the bowels of a patient. A compound of *Deva-dāru, Varā* (*Triphalā*), *Rāsnā, Śata-puṣpā, Vacā,* honey, asafoetida and *Saindhava* salt, used together as a *Basti*, is called the *Doṣa-hara Basti.* **99-100**

पञ्चमूलीकषायञ्च तैलं मागधिका मधु।
बस्तिरेष विधातव्यः सशताह्वः ससैन्धवः।। १०१।।
यवकोलकुलत्थानां क्वाथो मागधिका मधु।
ससैन्धवः सयष्ट्याह्वः सिद्धबस्तिरिति स्मृतः।। १०२।।

***Siddha-Basti* :** This *Basti* should be prepared with the decoction of *Pañca-mūla*, mixed with oil, honey and a paste of *Śatāhvā, Pippalī* and *Saindhava* salt. Similar *Bastis* consisting of a decoction of *Yava, Kola* and *Kulattha* and mixed with a paste of *Pippalī, Saindhava, Yaṣṭi-madhu* and honey may also be used. This kind of *Basti* is called a *Siddha-Basti*. **101-102**

मुस्तापाठामृतातिक्ता-बलारास्नापुनर्नवाः ।
मञ्जिष्ठारग्वधोशीर-त्रायमाणाख्यगौक्षुरान् ।। १०३।।
पालिकान् पञ्चमूलाल्प-सहितान् मदनाष्टकम्।
जलाढके पचेत् क्वाथं पादशेषं पुनः पचेत्।। १०४।।
क्षीरार्धाढक (प्रस्थेन) संयुक्तं क्षीरशेषं परिस्रुतम्।
पादेन जाङ्गलरसस्तथा मधु घृतं समम्।। १०५।।
शताह्वाफलिनीयष्टी-वत्सकैः सरसाञ्जनैः।
कार्षिकैः सैन्धवयुतैः कल्कैर्बस्तिः प्रयोजितः।। १०६।।
वातासृङ्मेहशोफार्शोगुल्ममूत्रविबन्धनुत् ।
विसर्पज्वरविड्भङ्ग-रक्तपित्तविनाशनः ।। १०७।।

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[1] *Vacā*, salt, *Madana-phala, Pippali,* each should be one *Karṣa* honey and oil four *Prasṛtas* and two *Karṣas* each, and the decoction of *Eraṇḍa* roots four *Prasṛtas* and two *Karṣas*. --*Ḍalhaṇa*.

In the text we find "*Madhuka*" which generally means *Yaṣṭi-madhu*. Here, however, it should mean "*honey*". This is evident from *Ḍalhaṇa's* commentary.

बल्यः सञ्जीवनो वृष्यश्चक्षुष्यः शूलनाशनः।
स्थापनानामयं राजा बस्तिर्मुस्तादिको मतः।।१०८।।

***Mustādika-Basti* :** A *Pala* measure of each of the following drugs, viz., *Mustā, Pāṭhā, Amṛtā* (*Gudūcī*), *Tiktā, Balā, Rāsnā, Punarnavā, Mañjiṣṭhā, Āragvadha, Uśīra, Trāyamāṇā, Gokṣura* as well as of those included within the group of minor (*Svalpa*) *Pañca-mūla*, and eight *Madana* fruits should be boiled with an *Āḍhaka* measure of water down to its quarter part. The decoction thus prepared should again be boiled with the admixture of a *Prastha* measure of milk. The boiling should be continued till the watery part is completely evaporated and the milk alone is left behind. It should be then strained (through a piece of cloth). This (cooked) milk should be mixed with honey, clarifed butter,[1] and the extract of meat of any *Jāṅgala* animal, each measuring a quarter of the (above-prepared milk) and a *Karṣa* measures each of the following drugs viz., powdered *Śatāhvā, Phalinī* (*Priyaṅgu*), *Yaṣṭi-madhu, Vatsaka, Rasāñjana* and *Saindhava*. The application of the above in the manner of a *Basti* proves curative in *Vāta-rakta*, urinary complaints (*Prameha*), Edema, Haemorrhoids, *Gulma*, retention of urine, Haemorrhage (*Rakta-Pitta*), Erysipelas, fever, and a looseness of the bowels. It acts as an aphrodisiac and vitalising tonic; it also invigorates the eye-sight and is anti-colic in its action. It is known as the *Mustādi-Basti* and is the best of all the *Āsthāpana* enemas. **103-108**

अवेक्ष्य भेषजं बुद्ध्या विकारञ्च विकारवित्।
बीजेनानेन मतिमान् कुर्याद् बस्तिशतान्यपि।।१०९।।
अजीर्णे च प्रयुञ्जीत दिवास्वप्नञ्च वर्जयेत्।
आहाराचारिकं शेषमन्यद् युक्तं समाचरेत्।।११०।।

A judicious physician who has the knowledge of diseases may prepare, in the light of the principle laid down in connection with the preparation and application of *Bastis* in general, hundreds of different other kinds of *Bastis* (enemas) with a due consideration of the virtues of their respective ingredients (drugs) and the nature of the disease under treatment. Applications of *Bastis* are forbidden during the continuance of an undigested meal in the stomach. Proper rules of diet and conduct should be observed, and day-sleep should not be indulged in, after being treated with a *Basti*. **109-110**

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[1] According to *Ḍalhana*, however, a *Pala* measure of each of honey and clarified butter should be added.

यस्मान्धु च तैलञ्च प्राधान्येन प्रदीयते।
माधुतैलिक इत्येवं भिषग्भिर्बस्तिरुच्यते।। १११।।
रथेष्वपि च युक्तेषु हस्त्यश्वे चापि कल्पिते।
यस्मान्न प्रतिषिद्धोऽयमतो युक्तरथः स्मृतः।। ११२।।
बलोपचयवर्णानां यस्माद् व्याधिशतस्य च।
भवत्येतेन सिद्धिस्तु सिद्धबस्तिरतो मतः।। ११३।।
सुखिनामल्पदोषाणां नित्यं स्निग्धाश्च ये नराः।
मृदुकोष्ठाश्च ये तेषां विधेया माधुतैलिकाः।। ११४।।
मृदुत्वात् पादहीनत्वादकृत्स्नविधिसेवनात्।
एकबस्तिप्रदानाच्च सिद्धबस्तिष्वयन्त्रणा।। ११५।।

The compound *Mādhu-Tailika Basti* is so called from the facts of its being principally composed of *Madhu* (honey) and *Taila* (oil). The term *Yukta-Ratha Basti* owes its nomenclature to the fact of its imposing no restriction as regards riding in carriages (*Rathas*), or on horses and elephants after their application. The *Siddha-Basti* derives its name from the uniform success (*Siddhi*) which attends its application in a large number of cases of bodily distempers and from its irresistible power in improving the strength and complexion of the body. *Mādhu-Tailika Bastis* are recommended to persons of easy and luxrious habits as well as in respect of those whose bowels can be easily moved, or who are in the habit of being daily treated with emulsive measures (*Sneka-karma*) and whose organisms are marked by scanty accumulations of the bodily *Doṣas*. A *Siddha-Basti* does not produce any distress or discomfort, since it is mild in potency and is applied in only three quarters of the usual dose (nine *Prasṛtas* only) and does not entail any strict observance of the regimen of diet and conduct (such as the previous administration of emetics and purgatives, etc.), and since it produces a satisfactory result by a single application. **111-115**

इति सुश्रुत-संहितायां चिकित्सितस्थाने निरूहक्रमचिकित्सितं
नामाष्टत्रिंशोऽध्यायः।। ३८।।

Thus ends the Thirty-eighth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with *Nirūha-Bastis*.

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CIKITSĀ-STHĀNA

CHAPTER XXXIX

एकोनचत्वारिंशोऽध्यायः।

अथात आतुरोपद्रवचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।। १।।

Now we shall discourse on the treatment of distressing symptoms[1] which are manifested in a patient (*Āturopadrava-cikitsita*). **1**

स्नेहपीतस्य वान्तस्य विरिक्तस्य स्रुतासृजः।
निरूढस्य च कायाग्निर्मन्दो भवति देहिनः।। २।।
सोऽन्नैरत्यर्थगुरुभिरुपयुक्तैः प्रशाम्यति।
अल्पो महद्भिर्बहुभिश्छादितोऽग्निरिवेन्धनैः।। ३।।
स चाल्पैर्लघुभिश्चान्नैरुपयुक्तैर्विवर्धते।
काष्ठैरणुभिरल्पैश्च सन्धुक्षित इवानलः।। ४।।

The digestive fire (*Kāyāgni*) of a person naturally grows dull[2] after the exhibition of emetics and purgatives, after the administration of a *Nirūha-Basti*, after the internal application of a *Sneha* and after blood-letting. It is further lessened by the eating of extremely heavy (difficult of digestion) articles of fare, just as a low or dull fire is extinguished by a heavy load of fuel. Light meals taken in small quantities, on the other hand, increase the digestive fire under these circumstances, just as light fuel in small quantities serves to re-kindle a low fire. **2-4**

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[1] By "distressing symptoms" are generally meant those complications that follow the exhibition of emetics, purgatives, *Bastis*, etc.

[2] We have been told that the digestive fire is kindled by the exhibition of emetics, purgatives, etc., but here we are told just the reverse. The solution is that the digestive fire is ultimately kindled by these measures, whereas, immediately after the exhibition, if becomes dull and sluggish.

हृतदोषप्रमाणेन सदाहारविधिः स्मृतः।
त्रीणि चात्र प्रमाणानि प्रस्थोऽर्धाढकमाढकम्।।
तत्रावरं प्रस्थमात्रं द्वे शेषे मध्यमोत्तमे।।५।।

The quantity of diet should be proportionate to the *Doṣa* (morbific diathesis) eliminated from the organism. The quantity of the *Doṣa* or *Doṣas* eliminated consists of three measures, viz., one *Prastha*[1] half an *Āḍhaka* or an *Āḍhaka* (utmost). The first is the lowest, the second is the intermediate and the last named measure (one *Āḍhaka*) should be deemed as the highest quantity (of the *Doṣa* that can be eliminated under the circumstances). **5**

प्रस्थे परिस्रुते देया यवागूः स्वल्पतण्डुला।
द्वे चैवार्धाढके देये तिस्रश्चाप्याढके गते।।६।।

Yavāgū (gruel) prepared with a small quantity of rice (*Taṇḍula*) should be given once, twice or thrice respectively in cases of the eliminated *Doṣa* being a *Prastha*, half an *Āḍhaka* or an *Āḍhaka* in quantity. **6**

विलेपीमुचिताद् भक्ताच्चतुर्थांशकृतां ततः।
दद्यादुक्तेन विधिना क्लिन्नसिक्थामपिच्छिलाम्।।
अस्निग्धलवणां स्वच्छ-मुद्गयूषयुतां ततः।।७।।
अंशद्वयप्रमाणेन दद्यात् सुस्निग्धमोदनम्।
ततस्तु कृतसंज्ञेन हृद्येनेन्द्रियबोधिना।।८।।
त्रीनंशान् वितरेद् भोक्तुमातुरायौदनं मृदुम्।
ततो यथोचितं भक्तं भोक्तुमस्मै विचक्षणः।
लावैणहरिणादीनां रसैर्दद्यात् सुसंस्कृतैः।।९।।

After this a quarter part of the quantity of rice or grain otherwise deemed proper and adequate for the patient, should be cooked in the form of *Vilepī*. The rice or the grain (used in the preparation) should be well boiled, without the addition of any *Sneha* (oil or clarified butter) or salt. It should then be (passed through a piece of cloth and) made non-slimy, and should be taken in the above-prescribed manner with a clear (pure) soup of *Mudga* pulse. The patient should then be given a diet measuring half the quantity of his usual one. The food, in this case, should be well saturated with any oleaginous substance (*Sneha*). The meal of the patient in the next stage should consist of well-boiled rice measuring three parts only of his usual diet and should be made palatable to the taste and sufficient to stimulate the sense-organs. The meal in this case, should be taken with the transparent surface of clarified butter (*Ghṛta-maṇḍa*). After this period the patient should be allowed to take his full meal with well-prepared soups of venision, etc. **7-9**

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[1] The *Prastha* measure here means thirteen *Palas* and a half.

हीनमध्योत्तमेष्वेव विरेकेष विधिः स्मृतः।
एकद्वित्रिगुणः सम्यगाहारस्य क्रमो हितः।। १०।।

The above order of taking one-fourth, half and three-fourths of the usual meal applies in cases of deficient, intermediate (moderate), or satisfactory action of a purgative. **10**

कफपित्ताधिकान् मद्य-नित्यान् हीनविशोधितान्।
पेयाऽभिष्यन्दयेत् तेषां तर्पणादिक्रमो हितः।। ११।।

Peyās, taken in an aggravated condition of the deranged *Pitta*, and *Kapha*, or by a person addicted to drinking habits or subsequent to a deficient exhibition of emetics and purgatives, may give rise to an increased (mucous) secretion (*Abhiṣyanda*) in the organism. *Tarpaṇa* measures (demulcent food) should, therefore, be deemed beneficial in these instances. **11**

वेदनालाभनियम शोकवैचित्त्यहेतुभिः।
नरानुपोषितांश्चापि विरिक्तवदुपाचरेत्।। १२।।

Persons who have pain, who are in a deficiency state or are emaciated due to (irregular) regimen, and who have grief and mental distress should be treated (by measures) as after purgation therapy. **12**

आढकार्धाढकप्रस्थ-सङ्ख्या ह्येषा विरेचने।
श्लेष्मान्तत्वाद् विरेकस्य न तामिच्छन्ति तद्विदः।
एको विरेकः श्लेष्मान्तो न द्वितीयोऽस्ति कश्चन।। १३।।

बलं यत् त्रिविधं प्रोक्तमतस्तत्र क्रमस्त्रिधा।
तत्रानुक्रममेकन्तु बलस्थः सकृदाचरेत्।।
द्विराचरेन्मध्यबलस्त्रीन् वारान् दुर्बलस्तथा।
केचिदेवं क्रमं प्राहुर्मन्दमध्योत्तमाग्निषु।। १४।।

An *Āḍhaka,* half an *Āḍhaka* and a *Prastha* measure should similarly be the quantity of excretion in connection with a course of purgatives under the three different degrees of its action. But some are of opinion that there may be no fixed quantity of excretion in this case, since purgation should not be considered satisfactory until the *Śleṣmā* (mucus) of the system has come out.[1] A purgation should be considered satisfactory when the *Śleṣmā* comes out and in that case no more purgative should be given. The strength (*Bala*) of a patient has been laid down to be of three degrees, consequently the rules of diet and conduct should be similarly determined. A strong patient should observe the regimen of diet only once, one of middling strength (*Madhya-bala*) twice, while a weak patient thrice. Certain authorities, however, assert that this order of diet should be observed by the patients with an impaired, intermediate and keen digestion. **13-14**

संसर्गेण विवृद्धेऽग्नौ दोषकोपभयाद्भजेत्
प्राक्स्वादुतिक्तौ स्निग्धाम्ल-लवणान् कटुकं ततः।। १५।।
स्वाद्वम्ललवणान् भूयः स्वादुतिक्तावतः परम्।
स्निग्धरूक्षान् रसांश्चैव व्यत्यासात् स्वस्थवत् ततः।। १६।।

Lest the *Doṣas* might become aggravated by the appetite already kindled by the observation of the rules of diet prescribed for the purpose, the patient should be made to take his meal in the following order at this stage. Sweet and bitter articles of fare should be partaken of at the outset of a meal, followed by oleaginous, acid, saline and pungent food. After this, sweet, acid and saline food should again be taken followed by articles of sweet and bitter tastes. Dry (*Rukṣa*) and demulcent food should be enjoined in succession in the course of a meal. The meals of a healthy person should then be prescribed. **15-16**

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[1] Here a line is not found in the printed edition of the *Suśruta Saṁhitā,* which is evident from *Ḍalhana's* commentary and supported by *Śrikaṇṭha Datta* in his commentary on *Vṛnda*. The line is as follows : "श्लेष्मान्तत्वाद्विरेकस्य न तामिच्छन्ति तद्विदः"।

केवलं स्नेहपीतो वा वान्तो यश्चापि केवलम्।
स सप्तरात्रं मनुजो भुञ्जीत लघु भोजनम्।।१७।।
कृतः सिराव्यधो यस्य कृतं यस्य च शोधनम्।
स ना परिहरेन्मासं यावद् वा बलवान् भवेत्।।१८।।
त्र्यहं त्र्यहं परिहरेदेकैकं बस्तिमातुरः।
तृतीये तु परीहारे यथायोगं समाचरेत्।।१९।।

Light diet should be given for a week after the internal use of a *Sneha* and after the exhibition of emetics. A patient should observe a proper regimen of recoupment of his health, after having been subjected to a course of blood-letting or treated with a course of *Śodhana* remedy (purgative) for one month or until he gets back his proper strength. Intervals of three days should be allowed between two successive applications of a *Basti* and the period of the third interval thus allowed, should be determined according to the requirements of each case.[1] **17-19**

तैलपूर्णाममृद्भाण्ड-सधर्माणो व्रणातुराः।
स्निग्धशुद्धाक्षिरोगार्त्ता ज्वरातीसारिणश्च ये।।२०।।

A patient suffering from an ulcer (*Vraṇa*) or recently treated with emulsive measures (*Sneha-karma*) or cleansing (emetics or purgatives) measures, or afflicted with any affection of the eyes or with fever attended with dysentery (*Jvarātīsāra*) resembles a vessel of unbaked clay fitted with oil, i.e., such a patient is greatly liable to the derangement of the *Doṣas*. **20**

क्रुध्यतः कुपितं पित्तं कुर्यात् तांस्तानुपद्रवान्।
आयास्यतः शोचतो वा चित्तं विभ्रममृच्छति।।२१।।
मैथुनोपगमाद् घोरान् व्याधीनाप्नोति दुर्मतिः।
आक्षेपकं पक्षघातमङ्गप्रग्रहमेव च।।२२।।
गुह्यप्रदेशे श्वयथुं कासश्वासौ च दारुणौ।
शुक्रवच्चापि रुधिरं सरजस्कं प्रवर्त्तते।।२३।।

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[1] Some commentators explain this verse to mean that the patient should observe the rules of diet and conduct (prescribed hereafter) for a period of three days after each application of a *Basti*, but after the third application the rules of diet and conduct should be determined according to requirements.

An irascible mood or fit of anger (in such a person) agitates his *Pitta* and produces *Pitta* originated distempers;[1] physical labour and grief cause a distracted state of the mind; and gratification of sexual desires (in such a state) brings on such dangerious diseases as convulsions hemiplegia stiffness of the limbs, swelling over the external genitalia, cough, dyspnoea and emission of blood-streaked semen and haemorrhage from the vagina. **21-23**

लभते च दिवास्वप्नात् तांस्तान् व्याधीन् कफात्मकान्।
प्लीहोदरं प्रतिश्यायं पाण्डुतां श्वयथुं ज्वरम्।। २४।।
मोहं सदनमङ्गानामविपाकं तथाऽरुचिम्।
तमसा चाभिभूतस्तु स्वप्नमेवाभिनन्दति।। २५।।

Day-sleep under the circumstances gives rise to the affections of the deranged *Kapha*, viz., enlargement of the spleen (*Plīhodara*), catarrh, anaemia, edema, fever, mental confusion, a sense of physical langour, indigestion, an aversion to food, and cause the patient to become overwhelmed with the quality of *Tamas* which produces in him a desire for sleep. **24-25**

उच्चैः सम्भाषणाद् वायुः शिरस्यापादयेद्रुजम्।
आन्ध्यं जाडच्यमजिघ्रत्वं बाधिर्यं मूकतां तथा।। २६।।
हनुमोक्षमधीमन्थमर्दितञ्च सुदारुणम्।
नेत्रस्तम्भं निमेषं वा तृष्णां कासं प्रजागरम्।
लभते दन्तचालञ्च तांस्तांश्चान्यानुपद्रवान्।। २७।।
यानयानेन लभते छर्दिमूर्च्छाभ्रमक्लमान्।
तथैवाङ्गग्रहं घोरमिन्द्रियाणाञ्च विभ्रमम्।। २८।।
चिरासनात् तथा स्थानाच्छ्रोण्यां भवति वेदना।
अतिचंक्रमणाद् वायुर्जङ्घयोः कुरुते रुजः।
सक्थिप्रशोषं शोफं वा पादहर्षमथापि वा।। २९।।

Talking in a loud voice aggravates the *Vāyu* and is attended with such grave consequences as pain in the head, blindness, inertness, loss of the faculty of smell, dumbness, deafness, dislocation of the jawbones (*Hanumokṣa*), *Adhi-mantha*, facial paralysis, paralysis of the eye-balls (*Netra-stambha*), thirst, cough, insomnia, shaking of the teeth and similar other distempers (due to an aggravation of the *Vāyu*).

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[1] The *Pitta*-origined distempers are thirst, burning sensation, etc.

Riding (on horse-back, etc.) under the circumstances may cause vomitings, swoons, vertigo, a sense of fatigue, stiffness of limbs, and the serious functional derangements of the sense organs. A long continuance in a sitting posture or bathing may give rise to pain in the region of the pelvis; while on the contrary, excessive walking under the circumstances aggravates the *Vāyu* and is attended with pain in the knee-joints, atrophy of the thighs, edematous swellings of the localities, or the form of disease known as *Pāda-harṣa* (sensitiveness in the feet). **26-29**

शीतसम्भोगतोयानां सेवा मारुतवृद्धये।
ततोऽङ्गमर्दविष्टम्भ-शूलाध्मानप्रवेपकाः ।। ३० ।।
वातातपाभ्यां वैवर्ण्यं ज्वरश्चापि समाप्नुयात्।
विरुद्धाध्यशनान्मृत्युं व्याधिं वा घोरमृच्छति।
असात्म्यभोजनं हन्याद् बलवर्णमसंशयम्।। ३१ ।।
अनात्मवन्तः पशुवद् भुञ्जते येऽप्रमाणतः।
रोगानीकस्य ते मूलमजीर्णं प्राप्नुवन्ति हि।। ३२ ।।

The use of cold water and other cold things[1] (such as paste of Sandal, etc.) under the circumstances tends to aggravate the bodily *Vāyu* and brings on an aching pain in the limbs, *Śūla* (gastralgia), stuffedness of the ingested food in the stomach (*Viṣṭambha*) and distension of the abdomen (*Ādhmāna*) and shivering. An undue exposure to the sun and wind produces fever and discolouration of the complexion. The use of any unwholesome and incompatible diet as well as food taken before the complete digestion of the previous meal tends to produce serious distempers and may ultimately result in death. The use of incongenial fare undoubtedly leads to the deterioration of the strength and complexion of the body. A man of irregular and intemperate habits, who eats voraciously like an animal, suffers from indigestion which is the cause (source) of a number of physical distempers. **30-32**

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[1] In place of "शीतसन्भोगतोयाना" *Gayadāsa* reads "शीतभोजनतोयाना" which means the use of cold food and drink. This reading seems to be better. --Ed.

व्यापदां कारणं वीक्ष्य व्यापत्स्वेतासु बुद्धिमान्।
प्रयतेतातुरारोग्ये प्रत्यनीकेन हेतुना।। ३३।।

In all these instances the real cause of the distress should be first ascertained, which should be then remedied with proper antidotal measures and remedies. **33**

विरिक्तवान्तैर्हरिणैणलावकाः शशश्च सेव्यः समयूरतित्तिरिः।
सपष्टिकाश्चैव पुराणशालयस्तथैव मुद्गा लघु यच्च कीर्त्तितम्।। ३४।।

Articles of Diet : A diet consisting of cooked *Ṣaṣṭi* grain (*Taṇḍula*) or matured *Śāli* rice, *Mudga* pulse as well as (the soup of the flesh of) an Ena, *Lāva*, hare, peacock, Tittiri, or deer, and such other light food should be given to a patient after the exhibition of emetics and purgatives. **34**

इति सुश्रुत-संहितायां चिकित्सितस्थाने आतुरोपद्रवचिकित्सितं
नामैकोनचत्वारिंशोऽध्यायः ।। ३९ ।।

Thus ends the Thirty-ninth Chapter of the *Cikitsita Sthāna* in the *Suśruta Saṁhitā* which deals with the treatment of distressing symptoms which are manifested in a patient.

⁂

CIKITSĀ-STHĀNA

CHAPTER XL

चत्वारिंशोऽध्यायः।

अथातो धूमनस्यकवलग्रहचिकित्सितं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the treatment which consists in employing the (inhalation of) medicated fumes, snuffs, (errhines) and gargles (*Dhūma-Nasya-Kavala-Graha-Cikitsita*). 1

धूमः पञ्चविधो भवति; तद्यथा—प्रायोगिकः स्नैहिको वैरेचनिकः कासघ्नो वामनीयश्चेति।। २।।

Dhūma (fumes) may be divided into the five groups,[1] viz., *Prāyogika* (capable of being daily used), *Snehana* (soothing), *Vairecana* (expectorant),[2] *Kāsaghna* (anti-cough) and *Vāmanīya* (emetic). 2

तत्रैलादिना कुष्ठतगरवर्ज्येन श्लक्ष्णपिष्टेन द्वादशाङ्गुलं शरकाण्डमङ्गुलिपरिणाहं क्षौमेणाष्टाङ्गुलं वेष्टयित्वा लेपयेत्, एषा वर्त्तिः प्रायोगिके। स्नेहफलसारमधूच्छिष्टसर्जरसगुग्गुलुप्रभृतिभिः स्नेहमिश्रैः स्नेहने। शिरोविरेचनद्रव्यैर्वैरेचने। बृहतीकण्टकारिकात्रिकटुकासमर्दहिङ्ग्विङ्गुदीत्वङ्मनःशिलाच्छिन्नरुहाकर्कटशृङ्गीप्रभृतिभिः कासहरैश्च कासघ्ने। स्नायुचर्मखुरशृङ्गकर्कटकास्थिशुष्कमत्स्यवल्लूरक्रिमिप्रभृतिभिर्वामनीयैश्च वामनीये।। ३।।

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[1] *Caraka*, however, divides *Dhūma* into three classes only--viz., *Prāyogika*, *Snaihika* and *Vairecanaka* and includes the *Kāsa-hara* into the *Prāyogika* and *Vāmaniya* into the *Vairecana Dhūma*.

[2] The tem *Varecana* here means *Śiro-Virecana* by means of fumes.

Materials of different *Dhūma-varti* : The drugs of the *Elādi* group, excepting *Kuṣṭha* and *Tagara*, should be pasted together. A space of eight fingers out of the entire length of a stem of *Śara* weed twelve fingers long should be covered with a piece of silk cloth and plastered with the coat of the preceding paste. This stick should be burnt and used in the *Prāyogika Dhūma pāna*. The *pith* (pulp) of oleaginous fruits, wax and resin, *Guggul*, etc., with the admixture of a *Sneha* (oil or clarified butter) should be used in the *Snehana-Dhūma*. The drugs included into *Śiro-Verecana* group should be used in *Vairecana Dhūma*. *Bṛhatī, Kaṇṭa-kārikā, Tṛkaṭu, Kāsamarda, Hiṅgu, Iṅgudī-bark,*[1] *Manaḥ-śilā, Guḍūcī* and *Karkaṭa-śṛṅgī* and such other drugs which allay cough should be used in the *Kāsaghna-Dhūma*. Nerves, skin, horns, hoops, shells of a crab, dried fish, dry meat or worms, etc., and such other emetic drugs should be used in the *Vāmanīya-Dhūma*. **3**

तत्र बस्तिनेत्रद्रव्यैर्धूमनेत्रद्रव्याणि व्याख्यातानि भवन्ति। धूमनेत्रन्तु कनिष्ठिकापरिणाहमग्रे कलायमात्रस्त्रोतः, मूलेऽङ्गुष्ठपरिणाहं, धूमवर्त्तिप्रवेशस्त्रोतोऽङ्गुलान्यष्टचत्वारिंशत् प्रायोगिके, द्वात्रिंशत् स्नेहने, चतुर्विंशतिर्वैरेचने, षोडशाङ्गुलं कासघ्ने वामनीये च। एतेऽपि कोलास्थिमात्रच्छिद्रे भवतः। व्रणनेत्रमष्टाङ्गुलं व्रणधूपनार्थं कलायपरिमण्डलं कुलत्थवाहिस्त्रोत इति।। ४।।

Formation of the pipe used in *Dhūma-Pāna* : The pipe to be used in respect of an inhaler should be made of one or other of the same substances[1] of which the pipes of enema-syringes (*Basti-netra*) are made. The girth of such a pipe should be equal to that of the small finger at its mouth with an inner aperture or calibre as large as a *Kalāya* pulse, and its girth at the root or base should be equal to that of the thumb, while the girth of the inner aperture or near (at the root) should be sufficiently large to allow the *Dhūma-Varti* (made of *Sara* weed) to fit in. The length of the pipe should be forty-eight fingers[2] in respect

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1. Some commentators mean to explain "इङ्गुदीत्वक्" as *Iṅgudī* and cardamom instead of as *Iṅgudī*-bark. This seems to be better.

2. *Caraka's* description of the pipes, (Chapter V, *Ślokasthāna*) corresponds closely to that of *Suśruta*, except in the case of *Prāyogika* pipe, where *Caraka's* reading is somewhat ambiguous. There it may be consured to mean thirty-six as well as forty-eight fingers. *Jatu-Karṇa*, however, explicitly asserts forty-

of a *Prāyogika*, thirty-two fingers in respect of a *Snehana*, twenty-four fingers in respect of a *Vairecana*, sixteen fingers in respect of a *Kāsaghna* (anti-cough) and *Vāmanīya* (emetic) *Dhuūma*. The girth of the aperture (channel) should be equal to that of a stone of the *Kola* fruit in respect of the tube to be used in the last two cases (*Kāsaghana* and *Vāmanīya*). The tube to be employed in fumigation of an ulcer should be eight fingers in length and equal to a *Kalāya* pulse in outer girth, while the girth of the inner orifice should be sufficient to allow a *Kulattha* pulse to pass in. **4**

अथ सुखोपविष्टः सुमना ऋज्वधोदृष्टिरतन्द्रितः स्नेहाक्तदीप्ताग्रां वर्त्तिं नेत्रस्त्रोतसि प्रणिधाय धूमं पिबेत्।।५।।

The medicinal stick (*Varti*) should be lubricated with a *Sneha* (clarified butter, etc.) It should then be attached to one end of the pipe (*Netra*) and lighted. The patient should sit in an easy and comfortable posture, maintain a cheerful frame of mind and carefully inhale the medicinal fumes with his eyes cast down straight towards the ground. **5**

मुखेन तं पिबेत् पूर्वं नासिकाभ्यां ततः पिबेत्।
मुखपीतं मुखेनैवं वमेत् पीतञ्च नासया।।६।।
मुखेन धूममादाय नासिकाभ्यां न निर्हरेत्।
तेन हि प्रतिलोमेन दृष्टिस्तत्र निहन्यते।।७।।

Metrical Texts : The fumes should be first inhaled through the mouth and then through the nostrils; whether inhaled through the mouth or the nostrils the smoke should be invariably exhaled through the mouth. Inhaled through the mouth, the smoke should not by any means be exhaled through the nostrils, as such a course (of exhaling through the nostrils) would act wrongly and impair the eye-sight. **6-7**

विशेषतस्तु प्रायोगिकं घ्राणेनाददीत, स्नैहिकं मुखनासाभ्यां, नासिकया वैरेचनिकं, मुखेनैवेतरौ।।८।।

The fumes (*Dhūma*) should be specially inhaled through the nostrils, in connection with a *Prāyogika* inhalation, while they may be inhaled both through the mouth and the nostrils in *Snehana-Dhūma*.

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eight fingers to be the length of the pipe in question. *Vṛnda* is in a fix, and solves the difficulties by explaining that in cases of an aggravation of *Kapha* and an abundance of *Doṣas*, the length of the pipe should be thirty-six fingers.

They should be inhaled through the nostrils alone in an act of *Vairecana* inhalation and through the mouth only in the two remaining cases (*Vāmanīya* and *Kāsaghna*). 8

तत्र प्रायोगिके वर्तिं व्यपगतशरकाण्डां निवातातपशुष्कामङ्गारेष्ववदीप्य नेत्रमूलस्रोतसि प्रयुज्य धूममाहरेति ब्रूयात्। एवं स्नेहनं वैरेचनिकञ्च कुर्यादिति। इतरयोर्व्यपेतधूमोद्गारे स्थिरे समाहिते शरावे प्रक्षिप्य वर्तिं मूलच्छिद्रेणान्येन शरावेण पिधाय तस्मिंश्छिद्रे नेत्रमूलं संयोज्य धूममासेवेत। प्रशान्ते धूमे वर्तिमवशिष्टां प्रक्षिप्य पुनरपि धूमं पाययेदादोषविशुद्धेः। एष धूमपानोपायविधिः।। ९।।

Mode of inhalation : In an act of *Prāyogika* inhalation, the stick (*Varti*) should be dried in shaddy places protected from the wind. The stem of the *Śara* weed inside the *Varti* should then be removed. The *Varti* should then be lighted with a live charcoal and fixed to the end of the pipe (*Netra*) and then the patient should be asked to inhale the fumes. The same method should be followed in respect of *Snehana* and *Vairecana* ones. In the other cases of smoking (*Kāsaghna* and *Vāmanīya*) the fumigating drugs (*Varti*) should be paled over a bed of smokeless burning charcoal contained in an earthern saucer. Another saucer furnished with an aperture at its top or middle should be fitted over the former saucer and the inhaling pipe should be fitted into this aperture, and the fumes should be inhaled (through the mouth). On the subsidence of the fumes the remaining portion of the stick should be cast into the fire and the patient should continue to inhale the fumes till the complete elimination of the aggravated *Doṣas* from his organism. This is the rule and means of inhalation (*Dhūma-pāna*). 9

तत्र शोकश्रमभयामर्षौष्ण्यविषरक्तपित्तमदमूर्च्छादाहपिपासापाण्डुरोगतालुशोषच्छर्दिशिरोऽभिघातोद्गारापतर्पिततिमिरप्रमेहोदराध्मानोर्ध्ववातार्ता बालवृद्धदुर्बलविरिक्तास्थापितजागरितगर्भिणीरुक्षक्षीणक्षतोरस्कमधुघृतदधिदुग्धमत्स्यमद्ययवागूपीताल्पकफाश्च न धूममासेवेरन्।। १०।।

Prohibitive Cases : Any kind of smoking (*Dhūma-pāna*) is forbidden to a person afflicted with anger, fear, bereavement, fatigue, and in a heated state of the body and after fasting. It is also forbidden in cases of poisoning, haemorrhage (*Rakta-pitta*), alcoholism, swooning, burning sensation of the body, thirst, anaemia, dryness of the palate, vomiting, head-disease, eructation, effects of prolonged fast *Timira*[1], urinary complaints (*Prameha*), abdominal enlargement with dropsy (*Udara*), distension of the abdomen and *Urddha-vāta*, and in respect of infants, old and enfeebled persons, as well as of those treated with purgatives and *Āsthāpana-basti*. It is also forbidden to enciente women, those suffering from insomnia or a parched condition of the body as well as to those suffering from any kind of cachexia or from *Uraḥ-Kṣata*. An act of inhaling (smoke) is also prohibited after taking a potion of honey, clarified butter, curd, and milk, fish, wine or gruel (*Yavāgū*) as well as during the continuance of a small quantity of *Kapha* in the organism. **10**

अकालपीतः कुरुते भ्रममूर्च्छाशिरोरुजः।
घ्राणश्रोत्राक्षिजिह्वानामुपघातञ्च दारुणम्।।११।।

Metrical Text : Medicated fumes inhaled in an improper season (viz., in the above-mentioned prohibited cases) bring on vertigo, fainting fits, diseases of the head and serious injury to the eyes, ears, nose and the tongues. **11**

आद्यास्तु त्रयो धूमा द्वादशसु कालेषूपादेयाः। तद्यथा—क्षुतदन्तप्रक्षालननस्यस्नानभोजनदिवास्वप्नमैथुनच्छर्दिमूत्रोच्चार-हसितरुषितशस्त्रकर्मान्तेष्विति। तत्र विभागो मूत्रोच्चारक्षवथुहसितरुषितमैथुनान्तेषु स्नैहिकः, स्नानच्छर्दनदिवास्वप्नान्तेषु वैरेचनिकः, दन्तप्रक्षालननस्यस्नानभोजनशस्त्रकर्मान्तेषु प्रायोगिक इति।।१२।।

Time of Smoking : The first three kinds of inhalations should be resorted to at the close of the following twelve physical functions and acts, viz. sneezing, cleansing the teeth, snuffing, bathing, eating, sleeping in the day, coition, vomiting, micturition, passing stools, fits of anger and surgical operations. A *Snehana-Dhūma* should be smoked after sneezing, cleansing the teeth, snuffing, bathing, eating, sleeping in the day, coition, vomiting, micturition, passing stools, laughing, fits of anger and surgical operations. A *Snehana-Dhūma* should be smoked after sneezing, micturition, passing stools, coition or after a fit of anger. Similarly, a *Varecana-Dhūma* should be smoked after bathing, vomiting and sleeping in the day time. While a *Prāyogika-Dhūma* should be smoked after cleansing the teeth, snuffing, bathing, eating and after a surgical operation. **12**

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[1] Eye disease.

तत्र स्नैहिको वातं शमयति, स्नेहादुपलेपाच्च। वैरेचनः श्लेष्माणमुत्क्लेश्यापकर्षति, रौक्ष्यात् तैक्ष्ण्यादौष्ण्याद् वैशद्याच्च। प्रायोगिकः श्लेष्माणमुत्क्लेशयति, उत्क्लिष्टञ्चापकर्षति शमयति वातं साधारणत्वात् पूर्वाभ्यामिति।। १३।।

The therapeutic effects of *Dhūma-pāna* : Smoking the *Snehana-Dhūma* subdues the deranged and aggravated *Vāyu* of the body owing to the existence of the *Sneha* with which it is charged, as well as to a consequent sticky coating being deposited in the organism. The *Vairecana-Dhūma* facilitates the loosening and flowing out of the mucus (*Kapha*) owing to its dryness non-viscidness (*Vaiśadya*), keenness and heat-making potency. While the *Prāyogika-Dhūma* tends to loosen the accumulation of the mucus (*Kapha*) and helps its expulsion from the system by virtue of its being possessed of common therapeutic properties with both of the two preceding kinds (of *Dhūma*). **13**

भवति चात्र-

नरो धूमोपयोगाच्च प्रसन्नेन्द्रियवाङ्मनाः।
दृढकेशद्विजश्मश्रुः सुगन्धिविशदाननः।। १४।।

Memorable Verse : Inhalation of (medicated) fumes removes the cloudening of the faculties of the organs of sense-perception and imparts distinctness of the speech and firmness to the teeth, hair of the head and beard. It cleanses the mouth and fills it with an aroma. **14**

तथा कासश्वासारोचकास्योपलेप-स्वरभेदमुखास्रावक्षवथुक्रथतन्द्रानिद्राहनुमन्यास्तम्भाः पीनसशिरोरोग-कर्णाक्षिशूला-वात-कफनिमित्ताश्चास्य मुखरोगा न भवन्ति।। १५।।

The inhalation of medicated fumes guards against an attack of cough, asthma, an aversion to food and clumsy sensation in the mouth, hoarseness, excessive salivation, sneezing, vomiting, drowsiness, somnolence, sleep, numbness of the jaws and of the nerves (*Snāyu*) on the back of the neck (*Manyā*), chronic catarrh, diseases of the head, earache, inflammation of the eyes, and any affection of the mouth due to an aggravation of the deranged *Vāyu* and *Kapha*. **15**

तस्य योगायोगातियोगा विज्ञातव्याः। तत्र योगो रोगप्रशमनः, अयोगो रोगाप्रशमनः। तालुगलशोषपरिदाहपिपासामूर्च्छाभ्रममदकर्णक्ष्वेडदृष्टिनासारोगदौर्बल्यान्यतियोगो जनयति।। १६।।

It behoves a physician to be fully acquainted with the effects of adequate, inadequate and excessive smoking (*Dhūma-pāna*). Properly administered is followed by a distinct alleviation of the disease under treatment; does not cure, while its excessive use is followed by a positive aggravation of the disease and is likely to produce a dryness of the palate and the throat, a burning sensation in the body, thirst, fainting fits, vertigo, delirium, alcoholism, affection of the ears, nose and eyes, impairment of vision, and weakness of the body. **16**

प्रायोगिकं त्रींस्त्रीनुच्छ्वासानाददीत मुखनासिकाभ्याञ्च पर्यायांस्त्रींश्चतुरो वेति, स्नैहिकं यावदश्रुप्रवृत्तिः, वैरेचनिकमादोषदर्शनात्, तिलतण्डुलयवागूपीतेन पातव्यो वामनीयः, ग्रासान्तरेषु कासघ्न इति।

व्रणधूमं शरावसम्पुटोपनीतेन नेत्रेण व्रणमानयेत्, धूपनाद् वेदनोपशमो व्रणवैशद्यमास्त्रावोपशमश्च भवति।। १७।।

Mode of Smoking : The *Prāyogika-Dhūma* should be smoked thrice at a time either through the mouth or through the nostrils and may be repeated thrice or four times (according to the strength of the patient and the itensity of the *Doṣa*). The *Snaihika-Dhūma* should be inhaled until the appearance of tears in the eyes. While the *Vairecanika-Dhūma* should be smoked till the beginning of the elimination of the *Doṣas* from the system. The *Vāmanīya-Dhūma* should be smoked by a patient after he has taken a gruel of huskless sesamum (*Tiḷa-Taṇḍula*), and the *Kāsaghna-Dhūma* should be inhaled between morsels of food.[2] Fumigation of an ulcer should be made by means of a tube attached to (the orifice of) a covered saucer. Fumigation alleviates the pain in an ulcer, arrests its discharge and makes it clean and non-viscid. **17**

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[1] According to *Vṛnda's* commentator we have here "Sneezing and a sudden obstruction of breath" as an additional text.

[2] *Ḍalhaṇa* quotes a different reading which would mean that the *Kāsaghna-*

विधिरेष समासेन धूमस्याभिहितो मया।
नस्यास्यातः प्रवक्ष्यामि विधिं निरवशेषतः।। १८।।

Metrical Text : The processes of inhalation and fumigation have been briefly described above. Now I shall fully describe the processes of using medicinal snuffs (*Nasya*). **18**

औषधमौषधसिद्धो वा स्नेहो नासिकाभ्यां दीयत इति नस्यम्। तद् द्विविधम्—शिरोविरेचनं स्नेहनञ्च। तद् द्विविधमपि पञ्चधा। तद्यथा—नस्यं, शिरोविरेचनं, प्रतिमर्शः अवपीडः, प्रधमनञ्च। तेषु नस्यं प्रधानं शिरोविरेचनञ्च, नस्यविकल्पः प्रतिमर्शः, शिरोविरेचनविकल्पोऽवपीडः प्रधमनञ्च। ततो नस्यशब्दः पञ्चधा नियमितः।। १९-अ।।

On snuffs and Errhines : The term ''*Nasya*'' (snuff) is so called from the fact of its being composed of the powders of any drugs or of any *Sneha* (oleaginous substance) cooked with such drug or drugs, to be snuffed into the nostrils. It may be broadly divided into two kinds, viz. *Śiro-Virecana* (errhines) and *Snehana* (contributor of oleaginous principles); and may, however, be further grouped under five specific heads, viz. *Nasya, Śiro-Virecana, Pratimarśa* (a medicated *Sneha* poured into the nostrils to be discharged into the mouth), *Avapīḍa* (the expressed juice of any drug put into the nostrils in drops by pressing it with the palms then there) and *Pradhamana* (a medicinal snuff blown into the nostrils with the help of a blow pipe). Of these, the *Nasya* (snuff) and *Śiro-Virecana* (errhines) are pre-eminently the most effective. *Pratimarśha* is a *Nasya* while *Avapīḍa* and *Pradhamana* are *Śiro-Virecana* (errhines). Thus it is that the term *Nasya* is employed in the above five senses. **19-A**

तत्र यः स्नेहनार्थं शून्यशिरसां ग्रीवास्कन्धोरसाञ्च बलजननार्थं दृष्टिप्रसादजननार्थं वा स्नेहो विधीयते तस्मिन् वैशेषिको नस्यशब्दः। तत् तु देयं वाताभिभूते शिरसि दन्तकेशश्मश्रुप्रपातदारुणकर्णशूलकर्णक्ष्वेडतिमिरस्वरोपघातनासारोगास्यशोषावबाहुकाकालजवलिपलितप्रादुर्भावदारुणप्रबोधेषु वातपैत्तिकेषु मुखरोगेष्वन्येषु च वातपित्तहरद्रव्यसिद्धेन स्नेहेनेति।। १९।।

Dhūma should be inhaled after taking meals.

The term *Nasya* in the specific sense, is particularly used with reference to the snuffing of any *Sneha* (oleaginous substance) with a view to make up the deficient oily matter in the brain in the case of patient complaining of a sense of void or emptiness in the head or to impart tone to the nerves and muscles of the neck, shoulders and chest, or to invigorate the eye-sight. This should be prepared with a *Sneha* (oleaginous substance) cooked with the drugs possessed of the virtue of subduing the deranged *Vāyu* and *Pitta* and should be snuffed in by a patient affected in the head through the overwhelming preponderance of the deranged *Vāyu* and in cases of the falling off of the teeth and hair of the head and beard, in *Karṇa-Kṣveḍa*, acute ear-ache, *Timira* (cataract), loss of voice, disease of the nose, dryness of the mouth, *Avabāhuka*, premature greyness of the hair and wrinkling of the skin and other dangerous complications due to the deranged *Vāyu* and *Pitta* as well as similar other affections of the mouth. **19**

शिरोविरेचनं श्लेष्मणाऽभिव्याप्ततालुकण्ठशिरसामरोचकशिरोगौरवशूलपीनसार्धावभेदककृमिप्रतिश्यायापस्मारगन्धाज्ञानेष्वन्येषु चोर्ध्वजत्रुगतेषु कफजेषु विकारेषु शिरोविरेचनद्रव्यैस्तत्सिद्धेन वा स्नेहेनेति।। २०।।

Śiro-Virecana : Powders of the *Śiro-Virecana* drugs[1] or any *Sneha* cooked with those drugs[2] should be employed in the event of there being an accumulation of *Kapha* (mucus) in the region of the palate, throat, or head of a patient, as well as in cases of an aversion to food, head-ache, heaviness of the head, *Pinasa* (coryza), *Ardhāvabhedaka* (haemicranial), neuralgia worms, *Pratiśyāya* (cattarrh), loss of the faculty of smell, hysteric convulsion (*Apasmāra*) and in similar other diseases of the super-clavicular regions due to the action of the deranged *Kapha*. **20**

तत्रैतद् द्विविधमप्यभुक्तवतोऽन्नकाले, पूर्वाह्णे श्लेष्मरोगिणाम्, मध्याह्ने पित्तरोगिणाम्, अपराह्णे वातरोगिणाम्।। २१।।

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[1] The *Śiro-Virecana* drugs are *Pippalī, Viḍaṅga, Śigru, Siddhārthaka, Apāmārga,* etc. See *Sūtrasthāna*, Chapter XXXIX.

[2] *Srikaṇṭha Datta*, commentator of *Vṛnda*, says that *Gayi* reads शिरोविरेचनद्रव्यसिद्धेन स्नेहेनैव etc., from which it is evident that he prescribed only the *Sneha* cooked with the *Śiro-Virecana* drugs as *Śiro-Virecana Nasya*.

These two kinds of *Nasya* (snuffs) should be administered before meals. To a patient affected with diseases of *Kaphaja* origin they should be administered in the morning, while one suffering from any *Pittaja* complaint should use them at noon and one afflicted with any distemper of the deranged *Vāyu* should use them in the afternoon.[1] **21**

अथ पुरुषाय शिरोविरेचनीयाय त्यक्तमूत्रपुरीषाय भुक्तवते व्यभ्रे काले दन्तकाष्ठधूमपानाभ्यां विशुद्धवक्त्रस्त्रोतसे पाणितापपरिस्विन्न-मृदितगलकपोलललाटप्रदेशाय वातातपरजोहीनवेश्मन्युत्तानशायिने प्रसारितकरचरणाय किञ्चित् प्रविलम्बितशिरसे वस्त्राच्छादितनेत्राय वामहस्तप्रदेशिन्यग्रोन्नामितनासाग्राय विशुद्धस्त्रोतसि दक्षिणहस्तेन स्नेहमुष्णाम्बुनाप्रतप्तं रजतसुवर्णताम्रमृत्पात्रशुक्तीनामन्यतमस्थं शुक्त्या पिचुना वा सुखोष्णं स्नेहमद्रुतमासिञ्चेदव्यवच्छिन्नधारं यथा नेत्रे न प्राप्नोति।। २२।।

Before the application of a *Śiro-Virecana* (errhine) the patient should be asked to pass stool and urine and take some food (before receiving the snuff treatment. The appropriate time for the *Nasya* is when the sky is clear of the clouds. The person to whom head cleanning-errhines are to be administered should clean his mouth and nasal panages with a tooth twig and by inhaling fumigation. Then the regions of the neck, cheek and forehead should be fomented and softened with the application of heated palms, the patient himself being laid on his back in a dustless chamber not exposed to the sun and the wind. His head should be kept a little hung back with his arms and legs fully stretched out and expanded and a cloth should be tied over the eyes. Then the physician should lift up with the fore-finger of his left hand the tip of the nose of the patient and slowly drop with his right hand a continuous jet of (medicated) *Sneha* into the cleansed channels of the (patient's) nostrils. The oil to be so used should be made lukewarm (D. R. --made lukewarm in the sun) and kept in a golden, silver, copper, or earthen receptacle or in an oyster shell and poured down into the nostrils of the patient by means of an oyester shell

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[1] In respect of healthy patients, the *Nasya* should be administered at noon in winter, in the morning in spring and autumn, and in the afternoon in summer, while in the rainy season, they should be administered at a time when the sun would be visible in the sky. --*Vṛddha-Vāgbhaṭa.*

(D.R.--pipe) or (by presting) a cotton plug (soaked in that oil). Care should be taken that the oil does not get into the eyes (while being poured into the nostrils).[1] **22**

स्नेहेऽवसिच्यमाने तु शिरो नैव प्रकम्पयेत्।
न कुप्येन्न प्रभाषेच्च न क्षुयान्न हसेत् तथा।। २३।।
एतैर्हि विहतः स्नेहो न सम्यक् प्रतिपद्यते।
ततः कासप्रतिश्याय-शिरोऽक्षिगदसम्भवः।। २४।।

Metrical Texts : The patient should refrain from shaking his head or indulging in a fit of a anger or speaking, sneezing or laughing at the time of any oily snuff (*Sneha-Nasya*) being administered unto him, as it may otherwise badly interfere with its reaching down to the desired spot or may bring on an attack of cough or coryza (catarrh) or any affection of the head or of the eyes. **23-24**

तस्य प्रमाणमष्टौ विन्दवः प्रदेशिनीपर्वद्वयनिःसृताः प्रथमा मात्रा, द्वितीया शुक्तिः, तृतीया पाणिशुक्तिः, इत्येतास्तिस्रो मात्रा यथाबलं प्रयोज्याः।। २५।।

Doses of a *Sneha-Nasya* : Eight drops of oil trickling down the two upper phalanges of the fore-fingers should be regarded as the proper quantity for the smallest (lit.--first) dose. A *Śukti* measure (thirty-two drops) is the intermediate (lit.--second) dose and a *Pāṇi-Śukti* measure (sixty-four drops) is the highest (lit.--third) dose. These are the three doses (of *Sneha-Nasya*) which should be determined in proportion to the strength of the patient and of the disease under treatment. **25**

स्नेहनस्यं नोपगिलेत् कथञ्चिदपि बुद्धिमान्।
शृङ्गाटकमभिप्लाव्य निरेति वदनाद् यथा।
कफोत्क्लेशभयाच्चैनं निष्ठीवेदविधारयन्।। २६।।

Metrical Text : An oily snuff should never be swallowed. An oily snuff (*Sneha-Nasya*) should be hawked in so as to flow along the girths (*Śṛṅgāṭaka*) of the nostrils and immediately spit out (by the patient), without retaining it in the mouth for a moment, as it may otherwise (irritate the mucous membrances of the throat, etc., and) aggravate the local *Kapha*. **26**

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[1] The commentator of *Vrnda* adds two more conditions--viz., the patient should be made to pass stools and urine before the application of the *Nasya* and that the *Nasya* should be applied at a time the sky would be free from clouds.

दत्ते च पुनरपि संस्वेद्य गलकपोलादीन् धूममासेवेत। भोजयेच्चैनमभिष्यन्दि, ततोऽस्याचारिकमादिशेत्, रजोधूमस्नेहातपमद्यद्रवपानशिरःस्नानातियानक्रोधदीनि च परिहरेत्।। २७।।

The region of the neck and the cheeks, etc., of the patient should be fomented again after the use of the oily snuff (*Sneha-Nasya*) and the patient should be made to smoke, and partake of a meal composed of any phlegmogenic articles (*bhiṣyandi*). He should then be advised as to regimen of conduct, etc. (to be subsequently observed). Washing the head, exposure to the sun, dust and smoke, the use of any intoxicating liquor or of any other liquid or oleaginous substance, indulgence in a fit of anger and excessive driving, etc., are strictly prohibited (after the application of *Sneha-Nasya*). 27

तस्य योगातियोगायोगानामिदं विज्ञानं भवति।
लाघवं शिरसो योगे सुखस्वप्नप्रबोधनम्।
विकारोपशमः शुद्धिरिन्द्रियाणां मनःसुखम्।। २८।।
कफप्रसेकः शिरसो गुरुतेन्द्रियविभ्रमः।
लक्षणं मूर्ध्न्यतिस्निग्धे रुक्षं तत्रावचारयेत्।। २९।।
अयोगे वातवैगुण्यमिन्द्रियाणाञ्च रुक्षता।
रोगाशन्तिश्च तत्रेष्टं भूयो नस्यं प्रयोजयेत्।। ३०।।

Effects of proper, excessive, or deficient application of a *Sneha-Nasya* (M.T.) : The effects of proper excessive and deficient applications of (oily) snuffs will now be described. Lightness of the head, sound and refreshing sleep, the state of being easily awakened, alleviation of the disease, hilarity of the mind and a gladsome activity of the sense-organs in performing their respective functions, are the symptoms which attend a proper and satisfactory application (of an oleaginous medicinal snuff). Salivation, heaviness of the head, and dulness of the sense organs are the symptoms which result from an excessive application of a *Sneha* (*Nasya*) and the remedy in such cases consists in employing the parching measures of medicines. A case of deficinet application (of a *Sneha-Nasya*) is marked by the functional derangements of the sense-organs[1] and a dryness (*Rukṣatā*) of the system without any indication of the amelioration of the disease. The remedy, in such cases, consists in a fresh application of the (oleaginous) snuff. **28-30**

चत्वारो बिन्दवः षड्वा तथाऽष्टौ वा यथाबलम्।
शिरोविरेकस्नेहस्य प्रमाणमभिनिर्दिशेत्।। ३१।।

The proper doses of an oleaginous errhine (*Śiro-Vireka*) should be four, six or eight drops in accordance with strength (of the disease and of the patient under treatment). **31**

नस्ये त्रीण्युपदिष्टानि लक्षणानि प्रयोगतः।
शुद्धहीनातिसंज्ञानि विशेषाच्छास्त्रचिन्तकैः।। ३२।।
लाघवं शिरसः शुद्धिः स्रोतसां व्याधिनिर्जयः।
चित्तेन्द्रियप्रसादश्च शिरसः शुद्धिलक्षणम्।। ३३।।
कण्डूपदेहौ गुरुता स्रोतसां कफसंस्रवः।
मूर्ध्नि हीनविशुद्धे तु लक्षणं परिकीर्तितम्।। ३४।।
मस्तुलुङ्गागमो वात-वृद्धिरिन्द्रियविभ्रमः।
शून्यता शिरसश्चापि मूर्ध्नि गाढविरेचिते।। ३५।।

The framers of the *Āyurveda* have particularly classified the effects of the application (of a *Sneha-Nasya*) into three classes, viz., proper or satisfactory, deficient and excessive. The head being satisfactorily cleared (by the satisfactory application (of an oleaginous errhine) is marked by a sense of lightness in the head, clearness of the channels (of the mouth, throat, nostrils, etc.), an amelioration of the disease under treatment, healthy and vigorous workings of the sense-organs and an exhilarating sensation of the body and of the mind. Itching, clumsiness of the mouth, heaviness, saturation of the local channels (of the mouth, throat, etc.) with mucous coatings are the symptoms which mark the deficient action of (an oleaginous) errhine. A discharge through the nostrils of *Mastuluṅga* (the brain-matter), an aggravation of the *Vāyu*, dulness of the sense-organs and a sense of void or emptiness in the head are the indications which mark an excessive application of an (oleaginous) errhine. **32-35**

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[1] *Gayi's* reading, according to *Ḍalhaṇa*, as well *Śrikaṇṭha's* reading is "वातवैगुण्यम्" which means the functional derangement of the local *Vāyu*.

हीनातिशुद्धे शिरसि कफवातघ्नमाचरेत्।
सम्यग्विशुद्धे शिरसि सर्पिर्नस्यं निषेचयेत्।। ३६।।
एकान्तरं द्व्यन्तरं वा सप्ताहं वा पुनःपुनः
एकविंशतिरात्रं वा यावद् वा साधु मन्यते।। ३७।।
मारुतेनाभिभूतस्य वाऽत्यन्तं यस्य देहिनः।
द्विकालञ्चापि दातव्यं नस्यं तस्य विजानता।। ३८।।

Measures and remedies possessed of the virtue of subduing the deranged *Kapha* and *Vāyu* should be (respectively) employed in cases of excessive and deficient applications of (an oleaginous) errhine (*Nasya*), while in the case of a proper and satisfactory application the patient should be made to snuff in a proper quantity of clarified butter on each alternate day or at an interval of two days for one, two or three weeks in succession or for any longer period as considered proper according to the exigency of the case. In a case of an overwhelming aggravation of the *Vāyu*, the patient may be made to use the snuff (of clarified butter) even twice a day. **36-38**

अवपीडस्तु शिरोविरेचनवदभिष्यण्णसर्पदष्टविसंज्ञेभ्यो दद्याच्छिरोविरेचनद्रव्याणामन्यतममवपिष्यावपीडच्च च, शर्करेक्षुरसक्षीरघृतमांसरसानामन्यतमं क्षीणानां शेणितपित्ते च विदध्यात्।। ३९।।

Avapīḍa-Nasya : The *Avapīḍa-Nasya,* like the *Śiro-Virecana Nasya,* should be administered to a person bitten by a snake, or lying in a comatose or unconscious state or suffering from a disease of the head due to its being oppressed with an accumulation of fat and mucus (*Ahiṣyanda*). An *Avapīḍa-Nasya* should be administered to a patient by pasting any of the (fresh) *Śiro-Virecana* drugs and putting a few drops therefrom into the nostrils of the patient. In cases of a distraction of the mind or of a disease of a parasitic origin or of patients suffering from the effects of poisoning the fine powder (of the *Śiro-Virecana* drugs) should (by means of a pipe) be blown into the nostrils of the patient. Sugar, the expressed juice of the sugar-cane, milk, clarified butter or an extract of meat should be (similarly) administered in the case of a weak patient or of one suffering from an attack of *Rakta-Pitta.* **39**

कृशदुर्बलभीरूणां सुकुमारस्य योषिताम्।
शृताः स्नेहाः शिरःशुद्ध्यै कल्कस्तेभ्यो यथा हितः।। ४०।।

Metrical Texts : A *Sneha* (oil or clarified butter) cooked with the pasted drugs (of the *Śiro-Virecana* group) would be as beneficial as the powder (*Kalka*) of those drugs for the purpose of an errhine in respect of a weak, emaciated, timid, delicate or female patient. **40**

चेतोविकारकृमिविषाभिपन्नानां चूर्णं प्रधमेत्।। ४१।।

***Pradhamana-Nasya* :** The Powder (of drugs used for purification of the head) should be administered (through the nostils) by the *pradhamana* technique in the psychotic and in those suffering from worm infestations and poisoning. **41**

नस्येन परिहर्तवे भुक्तवानपतर्पितोऽत्यर्थतरुणप्रतिश्यायी गर्भिणी पीतस्नेहोदकमद्यद्रवोऽजीर्णी दत्तबस्तिः क्रुद्धो गरार्तस्तृषितः शोकाभिभूतः श्रान्तो बालो वृद्धो वेगावरोधितः शिरःस्नातुकामश्चेति, अनार्तवे चाभ्रे नस्यधूमौ परिहरेत्।। ४२-अ।।

Forbidden Cases : A fasting person, or one who has just taken his meal, or one suffering from an acute catarrh or coryza of a virulent type, an enciente woman, a man found to be still under the influence of an intoxicating liquor or who has taken a *Sneha* (oleaginous substance), water or any other liquid, or one suffering from indigestion or who has been treated with an enema (*Basti*), one in an angry and excited state of mind or afflicted with thirst or who is suffering from the effects of any slow chemical poison (*Gara*) or fatigued or overwhelmed with grief as well as an infant, an old man, one who has voluntarily repressed any natural urging of the body or one about to take a full bath (*Sira-Snāna*) should be regarded unfit for treatment with (any kind of medicinal) snuff (*Nasya*). Snuffing and smoke inhalation should not be resorted to in the event of the sky being (unseasonably) overcast with clouds at a time when such phenomena do not usually or ordinarily happen. **42-A**

तत्र हीनातिमात्रातिशीतोष्णसहसाप्रदानादतिप्रविलम्बितशिरस उच्छिङ्घतो विचलतोऽभ्यवहरतो वा प्रतिषिद्धप्रदानाच्च व्यापदो भवन्ति तृष्णोद्गारादयो दोषनिमित्ताः क्षयजाश्च।। ४२।।

A deficient or an excessive application of snuffs (at one time), or its extreme heat or coldness, a sudden or delayed application of the same (into the nostrils), drooping posture of the head or its movements during the application, the fact of its being used while the patient would be taking his meals, or its application in any forbidden case may produce such distressing symptoms as thirst eructations, etc., due to the action of the aggravated or decreased *Doṣaṣ* of the body. **42**

भवतश्चात्र-

नस्ये शिरोविरेके च व्यापदो द्विविधाः स्मृताः।
दोषोत्क्लेशात् क्षयाच्चैव विज्ञेयास्ता यथाक्रमम्।। ४३।।
दोषातुक्लेशनिमित्तास्तु जयेच्छमनशोधनैः।
अथ क्षयनिमित्तास्तु यथास्वं बृंहणं हितम्।। ४४।।

Metrical Texts : The evils which are usually found to attend an abuse of medicinal snuffs (*Nasya*) or errhines (*Śiro-vireka*) may be grouped into two classes-- those incidental to the aggravation (*Utkleśa*) of the *Doṣas* or to the loss or waste (*Kṣaya*) of the same. The distempers due to an aggravation of the *Doṣas* should be remedied with soothing (*Śamana*) and corrective (*Śodhana*) measures and remedies, while those resulting from the loss or waste of the *Doṣas* should be remedied with such drugs and remedies as would make up the decreased *Doṣas* (of the system). **43-44**

प्रतिमर्शश्चतुर्दशसु कालेषूपादेयः। तद्यथा—तल्पोत्थितेन, प्रक्षालितदन्तेन, गृहान्निर्गच्छता, व्यायामव्यवायाध्वपरिश्रान्तेन, मूत्रोच्चारकवलाञ्जनान्ते, भुक्तवता, छर्दितवता, दिवास्वप्नोत्थितेन, सायञ्चेति।। ४५।।

***Pratimarśa Nasya* when to be used :** The *Pratimarśa* form of snuff should be resorted to on any of the following fourteen different occasions, viz. after quitting the bed in the morning, after cleansing the teeth, on the occasion of going out of the house, after having been fatigued with physical exercise, after sexual intercourse and a journey, after defecation and urination, after the use of gargles (*Kavala*) and collyrium (*Āñjana*), in an empty stomach, after vomiting, just after a day-sleep and in the evening. **45**

तत्र तल्पोत्थितेनासेवितः प्रतिमर्शो रात्रावुपचितं नासास्त्रोतोगतं

मलमुपहन्ति मनःप्रसादञ्च करोति। प्रक्षालितदन्तेनोसवितो दन्तानां दृढतां वदनसौगन्ध्यञ्चापादयति। गृहान्निर्गच्छता सेवितो नासास्त्रोतसः क्लिन्नतया रजो धूमो वा न बाधते। व्यायाममैथुनाध्वपरिश्रान्तेनासेवितः श्रममुपहन्ति। मूत्रोच्चारान्ते वा सेवितो दृष्टेर्गुरुत्वमपनयति। कवलाञ्जनान्ते सेवितो दृष्टिं प्रसादयति। भुक्तवतासेवितः स्त्रोतसां विशुद्धिं लघुताञ्चापादयति। वान्तेनासेवितः स्त्रोतोविलग्नं श्लेष्माणमपोह्य भक्ताकाङ्क्षामापदयति। दिवास्वप्नोत्थितेनासेवितो निद्राशेषं गुरुत्वं मलञ्चापोह्य चित्तैकाग्र्यं जनयति। सायञ्चासेवितः सुखनिद्राप्रबोधञ्चेति।। ४६।।

Their Effects : A *Pratimarśa* snuff used by a person just after rising from his bed tends to remove the waxy mucous (*Mala*) accumulated in the nostrils during the night and brings on a cheerful state of the mind, when used after having cleansed the teeth, it imparts a sweet aroma to the mouth and makes the teeth steady and firm (in their sockets). When used by a man on the occasion of his going out of the house, it acts as a safeguard against the troubles of smoke and dust (assailing him on the road) owing to the consequent moist mucous secretion in the nostrils. When used after the exertion of physical exercise, coition or a journey, it serves to remove the sense of consequent fatigue, and when used after micturition or defecation it tends to remove the dulness or heaviness of vision. When applied after gargling or after an application of collyrium (along the eyelids) it serves to invigorate the eye-sight. When applied after taking meals, it cleanses the internal channels of the body and imparts a lightness to it. Taken after an act of emesis it tends to cleanse the mucous (*Śleṣmā*) deposit on the beds of the internal ducts of the body and thus brings on a fresh appetite for food. When taken after a day-sleep it tends to remove the sense of drowsiness and physical heaviness and purges the filthy accumulations (in the nose, etc.) thus bringing about a concentrated state of the mind. When taken in the evening it brings on a good sleep and an easy awakening. **46**

ईषदुच्छिङ्घतः स्नेहो यावद् वक्त्रं प्रपद्यते।
नस्ये निषिक्तं तं विद्यात् प्रतिमर्शं प्रमाणतः।। ४७।।

नस्येन रोगाः शाम्यन्ति नराणामूर्ध्वजत्रुजाः।
इन्द्रियाणाञ्च वैमल्यं कुर्यादास्यं सुगन्धि च।। ४८।।
हनुदन्तशिरोग्रीवा-त्रिकबाहूरसां बलम्।
वलीपलितखालित्य-व्यङ्गानाञ्चाप्यसम्भवम् ।। ४९।।

Metrical Texts : The quantity of *Sneha* which, being lightly snuffed in, reaches down into the cavity of the mouth should be deemed adequate for a dose of the *Pratimarśa* (kind of snuff[1]). The benefit of using a snuff may be perceived in a variety of ways, as it tends to cure the disease peculiar to the super-clavicular regions of the body, removes the cloudening or dulness of the sense-organs, imparts a sweet aroma to the mouth, and strength to the teeth, jaw bones, head, neck, *Trika,* arms and the chest, and guards against an attack of baldness, *Vyaṅga,* premature greyness of the hair and the premature apperance of wrinkles or furrows. **47-49**

तैलं कफे सवाते स्यात् केवलं पवने वसाम्।
दद्यात् सर्पिः सदा पित्ते मज्जानञ्च समारुते।। ५०।।
चतुर्विधस्य स्नेहस्य विधिरेवं प्रकीर्तितः।
श्लेष्मस्थानाविरोधित्वात् तेषु तैलं विधीयते।। ५१।।

Specific use of *Sneha-Nasya* : This snuff should consist of oil in a case marked by (the concerted actions of the deranged) *Kapha* and *Vāyu,* while it should consist of *Vasā* (lard) in a case involving the action of the *Vāyu* alone. Similarly clarified butter should be used as a snuff in a case of a *Pittaja* disorder, while the snuff should consist of *Majjā* (marrow) in a case marked by (the concerted actions of the deranged) *Vāyu* and *Pitta*. The four different modes of using snuff have thus been described in all of which oil may be used as not being hostile in its action as regards the seats of *Kapha* within the organism. **50-51**

अतः परं प्रवक्ष्यामि कवलग्रहणे विधिम्।
चतुर्धा कवलः स्नेही प्रसादो शोधिरोपणौ।। ५२।।

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[1] One drop or two, or the quantity necessary to bring about a disruption of the *Doṣas,* is the dose of a *Pratimarśa Nasya* according to *Vṛddha-Vāgabhaṭa.*

The four forms of *Nasya-Karma* (medicinal) snuff should be prescribed for patients above seven years of age. *Pratimarsa* is recommended in *Gulma.* -- *Kṛṣnātreya.*

स्निग्धोष्णैः स्नेहिको वाते, स्वादुशीतैः प्रसादनः।
पित्ते, कट्वम्ललवणै रूक्षोष्णैः शोधनः कफे।।५३।।
कषायतिक्तमधुरैः कटूष्णै रोपणो व्रणे।
चतुर्विधस्य चैवास्य विशेषोऽयं प्रकीर्तितः।।५४।।

Kavala-graha **:** Now we shall describe the process of using medicinal gargles (*Kavala*) which may be divided into four kinds, viz. : The *Snehi* (oleaginous), *Prasādī* (soothing), *Śodhi* (purifying) and the *Ropaṇa* (healing). The oleaginous (*Snehī*) gargle should be surcharged with any oleaginous substance and should be prescribed tepid in a case marked by the action of the deranged *Vāyu*, while cold and sweet articles should be employed in preparing a soothing (*Prasādī*) gargle and should be prescribed in cases of the deranged *Pitta*. The purifying (*Śodhana*) gargles should be composed of acid, pungent and saline drugs which are parching and heat-making[1] in their potency and should be employed lukewarm (for corrective purposes) in diseases due to the action of the deranged *Kapha*. The healing (*Ropaṇa*) gargles should be composed of bitter, astringent, sweet, pungent and heat-making[2] articles should be employed in cases of ulceration (of the mouth). The therapeutic virtues and applications of the four different kinds of gargle (*Kavala*) have thus been described (above). **52-54**

तत्र त्रिकटुकवचासर्षपहरीतकीकल्कमालोड्य तैलशुक्तसुरामूत्रक्षारमधूनामन्यतमेन सलवणमभिप्रतप्तमुपस्विन्नमृदितगलकपोलललाटप्रदेशो धारयेत्।।५५।।

The neck, cheeks and the forehead of the patient to be treated with gargles should be (first) fomented and softened and he should be made to take (into his mouth) *Trikaṭu, Vacā*, mustard-seeds, *Harītakī* and rock-salt pasted together and dissolved in any of the following articles, viz. : oil, *Śukta, Surā,* alkali (cow's) urine or honey and made lukewarm (before use as a gargle). **55**

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1. *Vṛnda* does not include 'parching' while *Cakradatta* does not include 'heat-making' as the conditions of this kind of *Kavala* in their respective collections.
2. *Cakradatta* does not include 'pungency' and 'heat-making potency' as conditions of this kind of *Kavala*.

सुखं सञ्चार्यते या तु मात्रा सा कवले स्मृता।
असञ्चार्या तु या मात्रा गण्डूषः स प्रकीर्त्तितः।। ५६।।

***Kavala* and *Gaṇḍūṣa*--distinguished** (**M.T.** : The quantity which can be easily and conveniently rolled out in the mouth is the proper dose in respect of a *Kavala,* whereas the one which cannot be so (easily and coveniently) rolled out in the mouth is called a *Gaṇḍūṣa*. **56**

तावच्च धारयितव्योऽनन्यमनसोन्नतदेहेन यावद्दोषपरिपूर्णकपोलत्वं नासास्त्रोतोनयनपरिप्लावश्च भवति तदा विमोक्तव्यः, पुनश्चान्यो ग्रहीतव्य इति।। ५७।।

***Kavala*-- How long it should be retained ?** A gargle (*Kavala*) should be so long held[1] in the mouth by a patient till the aggravated *Doṣa*[2] would accumulate in the regions of the cheeks[3] and would secrete copiously through the nostrils and the eyes, after which the gargle (*Kavala*) should be every time removed and fresh ones should be taken and kept (similarly) in the mouth. The patient should during the use of a *Kavala* sit in an erect posture without allowing the mind to be in the least distracted condition. **57**

एवं स्नेहपयःक्षौद्र–रसमूत्राम्लसंभृताः।
कषायोष्णोदकाभ्याञ्च कवला दोषतो हिताः।। ५८।।
व्याधेरपचयस्तुष्टिर्वैशद्यं वक्त्रलाघवम्।
इन्द्रियाणां प्रसादश्च कवले शुद्धिलक्षणम्।। ५९।।
हीने जाड्यकफोत्क्लेशावरसज्ञानमेव च।
अतियोगान्मुखे पाकः शोषतृष्णारुचिक्लमाः।
शोधनीये विशेषेण भवन्त्येव न संशयः।। ६०।।

Metrical Texts : Gargles (*Kavala*) should be similarly prepared with *Sneha,* milk, honey, urine, meat-juice or *Amla* (*Kāñjika*) mixed with the decoction (of any drug) or hot water prescribed according to the nature and intensity of the bodily *Doṣa* or *Doṣas* involved in the

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1. *Vṛnda* here reads "सञ्चारयितव्यश्च", i.e., 'and should be rolled out (in the mouth)'.
2. "*Doṣa*" here means '*Kapha*'.
3. *Vṛnda* reads "यावद्दीषपरिपूर्णगलकपोलत्वम्" which means till the *Doṣa* accumulates in the regions of the throat and the cheeks.

case. An amelioration of the disease, a sense of lightness and of purity in the mouth, a cheerful frame of mind and an exhilarating vigour in the organs of sense are the features which mark an act of perfect or satisfactory gargling (*Kavala*), whereas a sense of physical lassitude, salivation and a (consequent) defect in the sense of taste are the traits which mark deficient gargling. Thirst, an aversion to food, dryness of the mouth, a sense of fatigue and an inflammation of the mouth are the symptoms which attend an act of excessive gargling. These symptoms undoubtedly arise in due proportion to the nature and intensity of the corrective drugs used. **58-60**

तिला नीलोत्पलं सर्पिः शर्करा क्षीरमेव च।
सक्षौद्रो दग्धवक्त्रस्य गण्डूषो दाहनाशनः।
कवलस्य विधिर्ह्येष समासेन प्रकीर्तितः।। ६१।।

Sesamum, *Nilotpala,* clarified butter, sugar, milk and honey[1] should be used as a gargle (*Gaṇḍūṣa*) alleviates the (consequent) burning sensation of a burn inside the mouth. The process of using medicinal gargles (*Kavala*) in general have thus been briefly described. **61**

विभज्य भेषजं बुद्ध्या कुर्वीत प्रतिसारणम्।
कल्को रसक्रिया क्षौद्रं चूर्णञ्चेति चतुर्विधम्।
अङ्गुल्यग्रप्रणीतन्तु यथास्वं मुखरोगिणाम्।। ६२।।
तस्मिन् योगमयोगञ्च कवलोक्तं विभावयेत्।
तानेव शमयेद् व्याधीन् कवलो यानपोहति।
दोषघ्नमनभिष्यन्दि भोजयेच्च तथा नरम्।। ६३।।

***Pratisāraṇa* :** A *Pratisāraṇa* remedy may be of four kinds, viz., that prepared with a *Kalka* (paste), *Rasa-kriyā,* honey and with powders. Prepared with the appropriate drugs, such a compound should be rubbed gently with the tip of a finger in a case of an affection of the mouth. An intelligent Physician may exercise his descretion in selecting the drugs to be used in the preparation of such a remedy. The symptoms of a satisfactory or unsatisfactory *Pratisāraṇa* should be respectively identical with those of a *Kavala*. The ranges of therapeutic applications are also co-extensive in both the cases. In other words the diseases of the mouth which yield to the use of medicinal gargles, equally prove amenable to that of *Pratisāraṇa* remedies. The diet in both the case should be composed of light and non-phlegmogenic articles of food. **62-63**

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[1] Commentators, on the authority of *Videha,* hold that gargles should be used with these articles either collectively or separately in cases of burning in the mouth by an excessive use of an alkali or such other articles.

इति सुश्रुत-संहितायां चिकित्सितस्थाने धूमनस्यकवलग्रहचिकित्सितं नाम चत्वारिंशोऽध्यायः ।। ४० ।।

Thus ends the Fortieth Chapter of the *Cikitsita Sthāna* in the *Susruta Saṁhitā* which deals with the inhalation of medicinal fumes, snuffs, and gargles.

समाप्तमिदं चिकित्सितस्थानम् ।।

Here ends the *Cikitsita Sthāna*.

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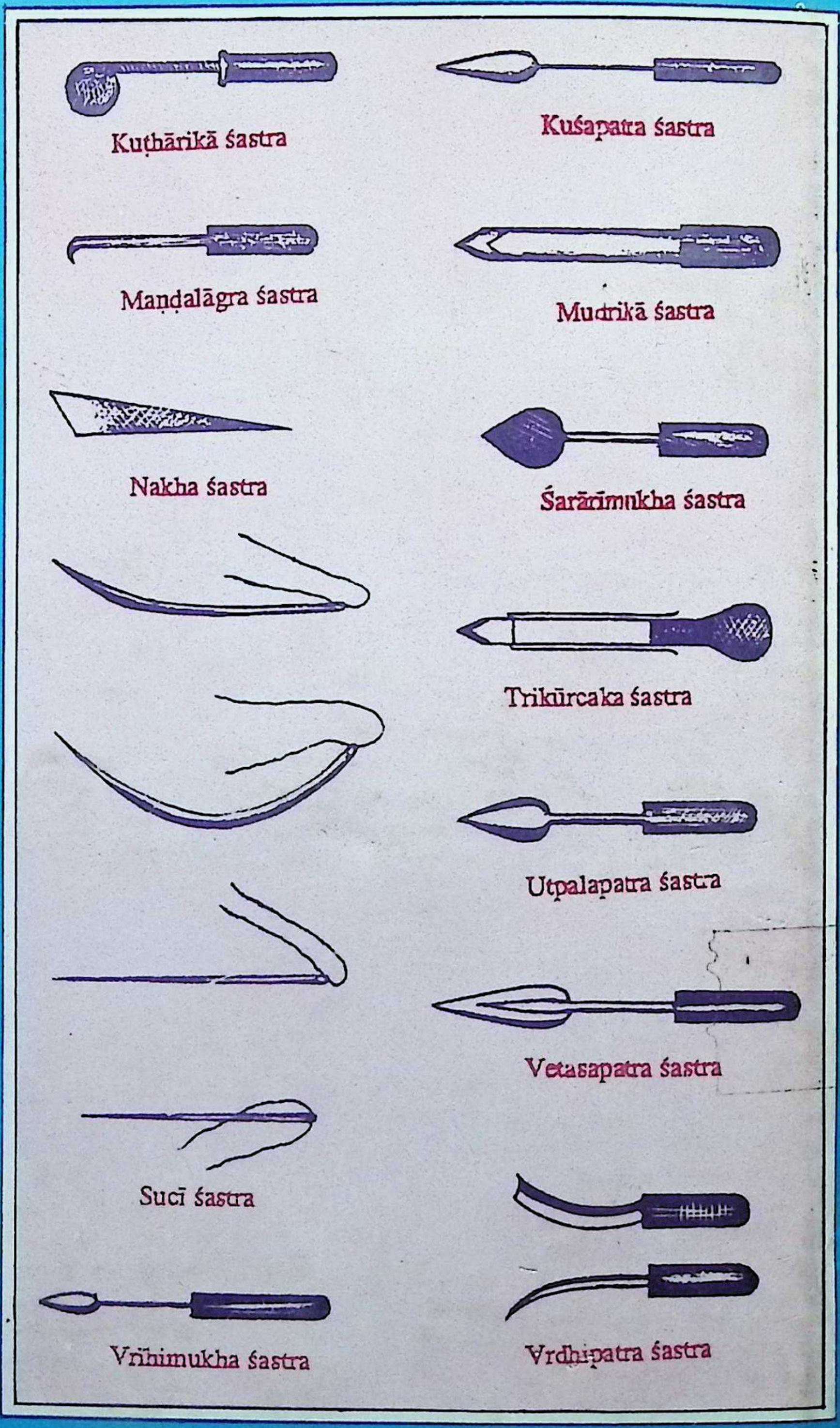
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